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**THE TUDOR
TRANSLATIONS**

EDITED BY

W. E. HENLEY

XXXIII

Bible
Eng
1903

Bible English

THE
ENGLISH BIBLE

TRANSLATED OUT OF THE ORIGINAL
TONGUES BY THE COMMANDMENT OF
KING JAMES THE FIRST

ANNO 1611

VOLUME I

GENESIS TO JOSHUA



60161
10/9/03

LONDON

Published by **DAVID NUTT**

At the Sign of the Phoenix

LONG ACRE

1903

NOTE

There were two issues of the great English Bible, both dated 1611. Both are black letter folios. Each page of both issues begins and ends with the same word, yet in each page there are variations in text amounting in the aggregate to many thousand instances. These two issues are generally distinguished as the GREAT HE BIBLE and the GREAT SHE BIBLE, on account of a variation in the last line of Ruth iii. 15, which in one issue is printed 'he went into the city,' and in the other 'she went into the city.' There has been much discussion as to which of these issues is the veritable 'editio princeps' of the Authorised Version of the English Bible. The balance of critical opinion, however, is in favour of the 'He Bible,' and the present edition is reprinted from that text, with the assistance of the Oxford reprint of 1833.

In printing this edition, certain departures from tradition have been made :—The division into verses has been abandoned ; the paragraphs are printed as paragraphs ; the poetry is typographically distinguished from prose ; the chapter headings of the translators have been printed in the margin, and form a running abstract of the contents ; the original marginal references have been omitted, and the English renderings of Hebrew names, formerly in the margin, are here printed as footnotes ; italic type has not been used to indicate the interpolated words of the translators, but the text has been uniformly printed in roman type.

TO THE MOST
HIGH AND MIGHTIE

Prince, IAMES by the grace of God
King of Great Britaine, France and Ireland,

Defender of the Faith, etc.

THE TRANSLATORS OF *THE BIBLE*,
wish Grace, Mercie, and Peace, through IESVS

CHRIST *our* LORD.



REAT and manifold were the blessings (most dread Sovereigne) which Almighty GOD, the Father of all Mercies, bestowed upon us the people of ENGLAND, when first he sent your Maiesties Royall person to rule and raigne over us. For whereas it was the expectation of many, who wished not well unto our SION, that upon the setting of that bright *Occidentall Starre* Queene ELIZABETH of most happy memory, some thicke and palpable cloudes of darkenesse would so have overshadowed this land, that men should have bene in doubt which way they were to walke, and that it should hardly be knowen, who was to direct the unsetled State:

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the appearance of your MAIESTIE, as of the *Sunne* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected, exceeding cause of comfort; especially when we beheld the government established in your HIGHNESSE, and your hopefull Seed, by an undoubted Title, and this also accompanied with Peace and tranquillitie, at home and abroad.

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

Then, not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous predecessour of your HIGHNESSE did leave it; Nay, to goe forward with the confidence and resolution of a man in maintaining the trueth of CHRIST, and propagating it farre and neere, is that which hath so bound and firmly knit the hearts of all your MAIESTIES loyall and Religious people unto you, that your very Name is precious among them, their eye doeth behold you with comfort, and they blesse you in their hearts, as that sanctified person, who under GOD, is the immediate authour of their true happinesse. And this their contentment doeth not diminish or decay, but every

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day increaseth and taketh strength, when they observe that the zeale of your MAiestie towards the house of GOD, doth not slacke or goe backward, but is more and more kindled, manifesting it selfe abroad in the furthest parts of *Christendome*, by writing in defence of the Trueth, (which hath given such a blow unto that man of Sinne, as will not be healed) and every day at home, by Religious and learned discourse, by frequenting the house of GOD, by hearing the word preached, by cherishing the teachers therof, by caring for the Church as a most tender and loving nourcing Father.

There are infinite arguments of this right Christian and Religious affection in your MAiestie: but none is more forcible to declare it to others, then the vehement and perpetuated desire of the accomplishing and publishing of this Worke, which now with all humilitie we present unto your MAiestie. For when your Highnesse had once out of deepe iudgment apprehended, how convenient it was, That out of the Originall sacred tongues, together with comparing of the labours, both in our owne and other forreigne Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English tongue*; your MAiestie did never desist, to urge and to excite those to whom it was commended, that the worke might be hastened, and that the businesse might be expedited in so decent a maner, as a matter of such importance might iustly require.

And now at last, by the Mercy of GOD, and the

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continuance of our Labours, it being brought unto such a conclusion, as that we have great hope that the Church of *England* shall reape good fruit thereby; we hold it our duety to offer it to your MAIESTIE, not onely as to our King and Sovereigne, but as to the principall moover and Author of the Worke. Humbly craving of your most Sacred Maiestie, that since things of this quality have ever bene subiect to the censures of ill meaning and discontented persons, it may receive approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour and incourage us, then all the calumniations and hard interpretations of other men shall dismay us. So that, if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will maligne us, because we are poore Instruments to make GODS holy Trueth to be yet more and more knowen unto the people, whom they desire still to keepe in ignorance and darknesse: or if on the other side, we shall be maligned by selfe-conceited brethren, who runne their owne wayes, and give liking unto nothing but what is framed by themselves, and hammered on their Anvile; we may rest secure, supported within by the trueth and innocencie of a good conscience, having walked the wayes of simplicitie and integritie, as before the Lord; And sustained without, by the powerfull Protection of your Maiesties grace and favour, which will ever give countenance to honest and Christian endeavours,

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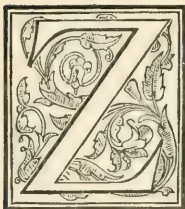
against bitter censures, and uncharitable imputations.

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

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The best things have been calumniated.



EALE to promote the common good, whether it be by devising any thing our selves, or revising that which hath bene laboured by others, deserveth certainly much respect and esteeme, but yet findeth but cold intertainment in the world. It is welcommed with suspicion in stead of love, and with emulation in stead of thankes: and if there be any hole left for cavill to enter, (and cavill, if it doe not finde a hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know story, or have any experience. For, was there ever any thing projected, that savoured any way of newnesse or renewing, but the same endured many a storme of gaine-saying, or opposition? A man would thinke that Civilitie, wholesome Lawes, learning and eloquence, Synods, and Church-maintenance, (that we speake of no more things of this kinde) should be as safe as a Sanctuary, and out of shot, as they say, that no man would lift up the heele, no, nor dogge moove his tongue against the motioners of them. For by the first, we are distinguished from bruit-beasts led with sensualitie: By the second, we are bridled and restrained from outrageous behaviour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we have attained unto our selves: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: And lastly, that the Church be sufficiently provided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children assoone

ἔξω βέλους.

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as they are borne, then those noursing fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts againe themselves doe hang to receive the Spirituall and sincere milke of the word) livelyhood and support fit for their estates. Thus it is apparent, that these things which we speake of, are of most necessary use, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurne against them.

Anacharsis
with others.

Locri.

Cato the
elder.

Gregory the
Divine.

Nauclerus.

Yet for all that, the learned know that certaine worthy men have bene brought to untimely death for none other fault, but for seeking to reduce their Countrey-men to good order and discipline: and that in some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to give way to good Letters and refined speech, but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that hee was no babe, but a great clearke, that gave forth (and in writing to remaine to posteritie) in passion peradventure, but yet he gave forth, that hee had not seene any profit to come by any Synode, or meeting of the Clergie, but rather the contrary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadors and messengers of the great King of Kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himselfe, though superstitious) was devised; Namely, that at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voyce forsooth was heard from heaven, saying; Now is poison powred down into the Church, etc. Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subiect our selves to every ones censure, and happy is he that is least tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are privileged by their high estate, he is deceived. As *the sword devoureth aswell one as the other*, as it is in *Samuel*; nay as the great Commander charged his souldiers in a

2. Sam. 11.
25.

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certain battell, to strike at no part of the enemy, but at the face; And as the King of *Syria* commanded his chiefe Captaines to fight neither with small nor great, save onely against the King of *Israel*: so it is too true, that Envy striketh most spitefully at the fairest, and at the chiefest. *David* was a worthy Prince, and no man to be compared to him for his first deedes, and yet for as worthy an acte as ever he did (even for bringing backe the Arke of God in solemnitie) he was scorned and scoffed at by his owne wife. *Solomon* was greater then *David*, though not in vertue, yet in power: and by his power and wisdom he built a Temple to the LORD, such a one as was the glory of the land of *Israel*, and the wonder of the whole world. But was that his magnificence liked of by all? We doubt of it. Otherwise, why doe they lay it in his sonnes dish, and call unto him for easing of the burden, *Make*, say they, *the grievous servitude of thy father, and his sore yoke, lighter*. Belike he had charged them with some levies, and troubled them with some cariages; Hereupon they raise up a tragedie, and wish in their heart the Temple had never bene built. So hard a thing it is to please all, even when we please God best, and doe seeke to approve our selves to every ones conscience.

1. King. 22.

31.

2. Sam. 6. 16.

σείσάχθειαν.

1. King. 12. 4.

The highest personages have been calumniated.

If wee will descend to later times, wee shall finde many the like examples of such kind, or rather unkind acceptance. The first Romane Emperour did never doe a more pleasing deed to the learned, nor more profitable to posteritie, for conserving the record of times in true supputation; then when he corrected the Calender, and ordered the yeere according to the course of the Sunne: and yet this was imputed to him for noveltie, and arrogancie, and procured to him great obloquie. So the first Christened Emperour (at the leastwise that openly professed the faith himselfe, and allowed others to doe the like) for strengthening the Empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wastefull Prince, that had neede of a Guardian, or overseer. So the best Christened Emperour, for the love that he bare unto peace, thereby to enrich both himselfe and his subjects, and because he did not seeke warre but find it, was iudged to be no man at armes, (though in deed he excelled in feates of chivalrie, and shewed so much when he was provoked) and condemned for giving himselfe to his ease, and to

C. Cæsar.

Plutarch.

Constantine.

Aurel.

Victor.

Theodosius.

Zosimus.

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Iustinian. his pleasure. To be short, the most learned Emperour of former times, (at the least, the greatest politician) what thanks had he for cutting off the superfluities of the lawes and digesting them into some order and method? This, that he hath been blotted by some to bee an Epitomist, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, even, *Cum benè facerent, malè audire*, For their good deedes to be evill spoken of. Neither is there any likelihood, that envie and malignitie died, and were buried with the ancient. No, no, the reproofe of *Moses* taketh hold of most ages; *You are risen up in your fathers stead, an increase of sinfull men. What is that that hath been done? that which shall be done: and there is no new thing under the Sunne*, saith the wiseman: and *S. Steven*, *As your fathers did, so doe you*. This, and more to this purpose, His Maiestie that now reigneth (and long, and long may he reigne, and his offspring for ever, *Himselfe and children, and childrens children alwayes*) knew full well, according to the singular wisdome given unto him by God, and the rare learning and experience that he hath attained unto; namely that whosoever attempteth any thing for the publike (specially if it pertaine to Religion, and to the opening and clearing of the word of God) the same setteth himselfe upon a stage to be glouted upon by every evil eye, yea, he casteth himselfe headlong upon pikes, to be gored by every sharpe tongue. For he that medleth with mens Religion in any part, medleth with their custome, nay, with their freehold; and though they finde no content in that which they have, yet they cannot abide to heare of altering. Notwithstanding his Royall heart was not daunted or discouraged for this or that colour, but stood resolute, *as a statue immoveable, and an anivle not easie to be beaten into plates*, as one sayth; he knew who had chosen him to be a Souldier, or rather a Captaine, and being assured that the course which he intended made much for the glory of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practises. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of Religion, yea, to know it aright, yea, to professe it zealously, yea to promote it to the uttermost of their power. This is their glory before all nations which meane well, and

His Ma-
iesties
constancie,
notwith-
standing
calumnia-
tion, for the
survey of
the English
transla-
tions.

Αὐτός, καὶ
παῖδες, καὶ
παίδων πάν-
τοτε παῖδες.

Suidas.
ὡς περ τις
ἀνδριᾶς
ἀπερίτρητος
καὶ ἀκμων
ἀνήλατος.

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this will bring unto them a farre most excellent weight of glory in the day of the Lord Iesus. For the Scripture saith not in vaine, *Them that honor me, I will honor*, neither 1. Sam. 2. 30. was it a vaine word that *Eusebius* delivered long agoe, θεοσιβητα. Eusebius lib. 10. cap. 8. that pietie towards God was the weapon, and the onely weapon that both preserved *Constantines* person, and avenged him of his enemies.

The praise
of the holy
Scriptures.

But now what pietie without trueth? what trueth (what saving trueth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search. *Ioh. 5. 39. Esa. 8. 20.* They are commended that searched and studied them. *Act. 17. 11. and 8. 28, 29.* They are reprov'd that were unskilful in them, or slow to beleeve them. *Mat. 22. 29. Luk. 24. 25.* They can make us wise unto salvation. *2. Tim. 3. 15.* If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reforme us; if in heavines, comfort us; if dull, quicken us; if colde, inflame us. *Tolle, lege; Tolle, lege,* Take up and read, take up and read the Scriptures, (for unto them was the direction) it was said unto *S. Augustine* by a supernaturall voyce. *Whatsoever is in the Scriptures, beleve me*, saith the same *S. Augustine, is high and divine; there is verily trueth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truely so tempered, that every one may draw from thence that which is sufficient for him, if hee come to draw with a devout and pious minde, as true Religion requireth.* Thus *S. Augustine.* And *S. Hierome: Ama scripturas, et amabit te sapientia, etc.* Love the Scriptures, and wisdom will love thee. And *S. Cyrill* against *Iulian; Even boyes that are bred up in the Scriptures, become most religious, etc.* But what mention wee three or foure uses of the Scripture, whereas whatsoever is to be beleev'd or practis'd, or hop'd for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not only of the riches, but also of the perfection of the Scripture? *I adore the fulnesse of the Scripture*, saith *Tertullian* against *Hermogenes.* And againe, to *Apelles* an Heretike of the like stampe, he saith; *I doe not admit that which thou bringest in (or concludest) of thine owne (head or store, de tuo) without Scripture.* So *Saint Iustin Martyr* before

S. August. confess. lib. 8. cap. 12.

S. August. de utilit. credendi cap. 6.

S. Hieronym. ad Demetriad.

S. Cyrill. 7. contra Iulianum.

Tertul. advers. Hermo.

Tertul. de carne Christi.

TO THE READER

Iustin.
 προτροπή.
 πρὸς ἄλλην.
 οἶόν τε.

S. Basil.
 περὶ πίστεως.
 ὑπερηφανίας
 κατηγορία.

Εἰρεσιώνη
 σῖκα φέρει,
 καὶ πίνος
 ἄργους, καὶ
 μέλι ἐν
 κοτύλῃ, καὶ
 ἔλαιον, etc.

An olive bow
 wrapped
 about with
 wooll, where-
 upon did
 hang figs,
 and bread,
 and honie
 in a pot, and
 oyle.

κοινὸν
 ἱατροῖον.
 S. Basil.
 in Psal.
 primum.

him; Wee must know by all meanes, saith hee, that it is not lawfull (or possible) to learne (any thing) of God or of right pietie, save onely out of the Prophets, who teach us by divine inspiration. So Saint Basill after Tertullian, It is a manifest falling away from the Faith, and a fault of presumption, either to reiect any of those things that are written, or to bring in (upon the head of them, ἐπιεσάγειν) any of those things that are not written. Wee omit to cite to the same effect, S. Cyrill B. of Hierusalem in his 4. *Cataches*. Saint Hierome against *Helvidius*, Saint Augustine in his 3. booke against the letters of *Petilian*, and in very many other places of his workes. Also we forbear to descend to latter Fathers, because wee will not wearie the reader. The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selves of negligence, if we doe not studie them, of curiositie, if we be not content with them? Men talke much of *ειρεσιώνη*, how many sweete and goodly things it had hanging on it; of the Philosophers stone, that it turneth copper into gold; of *Cornu-copia*, that it had all things necessary for foode in it; of *Panaces* the herbe, that it was good for all diseases; of *Catholicon* the drugge, that it is in stead of all purges; of *Vulcans* armour, that it was an armour of prooffe against all thrusts, and all blowes, etc. Well, that which they falsly or vainely attributed to these things for bodily good, wee may iustly and with full measure ascribe unto the Scripture, for spirituall. It is not onely an armour, but also a whole armorie of weapons, both offensive, and defensive; whereby we may save our selves and put the enimie to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meate, and the leaves for medicine. It is not a pot of *Manna*, or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a showre of heavenly bread sufficient for a whole host, be it never so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome foode, against fenowed traditions; a Physions-shop (Saint Basill calleth it) of preservatives against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasure of most costly iewels, against beggarly rudiments; Finally a

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fountaine of most pure water springing up unto everlasting life. And what marvaile? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy spirit, not the wit of the Apostles or Prophets; the Pen-men such as were sanctified from the wombe, and endewed with a principall portion of Gods spirit; the matter, veritie, pietie, puritie, uprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of salvation, etc. the effects, light of understanding, stablesse of perswasion, repentance from dead workes, newnesse of life, holinesse, peace, ioy in the holy Ghost; lastly, the end and reward of the studie thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.

Translation
necessarie.

But how shall men meditate in that, which they cannot understand? How shall they understand that which is kept close in an unknowen tongue? as it is written, *Except I* 1. Cor. 14. *know the power of the voyce, I shall be to him that speaketh, a Barbarian, and he that speaketh, shalbe a Barbarian to me.* The Apostle excepteth no tongue; not Hebrewe the ancientest, not Greeke the most copious, not Latine the finest. Nature taught a naturall man to confesse, that all of us in those tongues which wee doe not understand, are plainely deafe; wee may turne the deafe eare unto them. The *Scythian* counted the *Athenian*, whom he did not understand, barbarous: so the *Romane* did the *Syrian*, and the *Iew*, (even S. *Hierome* himselfe calleth the Hebrew tongue barbarous, belike because it was strange to so many) so the Emperour of *Constantinople* calleth the *Latine* tongue, barbarous, though Pope *Nicolas* do storme at it: so the *Iewes* long before *Christ*, called all other nations, *Lognazim*, which is little better then barbarous. Therefore as one complaineth, that always in the Senate of *Rome*, there was one or other that called for an interpreter: so lest the Church be driven to the like exigent, it is necessary to have translations in a readinesse. Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtaine, that we may looke into the most Holy place; that remooveth the cover of the well, that wee may come by the water,

Clem. Alex.
1^o. *Strom.*
S. Hieronym.
Damaso.
Michael,
Theophili fil.
2. Tom.
Council. ex
edit. Petri
Crab.
Cicero 5^o.
de finibus.

TO THE READER

- Gen. 29. 10. even as *Iacob* rolled away the stone from the mouth of the well, by which meanes the flockes of *Laban* were watered. Indeede without translation into the vulgar tongue, the unlearned are but like children at *Iacobs* well (which was deepe) without a bucket or some thing to draw with: or as that person mentioned by *Esay*, to whom when a sealed booke was delivered, with this motion, *Reade this, I pray thee*, hee was faine to make this answer, *I cannot, for it is sealed.*
- Ioh. 4. 11.
- Essay 29. 11.

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

While God would be knowne onely in *Iacob*, and have his Name great in *Israel*, and in none other place, while the dew lay on *Gideons* fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrew*, one and the same originall in *Hebrew* was sufficient. But when the fulnesse of time drew neere, that the Sunne of righteousness, the Son of God should come into the world, whom God ordeined to be a reconciliation through faith in his blood, not of the *Iew* onely, but also of the *Greeke*, yea, of all them that were scattered abroad; then loe, it pleased the Lord to stirre up the spirit of a *Greeke* Prince (*Greeke* for descent and language) even of *Ptolome Philadelph* King of *Egypt*, to procure the translating of the Booke of God out of *Hebrew* into *Greeke*. This is the translation of the *Seventie* Interpreters, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as Saint *Iohn* Baptist did among the *Iewes* by vocall. For the *Grecians* being desirous of learning, were not wont to suffer bookes of worth to lye moulding in Kings Libraries, but had many of their servants, ready scribes, to copie them out, and so they were dispersed and made common. Againe, the *Greeke* tongue was well knowne and made familiar to most inhabitants in *Asia*, by reason of the conquest that there the *Grecians* had made, as also by the Colonies, which thither they had sent. For the same causes also it was well understood in many places of *Europe*, yea, and of *Affrike* too. Therefore the word of God being set fourth in *Greeke*, becommeth hereby like a candle set upon a candlesticke, which giveth light to all that are in the house, or like a proclamation sounded fourth in the market place, which most men presently take knowledge of; and therefore that language was fittest to containe the Scriptures, both for the first Preachers of the Gospel to appeale unto for witness,

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

THE TRANSLATORS

and for the learners also of those times to make search and triall by. It is certaine, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had bene so sufficient for this worke as the Apostles or Apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselves to many exceptions and cavillations, as though they made a Translation to serve their owne turne, and therefore bearing witness to themselves, their witness not to be regarded. This may be supposed to bee some cause, why the Translation of the *Seventie* was allowed to passe for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the *Iewes*. For not long after *Christ*, *Aquila* fell in hand with a new Translation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fift and a sixth edition, the Authours wherof were not known. These with the *Seventie* made up the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the Edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midst by *Origen* (for the worth and excellencie thereof above the rest, as *Epiphanius* gathereth) but also was used by the *Greeke* fathers for the ground and foundation of their Commentaries. Yea, *Epiphanius* above named doeth attribute so much unto it, that he holdeth the Authours thereof not onely for Interpreters, but also for Prophets in some respect: and *Iustinian* the Emperour enjoyning the *Iewes* his subjects to use specially the Translation of the *Seventie*, rendreth this reason thereof, because they were as it were enlightened with prophetical grace. Yet for all that, as the *Egyptians* are said of the Prophet to bee men and not God, and their horses flesh and not spirit: so it is evident (and Saint *Hierome* affirmeth as much) that the *Seventie* were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leave them many times, when they left the *Hebren*, and to deliver the sence thereof

Epiphan. de mensur. et ponderibus.

See S. August. 2^o. *de doctrin. Christian. c. 15^o. Novell. dialax. 146.*

προφητικῆς ὡς περ χάριτος περιλήψασθαι αὐτοῦ.

Esa. 31. 3.

S. Hieron. *de optimo genere interpret.*

TO THE READER

according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greeke Translations of the old Testament.

There were also within a few hundreth yeeres after CHRIST, translations many into the Latine tongue: for this tongue also was very fit to convey the Law and the Gospel by, because in those times very many Countreys of the West, yea of the South, East and North, spake or understood Latine, being made Provinces to the *Romanes*. But now the Latine Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith S. *Augustine*.) Againe they were not out of the Hebrew fountaine (wee speake of the *Latine* Translations of the Old Testament) but out of the *Greeke* streame, therefore the *Greeke* being not altogether cleare, the *Latine* derived from it must needs be muddie. This moved S. *Hierome* a most learned father, and the best linguist without controversie, of his age, or of any that went before him, to undertake the translating of the Old Testament, out of the very fountaines themselves; which hee performed with that evidence of great learning, iudgement, industrie and faithfulness, that he hath for ever bound the Church unto him, in a debt of special remembrance and thankfulness.

Now though the Church were thus furnished with *Greeke* and *Latine* Translations, even before the faith of CHRIST was generally embraced in the Empire: (for the learned know that even in S. *Hieroms* time, the Consul of *Rome* and his wife were both *Ethnicks*, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to have the Scriptures in the Language which themselves understood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselves, but acquainted their neighbours with the store that God had sent, that they also might provide for themselves) but also for the behoofe and edifying of the unlearned which hungered and thirsted after Righteousnesse, and had soules to be saved as well as they, they provided Translations into the vulgar for their Countreymen, insomuch that most nations under heaven did shortly after their conversion, heare CHRIST speaking unto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated. If any doubt hereof, he may be satisfied by examples enough, if any doubt wil serve the turne. First S. *Hierome* saith,

Translation
out of He-
brew and
Greeke into
Latine.

The trans-
lating of the
Scripture
into the
vulgar
tongues.

S. Augustin.
de docty.
Christ. lib.
2. cap. 11.

S. Hier-
onym.
Marcell.
Zosim.

2. King. 7. 9.

THE TRANSLATORS

Multarum gentium linguis Scriptura antè translata, docet falsa esse quæ addita sunt, etc. i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added (by Lucian or Hesychius) are false. S. Hieron. *præf. in 4. Evangel.*

So S. Hierome in that place. The same Hierome elsewhere affirmeth that he, the time was, had set forth the translation of the *Seventy, suæ linguæ hominibus, i.* for his countrey men of *Dalmatia*. Which words not only *Erasmus* doth understand to purport, that S. Hierome translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*, and *Alphonsus à Castro* (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingeniously confesse as much. So, S. *Chrysostome* that lived in S. Hieromes time, giveth evidence with him: *The doctrine of S. Iohn* (saith he) *did not in such sort* (as the Philosophers did) *vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people, translated it into their (mother) tongue, and have learned to be (true) Philosophers, he meaneth Christians.* To this may be added *Theodorit*, as next unto him, both for antiquitie, and for learning. His words be these, *Every Country that is under the Sunne, is full of these wordes* (of the Apostles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the Hebrew tongue) *is turned not onely into the language of the Grecians, but also of the Romanes, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the Languages that any Nation useth.* So he. In like maner, *Ulpilas* is reported by *Paulus Diaconus* and *Isidor* (and before them by *Sozomen*) to have translated the Scriptures into the *Gothicke* tongue: *Iohn* Bishop of *Sivil* by *Vasseus*, to have turned them into *Arabicke*, about the yeere of our Lord 717: *Beda* by *Cistertiensis*, to have turned a great part of them into *Saxon*: *Efnard* by *Trithemius*, to have abridged the French Psalter, as *Beda* had done the *Hebrew*, about the yeere 800: King *Alured* by the said *Cistertiensis*, to have turned the Psalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolstadt*) to have turned the Scriptures into *Slavonian*: *Valdo*, Bishop of *Frising* by *Beatus Rhenanus*, to have caused about that time, the Gospels to be translated into *Dutch*-*rithme*, yet extant in the Library of *Corbinian*: *Valdus*, by divers to have turned them himselfe, or to have gotten them turned into *French*, about the yeere 1160: *Charles* the 5. S. Hieron. *Sophronio.* Six. Sen. lib. 4. Alphons. à Castro lib. 1. ca. 23. S. Chrysost. in Iohan. cap. 1. hom. 1. Theodor. 5. Therapeut. P. Diacon. li. 12. Isidor. in Chron. Goth. Sozom. li. 6. cap. 37. Vaseus in Chron. Hispan. Polydor. Virg. 5. histor. Anglorum testatur idem de Aluredo nostro. Aventin. lib. 4. Circa annum 900. B. Rhenan. rerum German. lib. 2.

TO THE READER

of that name, surnamed *The wise*, to have caused them to be turned into *French*, about 200 yeeres after *Valdus* his time, of which translation there be many copies yet extant, as witnesseth *Beroaldus*. Much about that time, even in our King *Richard* the seconds dayes, *Iohn Trevisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seene with divers, translated as it is very probable, in that age. So the *Syrian* translation of the New Testament is in most learned mens Libraries, of *Widminstadius* his setting forth, and the Psalter in *Arabicke* is with many, of *Augustinus Nebiensis* setting foorth. So *Postel* affirmeth, that in his travaile he saw the Gospels in the *Ethiopian* tongue; And *Ambrose Thesius* alleageth the Psalter of the *Indians*, which he testifieth to have bene set forth by *Potken* in *Syrian* characters. So that, to have the Scriptures in the mother-tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath bene thought upon, and put in practise of old, even from the first times of the conversion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, *As we have heard, so we have seene*.

Beroald.

Thuan.

Psal. 48. 8.

Now the Church of Rome would seeme at the length to beare a motherly affection towards her children, and to allow them the Scriptures in their mother tongue: but indeed it is a gift, not deserving to be called a gift, an unprofitable gift: they must first get a Licence in writing before they may use them, and to get that, they must approve themselves to their Confessor, that is, to be such as are, if not frozen in the dregs, yet sowed with the leaven of their superstition. Howbeit, it seemed too much to *Clement the 8.* that there should be any Licence granted to have them in the vulgar tongue, and therefore he overruleth and frustrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture, (*Lucifuga Scripturarum*, as *Tertullian* speaketh) that they will not trust the people with it, no not as it is set foorth by their owne sworne men, no not with the Licence of their owne Bishops and Inquisitors. Yea, so unwilling they are to communicate the Scriptures to the peoples understanding in any sort, that

The unwillingnes of our chiefe Adversaries, that the Scriptures should be divulged in the mother tongue, etc.

δῶρον ἄδωρον
κούκ ὀνή-
σιμον.
Sophocles.

See the observation (set forth by *Clemen.* his authority) upon the 4. rule of *Pius* the 4. his making in the Index, *lib. prohib.* pag. 15. ver. 5.

Tertul. de resur. carnis.

THE TRANSLATORS

they are not ashamed to confesse, that wee forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deedes should be reprov'd: neither is it the plaine dealing Merchant that is unwilling to have the waight, or the meteyard brought in place, but he that useth deceit. But we will let them alone for this fault, and returne to translation.

Ioan 3. 20.

The
speeches
and
reasons,
booke of our
brethren,
and of our
Adver-
saries
against this
worke.

Many mens mouths have bene open a good while (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and aske what may be the reason, what the necessitie of the employment: Hath the Church bene deceived, say they, all this while? Hath her sweet bread bene mingled with leaven, her silver with drosse, her wine with water, her milke with lime? (*Lacte gypsum malè miscetur*, saith S. Ireney.) We hoped that we had bene in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cause to be offended and to complaine, yet that we had none. Hath the nurse holden out the breast, and nothing but winde in it? Hath the bread bene delivered by the fathers of the Church, and the same proved to be *lapidosus*, as *Seneca* speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certaine brethren. Also the adversaries of *Iudah* and *Hierusalem*, like *Sanballat* in *Nehemiah*, mocke, as we heare, both at the worke and workemen, saying; *What doe these weake Iewes, etc. will they make the stones whole againe out of the heapes of dust which are burnt? although they build, yet if a foxe goe up, he shall even breake donne their stony wall.* Was their Translation good before? Why doe they now mend it? Was it not good? Why then was it obruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) alwayes goe in ieopardie, for refusing to goe to heare it? Nay, if it must be translated into English, Catholicks are fittest to doe it. They have learning, and they know when a thing is well, they can *manum de tabulâ*. Wee will answere them both briefly: and the former, being brethren, thus, with S. *Hierome*, *Damnamus veteres? Minime sed post priorum studia in domo Domini quod*

S. Iren. 5.
lib. cap. 19.

Neh. 4. 2.

S. Hieron.
Apolog.
advers.
Ruffin.

TO THE READER

possumus laboramus. That is, *Doe we condemne the ancient?* In no case: but after the endeavours of them that were before us wee take the best paines we can in the house of God. As if hee said, Being provoked by the example of the learned that lived before my time, I have thought it my duetie, to assay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, lest I should seeme to have laboured in them in vaine, and lest I should be thought to glory in men, (although ancient,) above that which was in them. Thus *S. Hierome* may be thought to speake.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traveled before us in this kinde, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queene *Elizabeths* of ever-renowned memorie, that we acknowledge them to have beene raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posteritie in everlasting remembrance. The Iudgement of *Aristotle* is worthy and well known: *If Timotheus had not bene, we had not had much sweet musicke; but if Phrynis (Timotheus his master) had not bene, wee had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that breake the yce, and give th onset upon that which helpeth forward to the saving of soules. Now what can bee more availeable thereto, then to deliver Gods booke unto Gods people in a tongue which they understand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *Ptolomee Philadelph* wrote to the Rabbins or masters of the Iewes, as witnesseth *Epiphanius*: and as *S. Augustine* saith: *A man had rather be with his dog then with a stranger* (whose tongue is strange unto him.) Yet for all that, as nothing is begun and perfited at the same time, and the later thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, doe endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us: they, we perswade our selves, if they were alive, would thanke us. The vintage of *Abiezer*, that strake the stroake: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Iudges* 8. verse 2.

A satisfaction to our brethren.

Arist. 2. metaphys. cap. 1.

S. Epiphani. loco anti citato.

S. Augustin. lib. 29. de civitate Dei c. 7.

Iudges 8. 2.

THE TRANSLATORS

Ioash the king of *Israel* did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giving over then. *Aquila*, of whom wee spake before, translated the Bible as carefully, and as skilfully as he could; and yet he thought good to goe over it againe, and then it got the credit with the Iewes, to be called *κατὰ ἀκρίβειαν*, that is, accuratly done, as Saint *Hierome* witnesseth. How many bookes of profane learning have bene gone over againe and againe, by the same translators, by others? Of one and the same booke of *Aristotles* *Ethikes*, there are extant not so few as sixe or seven severall translations. Now if this cost may bee bestowed upon the goord, which affordeth us a little shade, and which to day flourisheth, but to morrow is cut downe; what may we bestow, nay what ought we not to bestow upon the Vine, the fruite whereof maketh glad the conscience of man, and the stemme whereof abideth for ever? And this is the word of God, which we translate. *What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum* (saith *Tertullian*.) if a toy of glasse be of that reckoning with us, how ought wee to value the true pearle? Therefore let no mans eye be evill, because his Maiesties is good; neither let any be grieved, that wee have a Prince that seeketh the increase of the spirituall wealth of *Israel* (let *Sanballats* and *Tobiahs* doe so, which therefore doe beare their iust reproofe) but let us rather blesse God from the ground of our heart, for working this religious care in him, to have the translations of the Bible maturely considered of and examined. For by this meanes it commeth to passe, that whatsoever is sound alreadie (and all is sound for substance, in one or other of our editions, and the worst of ours farre better then their autentike vulgar) the same will shine as gold more brightly, being rubbed and polished; also, if any thing be halting, or superfluous, or not so agreeable to the originall, the same may bee corrected, and the trueth set in place. And what can the King command to bee done, that will bring him more true honour then this? and wherein could they that have bene set a worke, approve their duetie to the King, yea their obedience to God, and love to his Saints more, then by yeelding their service, and all that is within them, for the furnishing of the worke? But besides all this, they were the principall motives of it, and therefore ought least to quarrell it: for the very Historically trueth is, that upon the

2. Kings 13.
18, 19.

S. Hieron.
in *Ezech.*
cap. 3.

Ierem. 23. 28.

Tertul. ad
Martyr.
Sitanti
vilissimum
vitrum,
quanti pre-
tiosissimum
Margari-
tum: Hieron.
ad Salvin.

TO THE READER

importunate petitions of the Puritanes, at his Maiesties comming to this Crowne, the Conference at Hampton Court having bene appointed for hearing their complaints: when by force of reason they were put from all other grounds, they had recourse at the last, to this shift, that they could not with good conscience subscribe to the Communion booke, since it maintained the Bible as it was there translated, which was as they said, a most corrupted translation. And although this was iudged to be but a very poore and emptie shift; yet even hereupon did his Maiestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gave order for this Translation which is now presented unto thee. Thus much to satisfie our scrupulous Brethren.

Now to the later we answere; that wee doe not deny, nay wee affirme and avow, that the very meanest translation of the Bible in English, set foorth by men of our profession (for wee have seene none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the Kings Speech which hee uttered in Parliament, being translated into *French, Dutch, Italian* and *Latine*, is still the Kings Speech, though it be not interpreted by every Translator with the like grace, nor peradventure so fitly for phrase, nor so expresly for sence, every where. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, *Verùm ubi multa nitent in carmine, non ego paucis offendor maculis, etc.* A man may be counted a vertuous man, though hee have made many slips in his life, (els, there were none vertuous, for *in many things we offend all*) also a comely man and lovely, though hee have some warts upon his hand, yea, not onely freckles upon his face, but also skarres. No cause therefore why the word translated should bee denied to be the word, or forbidden to be currant, notwithstanding that some imperfections and blemishes may be noted in the setting foorth of it. For what ever was perfect under the Sunne, where Apostles or Apostolike men, that is, men indued with an extraordinary measure of Gods spirit, and priviledged with the priviledge of infallibilitie, had not their hand? The Romanistes therefore in refusing to heare, and daring to burne the Word translated, did no lesse then despite the spirit of grace, from whom originally it proceeded, and whose sence and meaning, as well as mans weaknesse would enable, it did expresse.

An answer
to the im-
putations of
our adver-
saries.

Horace.

James 3. 2.

THE TRANSLATORS

Judge by an example or two. *Plutarch* writeth, that after that *Rome* had bene burnt by the *Galles*, they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly and convenient; was *Catiline* therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or *Nero* a good Prince, that did indeed set it on fire? So, by the story of *Ezrah*, and the prophesie of *Haggai* it may be gathered, that the Temple built by *Zerubbabel* after the returne from *Babylon*, was by no meanes to bee compared to the former built by *Solomon* (for they that remembered the former, wept when they considered the later) notwithstanding, might this later either have bene abhorred and forsaken by the *Iewes*, or prophaned by the *Greekes*? The like wee are to thinke of Translations. The translation of the *Seventie* dissenteth from the Originall in many places, neither doeth it come neere it, for perspicuitie, gravitie, maiestie; yet which of the Apostles did condemne it? Condemne it? Nay, they used it, (as it is apparent, and as Saint *Hierome* and most learned men doe confesse) which they would not have done, nor by their example of using it, so grace and commend it to the Church, if it had bene unworthy the appellation and name of the word of God. And whereas they urge for their second defence of their vilifying and abusing of the *English* Bibles, or some pieces thereof, which they meete with, for that heretikes (forsooth) were the Authours of the translations, (heretikes they call us by the same right that they call themselves Catholikes, both being wrong) wee marveile what divinitie taught them so. Wee are sure *Tertullian* was of another minde: *Ex personis probamus fidem, an ex fide personas?* Doe we trie mens faith by their persons? we should trie their persons by their faith. Also *S. Augustine* was of an other minde; for he lighting upon certaine rules made by *Tychonius* a *Donatist*, for the better understanding of the word, was not ashamed to make use of them, yea, to insert them into his owne booke, with giving commendation to them so farre foorth as they were worthy to be commended, as is to be seene in *S. Augustines* third booke *De doctrinâ Christianâ*. To be short, *Origen*, and the whole Church of God for certain hundred yeeeres, were of an other minde: for they were so farre from treading under foote, (much more from burning) the Translation of *Aquila* a Proselite, that is,

Plutarch. in Camillo.

Ezrah 3. 12.

Tertul. de prescript. contra hæreses.

S. August. 3. de doct. Christ. cap. 30.

TO THE READER

one that had turned *Iew*; of *Symmachus*, and *Theodotion*, both *Ebionites*, that is, most vile heretikes, that they ioyned them together with the *Hebrew* Originall, and the Translation of the *Seventie* (as hath bene before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answere a third cavill and obiection of theirs against us, for altering and amending our Translations so oft; wherein truely they deale hardly, and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to goe over that which hee had done, and to amend it where he saw cause? Saint *Augustine* was not afraide to exhort S. *Hierome* to a *Palinodia* or recantation; the same S. *Augustine* was not ashamed to retractate, we might say revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sonnes of the Trueth, we must consider what it speaketh, and trample upon our owne credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cause: then to the persons we say, that of all men they ought to bee most silent in this case. For what varieties have they, and what alterations have they made, not onely of their Service bookes, Portesses and Breviaries, but also of their *Latine* Translation? The Service booke supposed to be made by S. *Ambrose* (*Officium Ambrosianum*) was a great while in speciall use and request: but Pope *Hadrian* calling a Council with the ayde of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the Service-booke of Saint *Gregorie* universally to be used. Well, *Officium Gregorianum* gets by this meanes to be in credit, but doeth it continue without change or altering? No, the very *Romane* Service was of two fashions, the New fashion, and the Old, (the one used in one Church, the other in another) as is to bee seene in *Pamelius* a romanist, his Preface, before *Micrologus*. The same *Pamelius* reporteth out of *Radulphus de Rivo*, that about the yeere of our Lord, 1277, Pope *Nicolas* the third removed out of the Churches of *Rome*, the more ancient bookes (of Service) and brought into use the Missals of the Friers Minorites, and commaunded them to bee observed there; insomuch that about an hundred yeeres after, when the above named *Radulphus* happened to be at *Rome*, he

S. Aug.
Epist. 9.

S. Aug. lib.
Retractat.
Video interdum
vicia mea, S. Aug.
Epist. 8.

Durand. lib.
5. cap. 2.

THE TRANSLATORS

found all the bookes to be new, (of the new stampe.) Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himselfe confesseth, that every Bishopricke almost had a peculiar kind of service, most unlike to that which others had: which moved him to abolish all other Breviaries, though never so ancient, and priviledged and published by Bishops in their Diocesses, and to establish and ratifie that onely which was of his owne setting forth, in the yeere 1568. Now, when the father of their Church, who gladly would heale the soare of the daughter of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and iarring; we hope the children have no great cause to vaunt of their uniformitie. But the difference that appeareth betweene our Translations, and our often correcting of them, is the thing that wee are specially charged with; let us see therefore whether they themselves bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw stones at us: *O tandem maior parcas* Horat. *insane minori*: they that are lesse sound themselves, ought not to obiect infirmities to others. If we should tell them that *Valla*, *Stapulensis*, *Erasmus*, and *Vives* found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answere peradventure, that we produced their enemies for witnesses against them; albeit, they were in no other sort enemies, then as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* Translation of the New Testament, so much different from the vulgar, Galat. 4. 16. by his Apostolike Letter and Bull; that the same *Leo* exhorted *Pagnin* to translate the whole Bible, and bare whatsoever charges was necessary for the worke? Surely, Sixtus Senens. as the Apostle reasoneth to the *Hebrenes*, that if the former *Lan and Testament had bene sufficient, there had bene no need of the latter*: so we may say, that if the olde vulgar had bene at all points allowable, to small purpose had labour and charges bene undergone, about framing of a new. If they say, it was one Popes private opinion, and that he consulted onely himselfe; then wee are able to goe further with them, and to averre, that more of their chiefe men of all sorts, even their owne *Trent-champions Paiva and Vega*,

TO THE READER

and their owne Inquisitors, *Hieronimus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their owne Cardinall *Thomas à Vio Caietan*, doe either make new Translations themselves, or follow new ones of other mens making, or note the vulgar Interpretor for halting; none of them feare to dissent from him, nor yet to except against him. And call they this an uniforme tenour of text and iudgement about the text, so many of their Worthies disclaiming the now received conceit? Nay, we wil yet come neerer the quicke: doth not their *Paris*-edition differ from the *Lovaine*, and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certaine Catholikes (he meaneth certaine of his owne side) were in such an humor of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, etc.? Nay further, did not the same *Sixtus* ordaine by an inviolable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the olde and new Testament, which the Councill of *Trent* would have to be authenticke, is the same without controversie which he then set forth, being diligently corrected and printed in the Printing-house of *Vatican*? Thus *Sixtus* in his Preface before his Bible. And yet *Clement* the eight his immediate successour, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them waightie and materiall) and yet this must be authentike by all meanes. What is to have the faith of our glorious Lord IESVS CHRIST with Yea and Nay, if this be not? Againe, what is sweet harmonie and consent, if this be? Therefore, as *Demaratus* of *Corinth* advised a great King, before he talked of the dissentions among the *Grecians*, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were at deadly fuide with him) so all the while that our adversaries doe make so many and so various editions themselves, and doe iarre so much about the worth and authoritie of them, they can with no show of equitie challenge us for changing and correcting.

But it is high time to leave them, and to shew in briefe

THE TRANSLATORS

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

what wee proposed to our selves, and what course we held in this our perusall and survay of the Bible. Truely (good Christian Reader) wee never thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke :) but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeavour, that our marke. To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise. Againe, they came or were thought to come to the worke, not *exercendi causâ* (as one saith) but *exercitati*, that is, learned, not to learne: For the chiefe overseer and ἐργοδιώκτης under his Maiestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdom, which thing also *Nazianzen* taught so long agoe, that it is a preposterous order to teach first and to learne after, yea that τὸ ἐν πίθῳ κεραμίαν μαθάνειν to learne and practise together, is neither commendable for the workeman, nor safe for the worke. Therefore such were thought upon, as could say modestly with Saint *Hierome*, *Et Hebræum Sermonem ex parte didicimus, et in Latino penè ab ipsis incunabulis, etc. detriti sumus.* Both we have learned the *Hebrew* tongue in part, and in the *Latine* wee have bene exercised almost from our verie cradle. S. *Hierome* maketh no mention of the *Greeke* tongue, wherein yet hee did excell, because hee translated not the old Testament out of *Greeke*, but out of *Hebrew*. And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpnesse of wit, or deepenesse of iudgement, as it were in an arme of flesh? At no hand. They trusted in him that hath the key of *David*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. *Augustine* did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you aske what they had before them, truely it was the *Hebrew* text of the *Olde Testament*,

Nazianzen.
εἰς βν. ἐπισκ.
παρὸν.
Idem in
Apologet.

S. Aug. lib.
11. *Confess.*
cap. 2.

TO THE READER

the *Greeke* of the New. These are the two golden pipes, or rather conduits, where-through the olive branches emptie themselves into the golde. Saint *Augustine* calleth them precedent, or originall tongues; Saint *Hierome*, fountaines. The same Saint *Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, That as the credit of the olde Bookes (he meaneth of the Old Testament) is to bee tryed by the *Hebrevve Volumes*, so of the New by the *Greeke tongue*, he meaneth by the originall *Greeke*. If trueth be to be tried by these tongues, then whence should a Translation be made, but out of them? These tongues therefore, the Scriptures wee say in those tongues, wee set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles. Neither did we run over the worke with that posting haste that the *Septuagint* did, if that be true which is reported of them, that they finished it in 72 dayes; neither were we barred or hindered from going over it againe, having once done it, like S. *Hierome*, if that be true which himselfe reporteth, that he could no sooner write any thing, but presently it was caught from him, and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helpes, as it is written of *Origen*, that hee was the first in a maner, that put his hand to write Commentaries upon the Scriptures, and therefore no marveile: if he overshot himselfe many times. None of these things: the worke hath not bene huddled up in 72 dayes, but hath cost the workemen, as li^ght as it seemeth, the paines of twice seven times severitie two dayes and more: matters of such weight and consequence are to bee speeded with maturitie: for in a businesse of moment a man feareth not the blame of convenient slacknesse. Neither did wee thinke much to consult the Translators or Commentators, *Chaldee*, *Hebrevve*, *Syrian*, *Greeke*, or *Latine*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdaine to revise that which we had done, and to bring backe to the anvill that which we had hammered: but having and using as great helpes as were needfull, and fearing no reproch for slownesse, nor coveting praise for expedition, wee have at the length, through the good hand of the Lord upon us, brought the worke to that passe that you see.

S. August. 3.
de doctr. c.
3. etc.
S. Hieron. ad
Suniam et
Fretel.
S. Hieron. ad
Lucinium,
Dist. 9. ut
veterum.

Joseph.
Antiq. lib.
12.

S. Hieron. ad
Pammac.
pro libr.
advers.
Iovinian.
πρωτομειρο.

φιλεῖ γὰρ
ἀκνεῖν
πράγμα ἀνὴρ
πράσσω
μέγα.
Sophoc. in
Elect.

THE TRANSLATORS

Reasons moving us to set diversitie of sences in the margin, where there is great probability for each.

Some peradventure would have no varietie of sences to be set in the margine, lest the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their iudgment not to be so sound in this point. For though, *whatsoever things are necessary are manifest*, as *S. Chrysostome* saith, and as *S. Augustine*, *In those things that are plainely set downe in the Scriptures, all such matters are found that concerne Faith, hope, and Charitie*. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their every-where-plainenesse, partly also to stirre up our devotion to crave the assistance of Gods spirit by prayer, and lastly, that we might be forward to seeke ayd of our brethren by conference, and never scorne those that be not in all respects so complete as they should bee, being to seeke in many things our selves, it hath pleased God in his divine providence, heere and there to scatter wordes and sentences of that difficultie and doubtfulness, not in doctrinall points that concerne salvation, (for in such it hath beene vouched that the Scriptures are plaine) but in matters of lesse moment, that fearefulness would better besee me us then confidence, and if we will resolve, to resolve upon modestie with *S. Augustine*, (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quam litigare de incertis*, it is better to make doubt of those things which are secret, then to strive about those things that are uncertaine. There be many wordes in the Scriptures, which be never found there but once, (having neither brother nor neighbour, as the *Hebrewes* speake) so that we cannot be holpen by conference of places. Againe, there be many rare names of certaine birds, beastes and precious stones, concerning which the *Hebrewes* themselves are so divided among themselves for iudgement, that they may seeme to have defined this or that, rather because they would say something, then because they were sure of that which they said, as *S. Hierome* somewhere saith of the *Septuagint*. Now in such a case, doth not a margine do well to admonish the Reader to seeke further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulitie, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the iudgment of the iudicious) questionable, can be no

πάντα τὰ ἀναγκαῖα ὁῦλα.
S. Chrysost. in 2. Thess. cap. 2.
S. Aug. 2. de doctr. Christ. cap. 9.

S. August. li. 8. de Genes. ad liter. cap. 5.

ἅπαξ λεγόμενα.

TO THE READER

S. Aug. 2°. de
doctr. Chris-
tian. cap. 14.

Sixtus 5.
pref. Biblia.

Plat. in
Paulo se-
cundo.

ὁμοιοπαθής,
πρωτός ὁ οἰ-
χρῶς ἐστίν.

πολύσημα.

lesse then presumption. Therefore as S. *Augustine* saith, that varietie of Translations is profitable for the finding out of the sense of the Scriptures: so diversitie of signification and sense in the margine, where the text is not so cleare, must needes doe good, yea, is necessary, as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeth, that any varietie of readings of their vulgar edition, should be put in the margine, (which though it be not altogether the same thing to that we have in hand, yet it looketh that way) but we thinke he hath not all of his owne side his favourers, for this conceit. They that are wise, had rather have their iudgements at libertie in differences of readings, then to be captivated to one, when it may be the other. If they were sure that their hie Priest had all lawes shut up in his brest, as *Paul* the second bragged, and that he were as free from error by speciall priviledge, as the Dictators of *Rome* were made by law inviolable, it were an other matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have bene a great while, they find that he is subiect to the same affections and infirmities that others be, that his skin is penetrable, and therefore so much as he prooveth, not as much as he claimeth, they grant and embrace.

An other thing we thinke good to admonish thee of (gentle Reader) that wee have not tyed our selves to an uniformitie of phrasing, or to an identitie of words, as some peradventure would wish that we had done, because they observe, that some learned men some where, have benee as exact as they could that way. Truly, that we might not varie from the sense of that which we had translated before, if the word signified the same thing in both places (for there bee some wordes that bee not of the same sense every where) we were especially carefull, and made a conscience, according to our duetie. But, that we should expresse the same notion in the same particular word; as for example, if we translate the *Hebrew* or *Greeke* word once by *Purpose*, never to call it *Intent*; if one where *Journeying*, never *Traveling*; if one where *Thinke*, never *Suppose*; if one where *Paine*, never *Ache*; if one where *Ioy*, never *Gladnesse*, etc. Thus to minse the matter, wee thought to savour more of curiositie then wisdome, and that rather it would breed scorne in the Atheist, then bring profite to the godly Reader. For is the kingdome of God become words or syllables? why should wee

Reasons
inducing us
not to stand
curiously
upon an
identitie of
phrasing.

THE TRANSLATORS

be in bondage to them if we may be free, use one precisely when wee may use another no lesse fit, as commodiously? A godly Father in the Primitive time shewed himselfe greatly moved, that one of newfanglednes called *κράββατον σκίμπους*, Abed. though the difference be little or none; and another reporteth, that he was much abused for turning *Cucurbita* (to which reading the people had been used) into *Hedera*. Now if this happen in better times, and upon so small occasions, wee might iustly feare hard censure, if generally wee should make verball and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good English wordes. For as it is written of a certaine great Philosopher, that he should say, that those logs were happie that were made images to be worshipped; for their fellowes, as good as they, lay for blockes behinde the fire: so if wee should say, as it were, unto certaine words, Stand up higher, have a place in the Bible alwayes, and to others of like qualitie, Get ye hence, be banished for ever, wee might be taxed peradventure with S. James his words, namely, *To be partiall in our selves and iudges of evill thoughts*. Adde hereunto, that nicenesse in wordes was alwayes counted the next step to trifling, and so was to bee curious about names too: also that we cannot follow a better patterne for elocution then God himselfe; therefore hee using divers words, in his holy writ, and indifferently for one thing in nature: we, if wee will not be superstitious, may use the same libertie in our English versions out of *Hebrew* and *Greeke*, for that copie or store that he hath given us. Lastly, wee have on the one side avoided the scrupulositie of the Puritanes, who leave the olde Ecclesiasticall words, and betake them to other, as when they put *washing* for *Baptisme*, and *Congregation* in stead of *Church*: as also on the other side we have shunned the obscuritie of the Papists, in their *Azimes*, *Tunike*, *Rational*, *Holocausts*, *Præpuce*, *Pasche*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sence, that since they must needs translate the Bible, yet by the language thereof, it may bee kept from being understood. But we desire that the Scripture may speake like it selfe, as in the language of *Canaan*, that it may bee understood even of the very vulgar.

Many other things we might give thee warning of (gentle Reader) if wee had not exceeded the measure of a Preface

Niceph. Calist. lib. 8. cap. 42.

S. Hieron. in 4. Iohã.

See S. Aug. epist. 10.

λεπτολογία
ἀδολεσχία.
τὸ σπουδά-
ζειν ἐπὶ
ὀνόμασι.

See Euseb. προπαρασκευ. li. 12. ex Platon.

TO THE READER

alreadie. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or thinke. Hee removeth the scales from our eyes, the vaille from our hearts, opening our wits that wee may understand his word, enlarging our hearts, yea correct- ing our affections, that we may love it above gold and silver, yea that we may love it to the end. Ye are brought unto fountaines of living water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Iewes. Others have laboured, and you may enter into their labours; O receive not so great things in vaine, O despise not so great salvation! Be not like swine to treade under foote so precious things, neither yet like dogs to teare and abuse holy things. Say not to our Saviour with the *Gergesites*, Depart out of our coasts; neither yet with *Esau* sell your birthright for a messe of potage. If light be come into the world, love not darkenesse more then light: if foode, if clothing be offered, goe not naked, starve not your selves. Remember the advice of *Nazianzene*, *It is a grievous thing* (or dangerous) *to neglect a great faire, and to seeke to make market afterwards*: also the encouragement of *S. Chrysostome*, *It is altogether impossible, that he that is sober (and watchfull) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*, *They that despise Gods will inciting them shal feele Gods will taking vengeance of them*. It is a feare- full thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednes in the end, when God speaketh unto us, to hearken: when he setteth his word before us, to reade it; when hee stretcheth out his hand and calleth, to answer, Here am I; here we are to doe thy will, O God. The Lord worke a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord Iesus Christ, to whom with the holy Ghost, be
 all prayse and thankesgiving. Amen.

Gen. 26. 15.

Jerem. 2. 13.

Matth. 5. 34.

Hebr. 12. 16.

Nazianz.

chap. 47.

S. Chrysost.

in epist. ad

Rom. cap.

14. orat. 26.

in 1^o lib.

S. August.

in epist. 117.

in 1^o lib.

S. August.

in epist. 117.

in 1^o lib.

Hebr. 12. 16.

Hebr. 12. 16.

Hebr. 12. 16.

Hebr. 12. 16.

Hebr. 12. 16.

Hebr. 12. 16.

The names and order of all the Bookes of the Olde and New Testament, with the Number of their Chapters

Genesis hath Chapters	50	Ecclesiastes hath Chapters	12
Exodus	40	The song of Solomon	8
Leviticus	27	Isaiah	66
Numbers	36	Ieremiah	52
Deuteronomie	34	Lamentations	5
Ioshua	24	Ezekiel	48
Iudges	21	Daniel	12
Ruth	4	Hosea	14
1. Samuel	31	Ioel	3
2. Samuel	24	Amos	9
1. Kings	22	Obadiah	1
2. Kings	25	Ionah	4
1. Chronicles	29	Micah	7
2. Chronicles	36	Nahum	5
Ezrah	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4
Proverbs	31		

The Bookes called Apocrypha

1. Esdras hath Chapters	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The song of the three children. The story of Susanna. The idole Bel and the Dragon. The prayer of Manasseh.	
Tobit	14	1. Maccabees	16
Iudeth	16	2. Maccabees	15
The rest of Esther	6		
Wisedome	19		
Ecclesiasticus	51		

The Bookes of the New Testament

Matthew hath Chapters	28	1. Timotheus hath Chapters	6
Marke	16	2. Timotheus	4
Luke	24	Titus	3
Iohn	21	Philemon	1
The Actes	26	To the Hebrewes	13
The Epistle to the Romanes	16	The Epistle of Iames	5
1. Corinthians	16	1. Peter	5
2. Corinthians	13	2. Peter	3
Galatians	6	1. Iohn	5
Ephesians	6	2. Iohn	1
Philippians	4	3. Iohn	1
Colossians	4	Iude	1
1. Thessalonians	5	Revelation	22
2. Thessalonians	3		

THE HOLY BIBLE

The FIRST BOOKE of MOSES, called

GENESIS

CHAPTER I



IN the beginning God created the Heaven, and the Earth. And the earth was without forme, and voyd, and darknesse was upon the face of the deepe: and the Spirit of God mooved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darknesse. And God called the light, Day, and the darknesse he called Night: and the evening and the morning were the first day.

The creation of Heaven and Earth,

of the light,

And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. And God made the firmament; and divided the waters, which were under the firmament, from the waters, which were above the firmament: and it was so. And God called the firmament, Heaven: and the evening and the morning were the second day.

of the firmament,

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appeare: and it was so. And God called the drie land, Earth, and the gathering together of the waters called hee, Seas: and God saw that it was good. And God said, Let the Earth bring forth grasse, the herbe yeelding seed, and the fruit tree, yeelding fruit after his kinde, whose seed is in it selfe, upon the earth: and it was so. And the earth brought forth grasse, and herbe yeelding seed after his kinde, and the tree yeelding fruit, whose seed was in it selfe, after his kinde: and God saw that it was good. And the evening and the morning were the third day.

of the earth separated from the waters,

and made fruitfull,

And God said, Let there bee lights in the firmament of the heaven, to divide the day from the night: and let them be for

GENESIS

CHAPTER

I

of the Sunne,
Moone, and
Starres,

signes and for seasons, and for dayes and yeeres. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the starres also. And God set them in the firmament of the heaven, to give light upon the earth: and to rule over the day, and over the night, and to divide the light from the darknesse: and God saw that it was good. And the evening and the morning were the fourth day.

of fish and
fowle,

And God said, Let the waters bring forth abundantly the moving creature that hath life, and foule that may flie above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kinde, and every winged foule after his kinde: and God saw that it was good. And God blessed them, saying, Be fruitfull, and multiply, and fill the waters in the Seas, and let foule multiply in the earth. And the evening and the morning were the fift day.

of beasts and
cattell,

And God said, Let the earth bring forth the living creature after his kinde, cattell, and creeping thing, and beast of the earth after his kinde: and it was so. And God made the beast of the earth after his kinde, and cattell after their kinde, and every thing that creepeth upon the earth, after his kinde: and God saw that it was good.

of Man in the
Image of God.

And God said, Let us make man in our Image, after our likeness: and let them have dominion over the fish of the sea, and over the foule of the aire, and over the cattell, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his owne Image, in the Image of God created hee him; male and female created hee them. And God blessed them, and God said unto them, Be fruitfull, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the foule of the aire, and over every living thing that mooveth upon the earth.

Also the ap-
pointment of
food.

And God said, Behold I have given you every herbe bearing seede, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yeelding seed, to you it shall be for meat: and to every beast of the earth, and to every foule of the aire, and to every thing that creepeth upon the earth, wherein there is life, I have given every greene herbe for meat: and it was so. And God saw every thing that hee had made: and behold, it was very good. And the evening and the morning were the sixth day.

GENESIS

CHAPTER II

CHAPTER II

THUS the heavens and the earth were finished, and all the The first Sabbath. hoste of them. And on the seventh day God ended his worke, which hee had made : And he rested on the seventh day from all his worke, which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his worke, which God created and made.

These are the generations of the heavens, and of the earth, The maner of the creation. when they were created ; in the day that the LORD God made the earth, and the heavens, and every plant of the field, before it was in the earth, and every herbe of the field, before it grew : for the LORD God had not caused it to raine upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soule.

And the LORD God planted a garden Eastward in Eden ; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, The planting of the garden of Eden, and from thence it was parted, and became into foure heads. and the river thereof. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: There is Bdellium and the Onix stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 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. And the LORD God tooke the man, and put him into the garden of Eden, to dresse it, and to keepe it. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eate. The tree of knowledge only forbidden. But of the tree of the knowledge of good and evil, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt surely die.

And the LORD God said, It is not good that the man should be alone: I will make him an helpe meet for him. And out of The naming of the creatures. the ground the LORD God formed every beast of the field, and every foule of the aire, and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattell, and to the foule of the aire, and to every beast of the

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CHAPTER II

The making of woman, and institution of Marriage.

field: but for Adam there was not found an helpe meete for him. And the LORD God caused a deepe sleepe to fall upon Adam, and hee slept; and he tooke one of his ribs, and closed up the flesh in stead thereof. And the rib which the LORD God had taken from man, made hee a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: shee shalbe called woman, because shee was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.

CHAPTER III

The serpent deceiveth Eve.

NOW the serpent was more subtile then any beast of the field, which the LORD God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, Wee may eate of the fruite of the trees of the garden: but of the fruit of the tree, which is in the midst of the garden, God hath said, Ye shal not eate of it, neither shall ye touch it, lest ye die. And the Serpent said unto the woman, Ye shall not surely die. For God doeth know, that in the day ye eate thereof, then your eyes shalbee opened: and yee shall bee as Gods, knowing good and evill. And when the woman saw, that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she tooke of the fruit thereof, and did eate, and gave also unto her husband with her, and hee did eate. And the eyes of them both were opened, and they knew that they were naked, and they sewed figge leaves together, and made themselves aprons. And they heard the voyce of the LORD God, walking in the garden in the coole of the day: and Adam and his wife hid themselves from the presence of the LORD God, amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: and I was afraid, because I was naked, and I hid my selfe. And he said, Who told thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eate? And the man said, The woman whom thou gavest to be with mee, shee gave me of the tree, and I did eate. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The Serpent beguiled me, and I did eate. And the LORD God said unto the Serpent, Because thou hast done this, thou art cursed

Mans shamefull fall.

God arraigneth them.

The serpent is cursed.

GENESIS

CHAPTER III

above all cattel, and above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eate, all the dayes of thy life. And I will put enmitie betweene thee and the woman, and betweene thy seed and her seed: it shal bruise thy head, and thou shalt bruise his heele. Unto the woman he said, I will greatly multiply thy sorowe and thy conception. In sorow thou shalt bring forth children: and thy desire shall be to thy husband, and hee shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voyce of thy wife, and hast eaten of the tree, of which I commaunded thee, saying, Thou shalt not eate of it: cursed is the ground for thy sake: in sorow shalt thou eate of it all the dayes of thy life. Thornes also and thistles shall it bring forth to thee: and thou shalt eate the herbe of the field. In the sweate of thy face shalt thou eate bread, till thou returne unto the ground: for out of it wast thou taken, for dust thou art, and unto dust shalt thou returne. And Adam called his wives name Eve, because she was the mother of all living. Unto Adam also, and to his wife, did the LORD God make coates of skinnes, and clothed them.

The promised
Seed.

The punishment
of Mankind.

Their first
clothing.

Their casting
out of Paradise.

And the LORD God said, Behold, the man is become as one of us, to know good and evill. And now lest hee put fourth his hand, and take also of the tree of life, and eate and live for ever: therefore the LORD God sent him fourth from the garden of Eden, to till the ground, from whence he was taken. So he drove out the man: and he placed at the East of the garden of Eden, Cherubims, and a flaming sword, which turned every way, to keepe the way of the tree of life.

CHAPTER IIII

AND Adam knew Eve his wife, and shee conceived, and bare Cain, and said, I have gotten a man from the LORD. And she againe bare his brother Abel, and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in processe of time it came to passe, that Cain brought of the fruite of the ground, an offering unto the LORD. And Abel, he also brought of the firstlings of his flocke, and of the fat thereof: and the LORD had respect unto Abel, and to his offering. But unto Cain, and to his offering he had not respect: and Cain was very wroth, and his countenance fell. And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen? If thou doe well, shalt thou not be accepted? and if thou doest not well, sinne lieth at the doore: And unto thee shall be

The birth,
trade, and re-
ligion of Cain
and Abel.

GENESIS

CHAPTER III

The murder
of Abel.

The curse
of Cain.

his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to passe when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, Where is Abel thy brother? And hee said, I know not: Am I my brothers keeper? And he said, What hast thou done? the voyce of thy brothers blood cryeth unto me, from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brothers blood from thy hand. When thou tillest the ground, it shall not henceforth yeeld unto thee her strength: A fugitive and a vagabond shalt thou be in the earth. And Cain said unto the LORD, My punishment is greater, then I can beare. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive, and a vagabond in the earth: and it shall come to passe, that every one that findeth me, shall slay me. And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shalbe taken on him seven fold. And the LORD set a marke upon Cain, lest any finding him, should kill him.

Enoch the
first citie.

And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the East of Eden. And Cain knew his wife, and she conceived and bare Enoch, and hee builded a City, and called the name of the City, after the name of his sonne, Enoch. And unto Enoch was borne Irad: and Irad begate Mehuiael, and Mehuiael begate Methusael, and Methusael begate Lamech.

Lamech and his
two wives.

And Lamech tooke unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Iabal: he was the father of such as dwell in tents, and of such as have cattell. And his brothers name was Iubal; hee was the father of all such as handle the harpe and organ. And Zillah, she also bare Tubal-Cain, an instructor of every artificer in brasse and iron: and the sister of Tubal-Cain was Naamah. And Lamech sayd unto his wives,

Adah and Zillah, Heare my voyce,
Yee wives of Lamech, hearken unto my speech:
For I have slaine a man to my wounding,
And a yong man to my hurt.
If Cain shall bee avenged seven fold,
Truely Lamech seventy and seven folde.

The birth
of Seth,
and Enos.

And Adam knew his wife againe, and she bare a sonne, and called his name Seth: For God, said she, hath appointed mee another seed in stead of Abel, whom Cain slew. And to Seth, to him also there was borne a sonne, and he called his name Enos: then began men to call upon the Name of the LORD.

GENESIS

CHAPTER V

CHAPTER V

THIS is the booke of the generations of Adam : In the day that God created man, in the likenes of God made he him. Male and female created hee them, and blessed them, and called their name Adam, in the day when they were created.

The genealogie, age, and death of the Patriarchs from Adam unto Noah.

And Adam lived an hundred and thirtie yeeres, and begate a sonne in his owne likenesse, after his image ; and called his name Seth. And the dayes of Adam, after he had begotten Seth, were eight hundred yeeres : and he begate sonnes and daughters. And all the dayes that Adam lived, were nine hundred and thirtie yeeres : and he died. And Seth lived an hundred and five yeeres : and begate Enos. And Seth lived, after he begate Enos, eight hundred and seven yeeres, and begate sonnes and daughters. And all the dayes of Seth, were nine hundred and twelve yeeres, and he died.

And Enos lived ninetie yeeres, and begate Cainan. And Enos lived after hee begate Cainan, eight hundred and fifteene yeeres, and begate sonnes and daughters. And all the dayes of Enos were nine hundred and five yeres ; and he died.

And Cainan lived seventie yeeres, and begate Mahalaleel. And Cainan lived after he begate Mahalaleel, eight hundred and fourtie yeeres, and begate sonnes and daughters. And all the dayes of Cainan were nine hundred and ten yeres ; and he died.

And Mahalaleel lived sixtie and five yeeres, and begat Iared. And Mahalaleel lived after he begate Iared, eight hundred and thirtie yeeres, and begate sonnes and daughters. And all the dayes of Mahalaleel, were eight hundred ninetie and five yeeres, and he died.

And Iared lived an hundred sixtie and two yeeres, and he begat Enoch. And Iared lived after he begate Enoch, eight hundred yeres, and begate sonnes and daughters. And all the dayes of Iared were nine hundred sixtie and two yeeres, and he died.

And Enoch lived sixtie and five yeeres, and begate Methuselah. And Enoch walked with God, after he begate Methuselah, three hundred yeeres, and begate sonnes and daughters. And all the dayes of Enoch, were three hundred sixtie and five yeeres. And Enoch walked with God : and he was not ; for God tooke him.

The godlinesse and translation of Enoch.

And Methuselah lived an hundred eightie and seven yeeres, and begat Lamech. And Methuselah lived, after hee begate Lamech, seven hundred, eightie and two yeeres, and begate sonnes and daughters. And all the dayes of Methuselah were nine hundred, sixtie and nine yeeres, and he died.

And Lamech lived an hundred eightie and two yeeres : and

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CHAPTER V

begate a sonne. And he called his name Noah, saying; This same shall comfort us, concerning our woorke and toyle of our hands, because of the ground, which the LORD hath cursed. And Lamech lived, after hee begate Noah, five hundred ninetie and five yeeres, and begate sonnes and daughters. And all the dayes of Lamech were seven hundred seventie and seven yeeres, and he died.

And Noah was five hundred yeeres olde: and Noah begate Sem, Ham, and Iapheth.

CHAPTER VI

The wickedness of the world, which provoked Gods wrath, and caused the Flood.

AND it came to passe, when men began to multiply on the face of the earth, and daughters were borne unto them: that the sonnes of God saw the daughters of men, that they were faire, and they took them wives, of all which they chose. And the LORD said, My Spirit shall not alwayes strive with man; for that hee also is flesh: yet his dayes shalbe an hundred and twenty yeeres. There were Giants in the earth in those daies: and also after that, when the sonnes of God came in unto the daughters of men, and they bare children to them; the same became mightie men, which were of old, men of renowne.

And God saw, that the wickednes of man was great in the earth, and that every imagination of the thoughts of his heart was onely evill continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth: both man and beast, and the creeping thing, and the foules of the aire: for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD.

Noah findeth grace.

These are the generations of Noah: Noah was a iust man, and perfect in his generations, and Noah walked with God. And Noah begate three sonnes: Sem, Ham, and Iapheth. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.

The order, forme, and end of the Arke.

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

Make thee an Arke of Gopher-wood: roomes shalt thou make in the arke, and shalt pitch it within and without with pitch. And this is the fashion, which thou shalt make it of: the length of the arke shal be three hundred cubits, the breadth of it fifty cubits, and the height of it thirtie cubits. A window shalt thou make to the

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CHAPTER VI

arke, and in a cubite shalt thou finish it above; and the doore of the arke shalt thou set in the side thereof: With lower, second, and third stories shalt thou make it. And behold, I, even I doe bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven, and every thing that is in the earth shall die. But with thee wil I establish my Covenant: and thou shalt come into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the Arke, to keepe them alive with thee: they shall be male and female. Of fowles after their kinde, and of cattel after their kinde: of every creeping thing of the earth after his kinde, two of every sort shall come unto thee, to keepe them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food, for thee, and for them. Thus did Noah; according to all that God commanded him, so did he.

CHAPTER VII

AND the Lord saide unto Noah, Come thou and all thy house into the Arke: for thee have I seene righteous before me, in this generation. Of every cleane beast thou shalt take to thee by sevens, the male and his female: and of beastes that are not cleane, by two, the male and his female. Of fowles also of the aire, by sevens, the male and the female; to keepe seed alive upon the face of all the earth. For yet seven dayes, and I will cause it to raine upon the earth, fortie dayes, and forty nights: and every living substance that I have made, will I destroy, from off the face of the earth. And Noah did according unto all that the Lord commanded him. And Noah was sixe hundred yeeres old, when the flood of waters was upon the earth.

Noah, with his familie, and the living creatures, enter into the Arke.

And Noah went in, and his sonnes, and his wife, and his sonnes wives with him, into the Arke, because of the waters of the Flood. Of cleane beasts, and of beasts that are not cleane, and of fowles, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the Arke, the male and the female, as God had commanded Noah. And it came to passe after seven dayes, that the waters of the Flood were upon the earth.

In the sixe hundredth yeere of Noahs life, in the second moneth, the seventeenth day of the moneth, the same day, were al the fountaines of the great deepe broken up, and the windowes of heaven were opened. And the raine was upon the earth, fortie dayes, and fortie nights. In the selfe same day entred Noah,

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CHAPTER VII

The beginning, increase, and continuance of the Flood.

and Sem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them, into the Arke, they, and every beast after his kinde, and all the cattell after their kinde: and every creeping thing that creepeth upon the earth after his kinde, and every foule after his kinde, every birde of every sort. And they went in unto Noah into the Arke, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commaunded him: and the LORD shut him in. And the Flood was fortie dayes upon the earth, and the waters increased, and bare up the Arke, and it was lift up above the earth. And the waters prevailed, and were encreased greatly upon the earth: and the Arke went upon the face of the waters. And the waters prevailed exceedingly upon the earth, and all the high hils, that were under the whole heaven, were covered. Fifteene cubits upward, did the waters prevaile; and the mountaines were covered. And all flesh died, that mooved upon the earth, both of fowle, and of cattell, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nosethrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed, which was upon the face of the ground, both man and cattell, and the creeping things, and the foule of the heaven; and they were destroyed from the earth: and Noah onely remained alive, and they that were with him in the Arke. And the waters prevailed upon the earth, an hundred and fifty dayes.

CHAPTER VIII

The waters asswage.

The Arke resteth on Ararat.

AND God remembred Noah, and every living thing, and all the cattell that was with him in the Arke: and God made a winde to passe over the earth, and the waters asswaged. The fountaines also of the deepe, and the windowes of heaven were stopped, and the raine from heaven was restrained. And the waters returned from off the earth, continually: and after the end of the hundred and fiftie dayes, the waters were abated. And the Arke rested in the seventh moneth, on the seventeenth day of the moneth, upon the mountaines of Ararat. And the waters decreased continually untill the tenth moneth: in the tenth moneth, on the first day of the moneth, were the tops of the mountaines scene.

And it came to passe at the end of forty dayes, that Noah opened the window of the Arke which he had made. And he sent forth a Raven, which went foorth to and fro, untill the waters were dried

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up from off the earth. Also hee sent foorth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foote, and she returned unto him into the Arke: for the waters were on the face of the whole earth. Then he put foorth his hand, and tooke her, and pulled her in unto him, into the Arke. And hee stayed yet other seven dayes; and againe hee sent foorth the dove out of the Arke. And the dove came in to him in the evening, and loe, in her mouth was an Olive leafe pluckt off: So Noah knew that the waters were abated from off the earth. And hee stayed yet other seven dayes, and sent forth the dove, which returned not againe unto him any more.

CHAPTER VIII

The raven and the dove.

And it came to passe in the sixe hundredth and one yeere, in the first moneth, the first day of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the Arke, and looked, and behold, the face of the ground was drie. And in the second moneth, on the seven and twentieth day of the moneth, was the earth dried.

And God spake unto Noah, saying, Goe foorth of the Arke, thou and thy wife, and thy sonnes, and thy sonnes wives with thee: bring foorth with thee every living thing that is with thee, of all flesh, both of fowle, and of cattell, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitfull, and multiply upon the earth. And Noah went foorth, and his sonnes, and his wife, and his sonnes wives with him: every beast, every creeping thing, and every fowle, and whatsoever creepeth upon the earth, after their kinds, went foorth out of the Arke.

Noah, being commanded,

goeth foorth of the Arke.

And Noah builded an Altar unto the LORD, and tooke of every cleane beast, and of every cleane fowle, and offered burnt offerings on the Altar. And the LORD smelled a sweete savour, and the LORD said in his heart, I will not againe curse the ground any more for mans sake; for the imagination of mans heart is evil from his youth: neither will I againe smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold, and heat, and Summer, and Winter, and day and night, shall not cease.

He buildeth an Altar, and offereth sacrifice,

which God accepteth, and promiseth to curse the earth no more.

CHAPTER IX

AND God blessed Noah, and his sonnes, and said unto them, Bee fruitfull and multiply, and replenish the earth. And the feare of you, and the dread of you shall be upon every beast of the earth, and upon every fowle of the aire, upon all that

God blesseth Noah.

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CHAPTER IX

Blood and
murder are
forbidden.

mooveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth, shalbe meat for you; even as the greene herbe have I given you all things. But flesh with the life thereof, which is the blood thereof, shall you not eate. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man, at the hand of every mans brother will I require the life of man. Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitfull, and multiply, bring forth abundantly in the earth, and multiply therein.

Gods Covenant

And God spake unto Noah, and to his sonnes with him, saying; And I, behold, I establish my covenant with you, and with your seede after you: and with every living creature that is with you, of the fowle, of the cattell, and of every beast of the earth with you, from all that goe out of the Arke, to every beast of the earth. And I wil establish my covenant with you, neither shal all flesh be cut off any more, by the waters of a flood, neither shall there any more be a flood to destroy the earth. And God said, This is the token of the Covenant which I make betweene mee and you, and every living creature that is with you, for perpetuall generations. I doe set my bow in the cloud, and it shall be for a token of a covenant, betweene me and the earth. And it shall come to passe, when I bring a cloud over the earth, that the bow shall be seene in the cloud. And I will remember my covenant, which is betweene mee and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh. And the bow shalbe in the cloud; and I will looke upon it, that I may remember the everlasting covenant betweene God and every living creature, of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established betweene mee and all flesh, that is upon the earth.

signified by the
Rainebow.

Noah replen-
isheth the
world,

And the sonnes of Noah that went forth of the Arke, were Shem, and Ham, and Iaphet: and Ham is the father of Canaan. These are the three sonnes of Noah: and of them was the whole earth overspread.

planteth a
Vineyard,
is drunken, and
mocked of his
sonne:

And Noah began to bee an husbandman, and he planted a vineyard. And he dranke of the wine, and was drunken, and hee was uncovered within his tent. And Ham, the father of Canaan, saw the nakednesse of his father, and told his two brethren without. And Shem and Iaphet tooke a garment, and layed it upon both their shoulders, and went backward,

GENESIS

and covered the nakednesse of their father, and their faces were backward, and they saw not their fathers nakednesse. And Noah awoke from his wine, and knew what his yonger sonne had done unto him. And he said, CHAPTER IX

Cursed bee Canaan : Curseth Canaan,
 A servant of servants shall hee be unto his brethren.

And hee saide,
 Blessed bee the LORD God of Shem, Blesseth Shem,
 And Canaan shalbe his servant.
 God shall enlarge Iaphet, prayeth for Iaphet,
 And he shal dwell in the tents of Shem,
 And Canaan shalbe his servant.

And Noah lived after the flood, three hundred and fifty yeeres. and dieth.
 And all the dayes of Noah were nine hundred and fifty yeeres, and he died.

CHAPTER X

NOW these are the generations of the sonnes of Noah ; Shem, The generations of Noah.
 Ham, and Iaphet: and unto them were sonnes borne after the Flood.

The sonnes of Iaphet: Gomer, and Magog, and Madai, and The sonnes of Iaphet.
 Iavan, and Tubal, and Meshech, and Tiras. And the sonnes of Gomer: Ashkenaz, and Riphath, and Togarmah. And the sons of Iavan: Elishah, and Tarshish, Kittim, and Dodanim. By these were the Iles of the Gentiles divided in their lands, every one after his tongue: after their families, in their nations.

And the sonnes of Ham: Cush, and Mizraim, and Phut, and The sonnes of Ham.
 Canaan. And the sonnes of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sonnes of Raamah: Sheba, and Dedan. And Cush begat Nimrod: he began to be a Nimrod the first Monarch.
 mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is saide, Even as Nimrod the mightie hunter before the LORD. And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land went forth Asshur, and builded Nineveh, and the citie Rehoboth, and Calah, and Resen betweene Nineveh and Calah: the same is a great citie. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim (out of whome came Philistiim) and Caphtorim.

And Canaan begate Sidon his first borne and Heth, and the Iebusite, and the Emorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the

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CHAPTER X

Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. And the border of the Canaanites, was from Sidon, as thou comest to Gerar, unto Gaza, as thou goest unto Sodoma and Gomorah, and Admah, and Zeboim, even unto Lasha. These are the sonnes of Ham, after their families, after their tongues, in their countries, and in their nations.

The sonnes of Shem.

Unto Shem also the father of all the children of Eber, the brother of Iaphet the elder, even to him were children borne. The children of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram. And the children of Aram: Uz, and Hul, and Gether, and Mash. And Arphaxad begate Salah, and Salah begate Eber. And unto Eber were borne two sonnes: the name of one was Peleg, for in his dayes was the earth divided, and his brothers name was Ioktan. And Ioktan begate Almodad, and Sheleph, and Hazarmaveth, and Ierah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Iobab: all these were the sonnes of Ioktan. And their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East. These are the sonnes of Shem, after their families, after their tongues, in their lands after their nations.

These are the families of the sonnes of Noah after their generations, in their nations: and by these were the nations divided in the earth after the Flood.

CHAPTER XI

One language in the world.

AND the whole earth was of one language, and of one speach. And it came to passe as they iourneyed from the East, that they found a plaine in the land of Shinar, and they dwelt there. And they sayd one to another; Goe to, let us make bricke, and burne them thorowly. And they had bricke for stone, and slime had they for mortar. And they said; Goe to, let us build us a city and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came downe to see the city and the tower, which the children of men builded. And the LORD said; Behold, the people is one, and they have all one language: and this they begin to doe: and now nothing will be restrained from them, which they have imagined to doe. Goe to, let us go downe, and there confound their language, that they may not understand one anothers speach. So the LORD scattered them abroad from thence, upon the face of all the earth: and they left off to build

The building of Babel.

The confusion of tongues.

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the Citie. Therefore is the name of it called Babel,¹ because the LORD did there confound the language of all the earth : and from thence did the LORD scatter them abroad upon the face of all the earth.

These are the generations of Shem. Shem was an hundred yeres old, and begate Arphaxad two yeres after the Flood. And Shem lived, after he begate Arphaxad, five hundred yeres, and begate sonnes and daughters. The generations of Shem.

And Arphaxad lived five and thirtie yeres, and begate Salah. And Arphaxad lived, after he begate Salah, foure hundred and three yeres, and begate sonnes and daughters.

And Salah lived thirtie yeres, and begate Eber. And Salah lived, after hee begate Eber, foure hundred and three yeres, and begate sonnes and daughters.

And Eber lived foure and thirty yeres, and begate Peleg. And Eber lived, after hee begate Peleg, foure hundred and thirtie yeres, and begate sonnes and daughters.

And Peleg lived thirtie yeres, and begate Reu. And Peleg lived, after hee begate Reu, two hundred and nine yeres, and begate sonnes and daughters.

And Reu lived two and thirtie yeres, and begate Serug. And Reu lived, after hee begate Serug, two hundreth and seven yeres, and begate sonnes and daughters.

And Serug lived thirtie yeres, and begate Nahor. And Serug lived, after he begate Nahor, two hundred yeres, and begat sonnes and daughters.

And Nahor lived nine and twentie yeres, and begate Terah. And Nahor lived, after he begate Terah, an hundred and nineteene yeres, and begate sonnes and daughters.

And Terah lived seventy yeres, and begate Abram, Nahor, and Haran.

Now these are the generations of Terah : Terah begate Abram, Nahor, and Haran : And Haran begate Lot. And Haran died, before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor tooke them wives : the name of Abrams wife was Sarai, and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iseah. But Sarai was barren ; she had no childe. And Terah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife, and they went forth with them from Ur of the Chaldees, to goe The generations of Terah the father of Abram.
Terah goeth from Ur to Haran.

¹ That is, Confusion.

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CHAPTER XI into the land of Canaan : and they came unto Haran, and dwelt there. And the dayes of Terah, were two hundred and five yeres : and Terah died in Haran.

CHAPTER XII

God calleth Abram, and blesseth him with a promise of Christ. ;

NOW the LORD had said unto Abram, Get thee out of thy countrey, and from thy kinred, and from thy fathers house, unto a land that I will shew thee. And I will make of thee a great nation, and I wil blesse thee, and make thy name great ; and thou shalt bee a blessing. And I will blesse them that blesse thee, and curse him, that curseth thee : and in thee shal all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him, and Lot went with him : And Abram was seventie and five yeeres old when he departed out of Haran. And Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they had gathered, and the soules that they had gotten in Haran, and they went fourth to goe into the land of Canaan : and into the land of Canaan they came.

He departeth with Lot from Haran.

He iourneyeth through Canaan,

which is promised him in a vision.

And Abram passed through the land, unto the place of Sichem, unto the plaine of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed wil I give this land : and there builded hee an altar unto the LORD, who appeared unto him. And he removed from thence unto a mountaine, on the East of Beth-el, and pitched his tent having Beth-el on the West, and Hai on the East : and there hee builded an altar unto the LORD, and called upon the Name of the LORD. And Abram iourneyed, going on still toward the South.

Hee is driven by a famine into Egypt.

Feare maketh him faine his wife to be his sister.

And there was a famine in the land, and Abram went downe into Egypt, to soiourne there : for the famine was grievous in the land. And it came to passe when he was come neere to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a faire woman to looke upon. Therefore it shall come to passe, when the Egyptians shall see thee, that they shall say, This is his wife : and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister, that it may be wel with me, for thy sake ; and my soule shall live, because of thee.

Pharaoh having taken her from him, by plagues is compelled to restore her.

And it came to passe, that when Abram was come into Egypt, the Egyptians beheld the woman, that shee was very faire. The Princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was taken into Pharaohs house. And he entreated Abram well for her sake : and he had sheepe,

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and oxen, and hee asses, and men servants, and maid servants, and shee asses, and camels. And the Lord plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why diddest thou not tell me, that she was thy wife? Why saidest thou, Shee is my sister? so I might have taken her to mee to wife: now therefore behold, thy wife, take her and goe thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

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CHAPTER XIII

AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the South. And Abram was very rich in cattell, in silver, and in gold. And hee went on his journeyes from the South, even to Beth-el, unto the place where his tent had bene at the beginning, betweene Beth-el and Hai: unto the place of the altar, which he had made there at the first: and there Abram called on the Name of the Lord.

Abram and Lot
returne out of
Egypt.

And Lot also which went with Abram, had flocks and heards, and tents. And the land was not able to beare them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell: And the Canaanite, and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, betweene mee and thee, and betweene my heardmen and thy heardmen: for wee bee brethren. Is not the whole land before thee? Separate thy selfe, I pray thee, from mee: if thou wilt take the left hand, then I will goe to the right: or if thou depart to the right hand, then I will goe to the left. And Lot lifted up his eyes, and beheld all the plaine of Iordane, that it was well watered every where before the Lord destroyed Sodome and Gomorah, even as the garden of the Lord, like the land of Egypt, as thou commest unto Zoar. Then Lot chose him all the plaine of Iordane: and Lot journeyed East; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plaine, and pitched his tent toward Sodome. But the men of Sodome were wicked, and sinners before the Lord exceedingly.

By disagree-
ment they part
asunder.

Lot goeth to
wicked Sodome.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward.

God reneweth
the promise
to Abram.

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CHAPTER XIII

For all the land which thou seest, to thee will I give it, and to thy seede for ever. And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbred. Arise, walke through the land, in the length of it, and in the breadth of it: for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plaine of Mamre, which is in Hebron, and built there an altar unto the LORD.

He removeth to Hebron, and there buildeth an Altar.

CHAPTER XIII

The battell of foure Kings against five.

AND it came to passe in the dayes of Amraphel King of Shinar, Arioch King of Ellasar, Chedorlaomer King of Elam, and Tidal King of nations: that these made warre with Bera King of Sodome, and with Birsha King of Gomorrah, Shinab King of Admah, and Shemeber King of Zeboiim, and the King of Bela, which is Zoar. All these were ioyned together in the vale of Siddim; which is the salt Sea. Twelve yeeres they served Chedorlaomer, and in the thirteenth yeere they rebelled. And in the fourteenth yeere came Chedorlaomer, and the Kings that were with him, and smote the Rephaims, in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim; and the Horites in their mount Seir, unto El-Paran, which is by the wilderness. And they returned, and came to En-mishpat, which is Kadesh, and smote all the cuntrye of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar. And there went out the King of Sodome, and the King of Gomorrah, and the King of Admah, and the King of Zeboiim, and the King of Bela, (the same is Zoar) and they ioyned battell with them, in the vale of Siddim, with Chedorlaomer the King of Elam, and with Tidal King of nations, and Amraphel King of Shinar, and Arioch King of Ellasar; foure Kings with five. And the vale of Siddim was full of slime-pits: and the Kings of Sodome and Gomorrah fled, and fell there: and they that remained, fled to the mountaine. And they tooke all the goods of Sodome and Gomorrah, and all their victuals, and went their way. And they tooke Lot, Abrams brothers sonne, (who dwelt in Sodome) and his goods, and departed.

Lot is taken prisoner.

And there came one that had escaped, and told Abram the Hebrew, for hee dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants borne in his owne house, three hundred and eighteene, and pursued them unto

Abram rescueth him.

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Dan. And hee divided himselfe against them, he and his servants by night, and smote them, and pursued them unto Hoba, which is on the left hand of Damascus: and hee brought backe all the goods, and also brought againe his brother Lot, and his goods, and the women also, and the people.

CHAPTER XIII

And the king of Sodome went out to meete him, (after his returne from the slaughter of Chedorlaomer, and of the Kings that were with him) at the valley of Saveh, which is the Kings dale. And Melchizedek King of Salem brought fourth bread and wine: and he was the Priest of the most high God. And hee blessed him, and saide; Blessed bee Abram of the most high God, possessour of heaven and earth, and blessed bee the most high God, which hath delivered thine enemies into thy hand: and hee gave him tithes of all. And the King of Sodome said unto Abram, give me the persons, and take the goods to thy selfe. And Abram said to the King of Sodome, I have lift up my hand unto the LORD, the most high God, the possessour of heaven and earth, that I wil not take from a threed even to a shoe latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save onely that which the yong men have eaten, and the portion of the men which went with mee, Aner, Eschol, and Mamre; let them take their portion.

Melchi-zedek
blesseth Abram.

Abram giveth
him tithes.

The rest of the
spoil, his
partners having
had their
portions, he
restoreth to the
King of Sodom.

CHAPTER XV

AFTER these things, the word of the LORD came unto Abram in a vision, saying; Feare not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I goe childlesse? and the steward of my house is this Eliezer of Damascus. And Abram said; Behold, to mee thou hast given no seed: and loe, one borne in my house is mine heire. And behold, the word of the LORD came unto him, saying; This shall not be thine heire: but he that shall come fourth out of thy owne bowels, shalbe thine heire. And he brought him forth abroad, and said, Looke now towards heaven, and tell the starres, if thou be able to number them. And hee said unto him, So shall thy seed be. And he beleevd in the LORD; and hee counted it to him for righteousnesse. And he said unto him; I am the LORD that brought thee out of Ur of the Caldees, to give thee this land, to inherit it. And he said, Lord God, whereby shal I know that I shall inherit it? And he said unto him, Take me an heifer of three yeeres old, and a shee goat of three yeeres old, and a ramme of three yeeres old, and a turtle

God encour-
ageth Abram.

Abram com-
plaineth for
want of an
heire.

God promiseth
him a sonne,
and a multi-
plying of his
seed.

Abram is
justified by
faith.

Canaan is
promised
again, and
confirmed by
a signe,

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and a vision.

dove, and a yong pigeon. And he tooke unto him all these, and divided them in the midst, and layd each peece one against another: but the birds divided he not. And when the fowles came downe upon the carcasses, Abram drove them away. And when the Sunne was going downe, a deepe sleepe fell upon Abram: and loe, an horroure of great darkenesse fell upon him. And he said unto Abram, Know of a surety, that thy seed shalbe a stranger, in a land that is not theirs, and shal serve them, and they shall afflict them foure hundred yeeres. And also that nation whom they shall serve, wil I iudge: and afterward shall they come out with great substance. And thou shalt goe to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither againe: for the iniquitie of the Amorites is not yet full. And it came to passe that when the Sunne went downe, and it was darke, behold, a smoking furnace, and a burning lampe that passed betweene those pieces. In that same day the LORD made a covenant with Abram, saying; Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizites, and the Kadmonites: and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Iebusites.

CHAPTER XVI

Sarai, being barren, giveth Hagar to Abram.

NOW Sarai Abrams wife bare him no children: and she had an handmaide, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee go in unto my maid: it may bee that I may obtaine children by her: and Abram hearkened to the voice of Sarai. And Sarai Abrams wife, tooke Hagar her maid, the Egyptian, after Abram had dwelt ten yeeres in the land of Canaan, and gave her to her husband Abram, to be his wife.

Hagar being afflicted for despising her mistresse, runneth away.

And he went in unto Hagar, and she conceived: And when shee saw that shee had conceived, her mistresse was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosome, and when shee saw that she had conceived, I was despised in her eyes: the LORD iudge betweene me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; doe to her as it pleaseth thee. And when Sarai dealt hardly with her, shee fled from her face.

And the Angel of the LORD found her by a fountaine of water, in the wilderness, by the fountaine, in the way to Shur: and he

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said, Hagar Sarais maid, whence camest thou? and whither wilt thou goe? And she said, I flee from the face of my mistresse Sarai. And the Angel of the LORD said unto her, Returne to thy mistresse, and submit thy selfe under her hands. And the Angel of the LORD said unto her, I will multiply thy seede exceedingly, that it shall not be numbred for multitude. And the Angel of the LORD said unto her, Behold thou art with child, and shalt beare a sonne, and shalt call his name Ishmael;¹ because the LORD hath heard thy affliction. And he will be a wilde man; his hand will be against every man, and every mans hand against him: and he shal dwell in the presence of all his brethren. And shee 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? Wherefore the well was called, Beer-lahai-roi:² Behold, It is betweene Cadesh and Bered.

CHAPTER XVI

An Angel sendeth her backe to submit her selfe,

and telleth her of her child.

And Hagar bare Abram a sonne: and Abram called his sonnes name, which Hagar bare, Ishmael. And Abram was fourescore and sixe yeeres old, when Hagar bare Ishmael to Abram.

Ishmael is borne.

CHAPTER XVII

AND when Abram was ninetie yeres old and nine, the LORD appeared to Abram, and said unto him, I am the almightie God, walke before me, and be thou perfect. And I will make my covenant betweene me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall bee Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitfull, and I will make nations of thee, and Kings shall come out of thee. And I will establish my covenant betweene me and thee, and thy seede after thee, in their generations for an everlasting covenant, to bee a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.

God reneweth the Covenant.

Abram his name is changed, in token of a greater blessing.

And God said unto Abraham, Thou shalt keepe my covenant therefore, thou, and thy seede after thee, in their generations. This is my covenant, which yee shall keepe betweene me and you, and thy seed after thee: every man-child among you shall

Circumcision is instituted.

¹ That is, God shall heare.

² That is, the well of him that liveth and seeth me.

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be circumcised. And ye shall circumcise the flesh of your foreskinne; and it shal be a token of the covenant betwixt me and you. And he that is eight dayes olde, shalbe circumcised among you, every man child in your generations, he that is borne in the house, or bought with money of any stranger, which is not of thy seed. He that is borne in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh, for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskinne is not circumcised, that soule shall be cut off from his people: hee hath broken my covenant.

Sarai her name is changed, and she blessed.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will blesse her, and give thee a sonne also of her: yea I wil blesse her, and she shalbe a mother of nations; Kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be borne unto him that is an hundred yeeres old? and shal Sarah that is ninetie yeeres old, beare? And Abraham said unto God, O that Ishmael might live before thee. And God said, Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitfull, and will multiplie him exceedingly: Twelve princes shall he beget, and I will make him a great nation. But my covenant wil I establish with Isaac, which Sarah shall beare unto thee, at this set time, in the next yeere. And he left off talking with him, and God went up from Abraham.

Izsaac is promised.

Abram and Ishmael are circumcised.

And Abraham tooke Ishmael his sonne, and all that were borne in his house, and all that were bought with his money, every male, among the men of Abrahams house, and circumcised the flesh of their foreskinne, in the selfe-same day, as God had said unto him. And Abraham was ninety yeeres old and nine, when he was circumcised in the flesh of his foreskinne. And Ishmael his sonne was thirteene yeeres old, when he was circumcised in the flesh of his foreskinne. In the selfe same day was Abraham circumcised, and Ishmael his sonne. And all the men of his house, borne in the house, and bought with money of the stranger, were circumcised with him.

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AND the LORD appeared unto him, in the plaines of Mamre: and he sate in the tent doore, in the heat of the day. And he lift up his eyes and looked, and loe, three men stood by him: and when he saw them, hee ranne to meete them from the tent doore, and bowed himselfe toward the ground, and said, My Lord, If now I have found favour in thy sight, passe not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feete, and rest your selves under the tree: and I will fetch a morsell of bread; and comfort ye your hearts, after that you shall passe on: for therefore are you come to your servant. And they said; So doe, as thou hast said. And Abraham hastened into the tent, unto Sarah, and said; Make ready quickly three measures of fine meale, knead it, and make cakes upon the hearth. And Abraham ranne unto the heard, and fetcht a calfe, tender and good, and gave it unto a yong man: and he hasted to dresse it. And he tooke butter, and milke, and the calfe which he had dressed, and set it before them; and he stood by them under the tree: and they did eate.

Abraham entertaineth three Angels.

And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly returne unto thee according to the time of life; and loe, Sarah thy wife shall have a sonne. And Sarah heard it in the tent doore, which was behind him. Now Abraham and Sarah were old, and well stricken in age: and it ceased to be with Sarah after the maner of women. Therefore Sarah laughed within her selfe, saying, After I am waxed old, shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying; Shall I of a surety beare a childe, which am old? Is any thing too hard for the LORD? At the time appointed will I returne unto thee, according to the time of life, and Sarah shall have a sonne. Then Sarah denied, saying, I laughed not: for she was afraid. And he said, Nay, but thou diddest laugh.

Sarah is reproved for laughing at the strange promise.

And the men rose up from thence, and looked toward Sodome: and Abraham went with them, to bring them on the way. And the LORD said, shall I hide from Abraham that thing which I doe; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that hee will command his children, and his household after him, and they shall keepe the way of the LORD, to doe iustice and iudgement, that the LORD may bring upon Abraham, that which hee hath spoken of him. And the LORD

The destruction of Sodome is revealed to Abraham.

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Abraham maketh intercession for the men thereof.

said, Because the cry of Sodome and Gomorrah is great, and because their sinne is very grievous : I will goe downe now, and see whether they have done altogether according to the cry of it, which is come unto me : and if not, I will know. And the men turned their faces from thence, and went toward Sodome : but Abraham stood yet before the LORD.

And Abraham drew neere, and said, Wilt thou also destroy the righteous with the wicked ? Peradventure there be fifty righteous within the citie ; wilt thou also destroy, and not spare the place for the fiftie righteous, that are therein ? That be farre from thee, to do after this maner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be farre from thee : Shall not the Iudge of all the earth doe right ? And the LORD said, If I find in Sodom fiftie righteous, within the citie, then I will spare all the place for their sakes. And Abraham answered, and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes. Peradventure there shall lacke five of the fiftie righteous : wilt thou destroy all the citie for lacke of five ? And he said, If I find there fourtie and five, I will not destroy it. And hee spake unto him yet againe, and said, Peradventure there shall be fourtie found there : and he said, I will not doe it for forties sake. And he said unto him, Oh let not the Lord be angry, and I will speake : Peradventure there shall thirtie bee found there. And he said, I will not doe it, if I find thirtie there. And he said, Behold now, I have taken upon mee to speake unto the Lord : Peradventure there shall bee twenty found there. And he said, I will not destroy it for twenties sake. And hee saide, Oh let not the Lord be angry, and I will speake yet but this once : Peradventure ten shall be found there. And he said, I will not destroy it for tennes sake. And the LORD went his way, assoone as he had left communing with Abraham : and Abraham returned unto his place.

CHAPTER XIX

Lot entertaineth two Angels

AND there came two Angels to Sodome at even, and Lot sate in the gate of Sodome : and Lot seeing them, rose up to meet them, and he bowed himselfe with his face toward the ground. And he said, Beholde now my Lords, turne in, I pray you, into your servants house, and tarie all night, and wash your feete, and ye shall rise up early and goe on your wayes. And they said, Nay : but we wil abide in the street all night. And he pressed upon them greatly, and they turned in unto him, and

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entered into his house: and he made them a feast, and did bake unleavened bread, and they did eate. CHAPTER
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But before they lay downe, the men of the citie, even the men of Sodom, compassed the house round, both old and yong, all the people from every quarter. And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the doore unto them, and shut the doore after him, and said, I pray you, brethren, doe not so wickedly. Behold now, I have two daughters, which have not knowne man; let mee, I pray you, bring them out unto you, and doe ye to them, as is good in your eyes: onely unto these men do nothing: for therefore came they under the shadow of my roofe. And they said, Stand backe. And they said againe, This one fellow came in to sojourne, and he will needs bee a Iudge: Now wil we deale worse with thee, then with them. And they pressed sore upon the man, even Lot, and came neere to breake the doore. But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore. And they smote the men that were at the doore of the house, with blindness, both small and great: so that they wearied themselves to finde the doore.

The vicious Sodomites are striken with blindnesse.

And the men said unto Lot, Hast thou here any besides? sonne in law, and thy sonnes, and thy daughters, and whatsoever thou hast in the citie, bring them out of this place. For we will destroy this place, because the criec of them is waxen great before the face of the LORD: and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sonnes in law, which married his daughters, and saide, Up, get yee out of this place: for the LORD wil destroy this citie: but hee seemed as one that mocked, unto his sonnes in law.

Lot is sent for safety into the mountaines.

And when the morning arose, then the Angels hastened Lot, saying, Arise take thy wife and thy two daughters, which are here, lest thou be consumed in the iniquitie of the citie. And while he lingred, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the LORD being mercifull unto him: and they brought him forth, and set him without the citie.

And it came to passe, when they had brought them forth abroad, that he said, Escape for thy life, looke not behind thee, neither stay thou in all the plaine: escape to the mountaine, lest thou bee consumed. And Lot said unto them, Oh not so, my Lord. Beholde now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me, in saving

Hee obtaineth leave to goe into Zoar.

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my life, and I cannot escape to the mountaine, lest some evill take me, and I die. Behold now, this citie is neere to flee unto, and it is a litle one; Oh let me escape thither, (is it not a litle one?) and my soule shall live. And he said unto him, See, I have accepted thee concerning this thing, that I will not overthrow this citie, for the which thou hast spoken. Haste thee, escape thither: for I cannot doe any thing till thou bee come thither: therefore the name of the citie was called Zoar.

Sodome and Gomorrah are destroyed.

The sunne was risen upon the earth, when Lot entred into Zoar. Then the LORD rained upon Sodome and upon Gomorrah, brimstone and fire, from the LORD out of heaven. And he overthrew those cities, and all the plaine, and all the inhabitants of the cities, and that which grew upon the ground.

Lots wife is a pillar of salt.

But his wife looked backe from behind him, and she became a pillar of salt.

And Abraham gate up earely in the morning, to the place, where hee stood before the LORD. And he looked toward Sodome and Gomorrah, and toward all the land of the plaine, and beheld, and loe, the smoke of the countrey went up as the smoke of a furnace.

And it came to passe, when God destroyed the cities of the plaine, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities, in the which Lot dwelt.

Lot dwelleth in a cave.

The incestuous originall of Moab and Ammon.

And Lot went up out of Zoar, and dwelt in the mountaine, and his two daughters with him: for hee feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters. And the first borne said unto the yonger, Our father is old, and there is not a man in the earth, to come in unto us, after the maner of all the earth. Come, let us make our father drinke wine, and we will lye with him, that we may preserve seed of our father. And they made their father drinke wine that night, and the first borne went in, and lay with her father: and he perceived not, when shee lay downe, nor when she arose. And it came to passe on the morrow, that the first borne said unto the yonger, Behold, I lay yesternight with my father: let us make him drinke wine this night also, and goe thou in, and lye with him, that we may preserve seed of our father. And they made their father drinke wine that night also, and the yonger arose, and lay with him: and he perceived not, when she lay downe, nor when she arose. Thus were both the daughters of Lot with childe by their father. And the first borne bare a sonne, and called his name Moab: the same is the father of the Moabites unto this day. And the

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yonger, she also bare a sonne, and called his name, Ben-ammi : CHAPTER
the same is the father of the children of Ammon, unto this day. XIX

CHAPTER XX

AND Abraham iourneyed from thence, toward the South- Abraham
Country, and dwelled betweene Cadesh and Shur, and soourneth at
soiourned in Gerar. And Abraham said of Sarah his wife, Gerar,
She is my sister: And Abimelech King of Gerar sent, and tooke denieth his wife,
Sarah. But God came to Abimelech in a dreame by night, and and loseth her.
said to him, Behold, thou art but a dead man, for the woman which Abimelech is
thou hast taken: for shee is a mans wife. But Abimelech had not reproveth for her
come neere her: and he said, LORD, wilt thou slay also a righteous in a dreame.
nation? Said he not unto me, She is my sister? and she, even
she herselfe said, Hee is my brother: in the integritie of my
heart, and innocencie of my hands have I done this. And God
saide unto him in a dreame, Yea, I know that thou didst this in
the integritie of thy heart: for I also withheld thee from sinning
against mee, therefore suffered I thee not to touch her. Now
therefore restore the man his wife: for he is a Prophet, and he
shal pray for thee, and thou shalt live: and if thou restore her
not, know thou that thou shalt surely die, thou, and all that are
thine. Therefore Abimelech rose earely in the morning, and
called all his servants, and told all these things in their eares:
and the men were sore afraid. Then Abimelech called Abraham, He rebuketh
and said unto him, What hast thou done unto us? and what have Abraham,
I offended thee, that thou hast brought on me, and on my king-
dome a great sinne? thou hast done deeds unto mee that ought
not to be done. And Abimelech said unto Abraham, What
sawest thou, that thou hast done this thing? And Abraham said,
Because I thought, Surely the feare of God is not in this place:
and they will slay mee for my wives sake. And yet indeed shee
is my sister: she is the daughter of my father, but not the
daughter of my mother; and shee became my wife. And it came
to passe when God caused me to wander from my fathers house,
that I said unto her, This is thy kindnesse which thou shalt shew
unto me; at every place whither wee shall come, say of me, He
is my brother. And Abimelech tooke sheepe and oxen, and restoreth Sarah,
men-servants and women-servants, and gave them unto Abraham,
and restored him Sarah his wife. And Abimelech said, Behold,
my land is before thee; dwel where it pleaseth thee. And unto and reproveth
Sarah hee said, Behold, I have given thy brother a thousand her.
pieces of silver: behold, he is to thee a covering of the eyes,

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Hee is healed
by Abrahams
prayer.

unto all that are with thee, and with all other: thus shee was reproved.

So Abraham prayed unto God : and God healed Abimelech, and his wife, and his maid-servants, and they bare children. For the LORD had fast closed up all the wombes of the house of Abimelech, because of Sarah Abrahams wife.

CHAPTER XXI

Isaac is borne.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a sonne in his old age, at the set time, of which God had spoken to him. And Abraham called the name of his sonne, that was borne unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his sonne Isaac, being eight dayes old, as God had commanded him. And Abraham was an hundred yeeres old, when his sonne Isaac was borne unto him.

He is circum-
cised.

Sarahs joy.

And Sarah said, God hath made me to laugh, so that all that heare, will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children sucke? for I have borne him a sonne in his old age. And the child grew, and was weaned: and Abraham made a great feast, the same day that Isaac was weaned.

Hagar and
Ishmael are
cast forth.

And Sarah saw the sonne of Hagar the Egyptian, which shee had borne unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bond woman, and her sonne: for the sonne of this bond woman shall not be heire with my sonne, even with Isaac. And the thing was very grievous in Abrahams sight, because of his sonne.

Hagar in
distresse.

And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond woman. In all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called. And also, of the sonne of the bond woman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and tooke bread, and a bottle of water, and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away: and shee departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and shee cast the child under one of the shrubs. And she went, and sate her downe over against him, a good way off, as it were a bow shoot: for she said, Let me not see the death of the child. And shee sate over against him, and lift up her voice, and wept. And God heard the

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voice of the lad, and the Angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? feare not: for God hath heard the voice of the ladde, where he is. Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation. And God opened her eyes, and she saw a well of water, and shee went, and filled the bottle with water, and gave the lad drinke. And God was with the lad, and he grew, and dwelt in the wilderness, and became an archer. And hee dwelt in the wilderness of Paran: and his mother tooke him a wife out of the land of Egypt.

CHAPTER XXI

The Angel
comforteth her.

And it came to passe at that time, that Abimelech and Pichol the chiefe captaine of his hoste spake unto Abraham, saying, God is with thee in all that thou doest. Now therefore sweare unto mee here by God, that thou wilt not deale falsly with me, nor with my sonne, nor with my sonnes sonne: but according to the kindnesse that I have done unto thee, thou shalt doe unto me, and to the land wherein thou hast sojourned. And Abraham saide, I will sweare. And Abraham reproved Abimelech, because of a well of water, which Abimelechs servants had violently taken away. And Abimelech saide, I wote not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day. And Abraham tooke sheepe and oxen, and gave them unto Abimelech: and both of them made a covenant. And Abraham set seven ewe lambes of the flocke by themselves. And Abimelech said unto Abraham, What meane these seven ewe lambes, which thou hast set by themselves? And he saide, For these seven ewe lambes shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place, Beer-sheba:¹ because there they sware both of them. Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Pichol the chiefe captaine of his hoste, and they returned into the land of the Philistines.

Abimelechs
covenant with
Abraham at
Beer-sheba.

And Abraham planted a grove in Beer-sheba, and called there on the Name of the LORD, the everlasting God. And Abraham sojourned in the Philistines land, many dayes.

CHAPTER XXII

AND it came to passe after these things, that God did tempt Abraham, and said unto him, Abraham. And hee said, Beholde, heere I am. And he said, Take now thy sonne, thine only sonne Isaac, whom thou lovest, and get thee into the

Abraham is
tempted to offer
Isaac.

¹ That is, The well of the othe.

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CHAPTER XXII

Hee giveth
proefe of his
faith and
obediencie.

land of Moriah : and offer him there for a burnt offering upon one of the Mountaines which I will tell thee of.

And Abraham rose up earely in the morning, and saddled his asse, and tooke two of his yong men with him, and Isaac his sonne, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lift up his eyes, and saw the place afarre off. And Abraham said unto his yong men, Abide you here with the asse, and I and the lad will goe yonder and worship, and come againe to you. And Abraham tooke the wood of the burnt offering, and layd it upon Isaac his sonne : and he tooke the fire in his hand, and a knife : and they went both of them together. And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my sonne. And hee said, Behold the fire and wood : but where is the lambe for a burnt offering ? And Abraham said, My sonne, God will provide himselfe a lambe for a burnt offering : so they went both of them together. And they came to the place which God had tolde him of, and Abraham built an Altar there, and layd the wood in order, and bound Isaac his sonne, and layde him on the Altar upon the wood. And Abraham stretched forth his hand, and tooke the knife to slay his sonne. And the Angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him : for now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine onely sonne from mee. And Abraham lifted up his eyes, and looked, and beholde, behinde him a Ramme caught in a thicket by his hornes : And Abraham went and tooke the Ramme, and offered him up for a burnt offering, in the stead of his sonne. And Abraham called the name of that place Iehovah-ijreh,¹ as it is said to this day, In the Mount of the Lord it shalbe seene.

The Angel
stayeth him.

Isaac is
exchanged with
a ramme.

The place is
called Iehovah-
ijreh.

Abraham is
blessed againe.

And the Angel of the LORD called unto Abraham out of heaven the second time, and said, By my selfe have I sworne, saith the LORD, for because thou hast done this thing, and hast not withheld thy sonne, thine onely sonne, that in blessing I will blesse thee, and in multiplying, I will multiply thy seed as the starres of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. So Abraham returned unto his yong men, and

¹ That is, The LORD will see, or, provide.

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they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba. CHAPTER XXII

And it came to passe after these things, that it was told Abraham, saying, Behold Milcah, shee hath also borne children unto thy brother Nahor, Huz his first borne, and Buz his brother, and Kemuel the father of Aram, and Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel. And Bethuel begate Rebekah: these eight Milcah did beare to Nahor, Abrahams brother. And his concubine whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah. The generation of Nahor unto Rebekah.

CHAPTER XXIII

AND Sarah was an hundred and seven and twenty yeeres olde: these were the yeeres of the life of Sarah. And Sarah died in Kiriath-arba, the same is Hebron in the land of Canaan: The age and death of Sarah.

And Abraham came to mourne for Sarah, and to weepe for her.

And Abraham stood up from before his dead, and spake unto the sonnes of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham, saying unto him, Heare us, my Lord, thou art a mightie Prince amongst us: in the choise of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. And Abraham stood up and bowed himselfe to the people of the land, even to the children of Heth. And hee communed with them, saying, If it be your mind that I should bury my dead out of my sight, heare me, and entreat for me to Ephron the sonne of Zohar: that he may give me the cave of Machpelah, which he hath, which is in the end of his field: for as much money as it is worth he shall give it mee, for a possession of a burying place amongst you. And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gates of his citie, saying, Nay, my lord, heare mee: the field give I thee, and the cave that is therein, I give it thee, in the presence of the sonnes of my people give I it thee: bury thy dead. And Abraham bowed downe himselfe before the people of the land. And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, heare mee: I will give thee money for the field: take it of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him, My lord, hearken unto mee: the land is worth The purchase of Machpelah,

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four hundred shekels of silver: what is that betwixt mee and thee? bury therefore thy dead. And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named, in the audience of the sonnes of Heth, foure hundred shekels of silver, currant money with the merchant.

And the field of Ephron which was in Machpelah, which was before Mamre, the felde 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 unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gates of his Citie. And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same is Hebron in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham, for a possession of a burying place, by the sonnes of Heth.

where Sarah
was buried.

CHAPTER XXIII

Abraham
swearth his
servant.

AND Abraham was olde and well stricken in age: And the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD the God of heaven, and the God of the earth, that thou shalt not take a wife unto my sonne of the daughters of the Canaanites amongst whom I dwell. But thou shalt go unto my countrey, and to my kinred, and take a wife unto my sonne Isaac. And the servant said unto him, Peradventure the woman will not bee willing to follow mee unto this land: must I needes bring thy sonne againe, unto the land from whence thou camest? And Abraham said unto him, Beware thou, that thou bring not my sonne thither againe.

The LORD God of heaven which tooke mee from my fathers house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land, he shall send his Angel before thee, and thou shalt take a wife unto my sonne from thence. And if the woman wil not be willing to follow thee, then thou shalt bee cleare from this my othe: onely bring not my sonne thither againe. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

The servants
journey.

And the servant tooke ten camels, of the camels of his master, and departed, (for all the goods of his master were in his hand) and he arose, and went to Mesopotamia, unto the citie of Nahor.

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And he made his camels to kneele downe without the citie, by a well of water, at the time of the evening, even the time that women goe out to draw water. And he said, O LORD, God of my master Abraham, I pray thee send me good speed this day, and shew kindnesse unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the Citie come out to draw water: and let it come to passe, that the damsell to whom I shall say, Let downe thy pitcher, I pray thee, that I may drinke, and she shall say, Drinke, and I will give thy camels drinke also; let the same be shee that thou hast appointed for thy servant Isaac: and thereby shall I know that thou hast shewed kindnesse unto my master.

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His prayer :

His signe.

And it came to passe before hee had done speaking, that behold, Rebekah came out, who was borne to Bethuel, sonne of Milcah, the wife of Nahor Abrahams brother, with her pitcher upon her shoulder. And the damsell was very faire to looke upon, a virgine, neither had any man knowen her; and shee went downe to the wel, and filled her pitcher, and came up. And the servant ranne to meete her, and said, Let mee (I pray thee) drinke a little water of thy pitcher. And she said, Drinke, my lord: and she hasted, and let downe her pitcher upon her hand, and gave him drinke. And when shee had done giving him drinke, she said, I will draw water for thy camels also, untill they have done drinking. And she hasted and emptied her pitcher into the trough, and ranne againe unto the well to draw water, and drew for all his camels. And the man wondering at her, helde his peace, to wit, whether the LORD had made his iourney prosperous, or not. And it came to passe as the camels had done drinking, that the man tooke a golden eare-ring, of halfe a shekel weight, and two bracelets for her handes, of ten shekels weight of gold, and said, Whose daughter art thou? tell mee, I pray thee: is there roome in thy fathers house for us to lodge in? And she said unto him, I am the daughter of Bethuel the sonne of Milcah, which she bare unto Nahor: She said moreover unto him, We have both straw and provender ynough, and roome to lodge in. And the man bowed downe his head, and worshipped the LORD. And hee saide, Blessed bee the LORD God of my master Abraham, who hath not left destitute my master of his mercy, and his trueth: I being in the way, the LORD led me to the house of my masters brethren. And the damsell ranne, and told them of her mothers house, these things.

Rebekah
meeteth him,

fulfilleth his
signe,

receiveth
iewels,

sheweth her
kinred,

and inviteth
him home.

The servant
blesseth God.

Laban enter-
teineth him.

And Rebekah had a brother, and his name was Laban: and Laban ranne out unto the man, unto the well. And it came to

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passee when he saw the eare-ring, and bracelets upon his sisters hands, and when hee heard the wordes of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and behold, hee stood by the camels, at the well. And he said, Come in, thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and roome for the camels.

And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the mens feet that were with him. And there was set meat before him to eate: but he saide, I will not eate, untill I have tolde mine errand. And hee said, Speake on. And he said, I am Abrahams servant. And the LORD hath blessed my master greatly, and hee is become great: and hee hath given him flocks, and heards, and silver, and gold, and men servants, and mayd servants, and camels, and asses. And Sarah my masters wife bare a sonne to my master when shee was old: and unto him hath hee given all that he hath. And my master made me swear, saying, Thou shalt not take a wife to my sonne, of the daughters of the Canaanites, in whose land I dwell: but thou shalt goe unto my fathers house, and to my kinred, and take a wife unto my sonne. And I said unto my master, Peradventure the woman will not followe me. And hee saide unto me, The LORD, before whom I walke, will send his Angel with thee, and prosper thy way: and thou shalt take a wife for my sonne, of my kinred, and of my fathers house. Then shalt thou bee cleare from this my oath, when thou comest to my kinred, and if they give not thee one, thou shalt be cleare from my oath. And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou doe prosper my way which I goe: behold, I stand by the well of water; and it shall come to passe, that when the virgine commeth fourth to draw water, and I say to her, Give me, I pray thee, a litle water of thy pitcher to drinke; and she say to me, Both drinke thou, and I will also draw for thy camels: let the same be the woman, whom the LORD hath appointed out for my masters sonne. And before I had done speaking in mine heart, behold, Rebekah came forth, with her pitcher on her shoulder; and she went downe unto the well, and drew water: and I said unto her, Let me drinke, I pray thee. And she made haste, and let downe her pitcher from her shoulder, and saide, Drinke, and I will give thy camels drinke also: so I dranke, and she made the camels drinke also. And I asked her, and said, Whose daughter art thou? and she said, The daughter of Bethuel, Nahors sonne, whom Milchah bare unto him: and I put the eare-

The servant
sheweth his
message.

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ring upon her face, and the bracelets upon her hands. And I bowed downe my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led mee in the right way to take my masters brothers daughter unto his sonne. And now if you wil deale kindly and truely with my master, tell me: and if not, tell me, that I may turne to the right hand or to the left. Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speake unto thee bad or good. Behold, Rebekah is before thee, take her, and goe, and let her be thy masters sonnes wife, as the LORD hath spoken. And it came to passe, that when Abrahams servant heard their words, he worshipped the LORD, bowing himselfe to the earth. And the servant brought fourth iewels of silver, and iewels of gold, and raiment, and gave them to Rebekah: He gave also to her brother, and to her mother precious things. And they did eate and drinke, he and the men that were with him, and taried all night, and they rose up in the morning, and he said, Send me away unto my master. And her brother and her mother said, Let the damsell abide with us a few dayes, at the least ten; after that, she shall goe. And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may goe to my master. And they said, Wee will call the Damsell, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will goe. And they sent away Rebekah their sister, and her nurse, and Abrahams servant, and his men. And they blessed Rebekah, and said unto her, Thou art our sister, bee thou the mother of thousands of millions, and let thy seed possesse the gate of those which hate them.

Laban and
Bethuel
approve it.

Rebekah con-
sentheth to goe.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant tooke Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi, for he dwelt in the South country. And Isaac went out, to meditate in the field, at the eventide: and hee lift up his eyes, and saw, and beheld, the camels were comming. And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? and the servant had said, It is my master: therefore shee tooke a vaile and covered her selfe. And the servant tolde Isaac all things that he had done. And Isaac brought her into his mother Sarahs tent, and tooke Rebekah, and she became his wife, and he loved her: and Isaac was comforted after his mothers death.

Isaac meeteth
her.

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CHAPTER XXV

CHAPTER XXV

The sonnes of Abraham by Keturah.

THEN againe Abraham tooke a wife, and her name was Keturah. And shee bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah. And Iokshan begat Sheba, and Dedan. And the sonnes of Dedan were Asshurim, and Letushim, and Leummim. And the sonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: all these were the children of Keturah.

The division of his goods.

And Abraham gave all that he had, unto Isaac. But unto the sonnes of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his sonne (while he yet lived) Eastward, unto the East country. And these are the dayes of the yeres of Abrahams life which he lived; an hundred, threescore and fiteene yeeres. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of yeeres, and was gathered to his people. And his sonnes Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the sonne of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sonnes of Heth: there was Abraham buried, and Sarah his wife.

His age and death.

His buriall.

And it came to passe after the death of Abraham, that God blessed his sonne Isaac, and Isaac dwelt by the well Lahai-roi.

The generations of Ishmael.

Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmayd, bare unto Abraham: and these are the names of the sonnes of Ishmael, by their names, according to their generations; The first borne of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadar, and Tema, Ietur, Naphish, and Kedemah. These are the sonnes of Ishmael, and these are their names, by their townes and by their castels; twelve princes according to their nations. And these are the yeeres of the life of Ishmael; an hundred and thirty and seven yeeres: and he gave up the ghost and died, and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: and hee died in the presence of all his brethren.

His age, and death.

Isaac prayeth for Rebekah being barren.

And these are the generations of Isaac, Abrahams sonne: Abraham begate Isaac. And Isaac was fortie yeeres old when hee tooke Rebekah to wife, the daughter of Bethuel the Syrian of Padan Aram, the sister to Laban the Syrian. And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And

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the children struggled together within her; and she said, If it be so, why am I thus? and shee went to enquire of the LORD. And the LORD said unto her, CHAPTER XXV

Two nations are in thy wombe,
And two maner of people shall be separated from thy bowels:
And the one people shalbe stronger then the other people:
And the elder shall serve the yonger.

The children strive in her wombe.

And when her dayes to be delivered were fulfilled, behold, there were twinnes in her wombe. And the first came out red, all over like an hairy garment: and they called his name, Esau. And after that came his brother out, and his hand tooke holde on Esaus heele; and his name was called Iacob: and Isaac was threescore yeres old, when shee bare them. And the boyes grew; and Esau was a cunning hunter, a man of the field: and Iacob was a plaine man, dwelling in tents. And Isaac loved Esau, because he did eate of his venison: but Rebekah loved Iacob.

The birth of Esau and Iacob.

Their difference.

And Iacob sod pottage: and Esau came from the field, and hee was faint. And Esau said to Iacob, Feed me, I pray thee, with that same red pottage: for I am faint; therefore was his name called Edom. And Iacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright doe to me? And Iacob said, Swear to mee this day: and he sware to him: and he sold his birthright unto Iacob. Then Iacob gave Esau bread and pottage of lentiles; and he did eate and drinke, and rose up, and went his way: thus Esau despised his birthright.

Esau selleth his birthright.

CHAPTER XXVI

AND there was a famine in the land, besides the first famine that was in the dayes of Abraham. And Isaac went unto Abimelech King of the Philistims, unto Gerar. And the LORD appeared unto him and said, Goe not downe into Egypt; dwell in the land which I shall tell thee of. Soiourne in this land, and I wil be with thee, and will blesse thee: for unto thee, and unto thy seed I will give all these countreys, and I wil performe the othe, which I sware unto Abraham thy father. And I wil make thy seed to multiply as the starres of heaven, and will give unto thy seed all these countreys: and in thy Seed shall all the nations of the earth be blessed: because that Abraham obeyed my voyce, and kept my charge, my Commandements, my Statutes and my Lawes.

Isaac because of famine went to Gerar.

God instructeth, and blesseth him.

And Isaac dwelt in Gerar. And the men of the place asked him of his wife: and he said, She is my sister: for he feared

Hee is reproved by Abimelech for denying his wife.

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to say, She is my wife ; lest, said he, the men of the place should kill me for Rebekah, because shee was faire to looke upon. And it came to passe when he had bene there a long time, that Abimelech king of the Philistims looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife. And Abimelech called Isaac and said, Behold, of a suretie she is thy wife : and how saidst thou, She is my sister ? And Isaac said unto him, Because I said, Lest I die for her. And Abimelech said, What is this thou hast done unto us ? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltinesse upon us. And Abimelech charged all his people, saying, Hee that toucheth this man or his wife, shall surely bee put to death. Then Isaac sowed in that land, and received in the same yeere an hundred fold : and the LORD blessed him. And the man waxed great, and went forward, and grew untill he became very great. For he had possession of flocks, and possession of heards, and great store of servants, and the Philistims envied him. For all the wels which his fathers servants had digged in the dayes of Abraham his father, the Philistims had stopped them, and filled them with earth. And Abimelech said unto Isaac, Goe from us : for thou art much mightier then we.

He groweth
rich.

He diggeth
Esek, Sitnah,
and Rehoboth.

And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged againe the wels of water, which they had digged in the dayes of Abraham his father : for the Philistims had stopped them after the death of Abraham, and he called their names after the names by which his father had called them. And Isaacs servants digged in the valley, and found there a well of springing water. And the heardmen of Gerar did strive with Isaacs heardmen, saying, The water is ours ; and hee called the name of the well, Esek,¹ because they strove with him. And they digged another well, and strove for that also : and hee called the name of it, Sitnah.² And he removed from thence, and digged another well, and for that they strove not : and he called the name of it Rehoboth :³ and he said, For now the LORD hath made roome for us, and we shall be fruitfull in the land. And he went up from thence to Beer-sheba. And the LORD appeared unto him the same night, and saide, I am the God of Abraham thy father : feare not, for I am with thee, and will blesse thee, and multiply thy seede, for my servant Abrahams sake. And he builded an altar there, and called upon the name of the LORD, and pitched his tent there : and there Isaacs servants digged a well.

¹ That is, Contention. ² That is, Hatred. ³ That is, roome.

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Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chiefe captaine of his armie. And Isaac saide unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We saw certainly that the LORD was with thee: and wee said, Let there be now an othe betwixt us, even betwixt us and thee, and let us make a covenant with thee, that thou wilt doe us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. And he made them a feast, and they did eate and drinke. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace. And it came to passe the same day, that Isaacs servants came, and tolde him concerning the well which they had digged, and said unto him, We have found water. And he called it Shebah:¹ therefore the name of the citie is Beer-sheba² unto this day.

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Abimelech maketh a covenant with him at Beer-sheba.

And Esau was forty yeeres old, when he tooke to wife Iudith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: which were a grieffe of minde unto Isaac and to Rebekah.

Esaus wives.

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AND it came to passe that when Isaac was old, and his eyes were dimme, so that he could not see, hee called Esau his eldest son, and said unto him, My sonne. And hee said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death. Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and goe out to the field, and take mee some venison. And make me savoury meat, such as I love, and bring it to mee, that I may eate, that my soule may blesse thee before I die. And Rebekah heard when Isaac spake to Esau his sonne: and Esau went to the field to hunt for venison, and to bring it.

Isaac sendeth Esau for venison.

And Rebekah spake unto Iacob her sonne, saying, Behold, I heard thy father speake unto Esau thy brother, saying, Bring me venison, and make mee savoury meat, that I may eate, and blesse thee before the LORD, before my death. Now therefore, my sonne, obey my voyce, according to that which I command thee. Goe now to the flocke, and fetch me from thence two good kids of the goates, and I will make them savoury meat for thy father, such as he loveth. And thou shalt bring it to thy

Rebekah instructeth Iacob to obtaine the blessing.

¹ That is, an oath.

² That is, the well of the oath.

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Jacob under the
person of Esau
obtaineth it.

father, that he may eate, and that he may blesse thee, before his death. And Iacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father peradventure will feele me, and I shall seeme to him as a deceiver, and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my sonne: onely obey my voice, and goe fetch me them. And hee went, and fetched, and brought them to his mother, and his mother made savoury meat, such as his father loved. And Rebekah tooke goodly raiment of her eldest sonne Esau, which were with her in the house, and put them upon Iacob her younger sonne: and shee put the skinnes of the kids of the goats upon his hands, and upon the smooth of his necke. And she gave the savoury meate, and the bread, which she had prepared, into the hand of her sonne Iacob.

And he came unto his father, and said, My father: And he said, Here am I: who art thou, my sonne? And Iacob said unto his father, I am Esau, thy first borne; I have done according as thou badest mee: arise, I pray thee, sit, and eate of my venison, that thy soule may blesse me. And Isaac said unto his sonne, How is it that thou hast found it so quickly, my sonne? And he said, Because the LORD thy God brought it to me. And Isaac saide unto Iacob, Come neere, I pray thee, that I may feele thee, my sonne, whether thou bee my very sonne Esau, or not. And Iacob went neere unto Isaac his father: and hee felt him, and said, The voyce is Iacobs voyce, but the hands are the hands of Esau. And he discerned him not, because his hands were hairie, as his brother Esaus hands: So he blessed him. And he said, Art thou my very sonne Esau? and he said, I am. And he said, Bring it neere to me, and I will eate of my sonnes venison, that my soule may blesse thee: and hee brought it neere to him, and he did eate: and he brought him wine, and he dranke. And his father Isaac saide unto him, Come neere now, and kisse me, my sonne. And hee came neere, and kissed him: and he smelled the smell of his raiment, and blessed him, and said,

See, the smell of my sonne

Is as the smell of a field, which the LORD hath blessed.

Therefore God give thee of the dew of heaven,

And the fatnesse of the earth,

And plenty of corne and wine.

Let people serve thee,

And nations bow downe to thee:

Bee lord over thy brethren,

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And let thy mothers sonnes bow downe to thee :
Cursed bee every one that curseth thee,
And blessed be hee that blesseth thee.

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And it came to passe, as soone as Isaac had made an ende of blessing Iacob, and Iacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And hee also had made savoury meate, and brought it unto his father, and said unto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me. And Isaac his father said unto him, Who art thou? and he said, I am thy sonne, thy first borne Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea and he shalbe blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Blesse mee, even me also, O my father. And hee said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Iacob?¹ for he hath supplanted me these two times: hee tooke away my birthright, and behold, now he hath taken away my blessing: and hee said, Hast thou not reserved a blessing for mee? And Isaac answered and saide unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants: and with corne and wine have I sustained him: and what shall I doe now unto thee, my sonne? And Esau said unto his father, Hast thou but one blessing, my father? blesse mee, even mee also, O my father. And Esau lift up his voyce, and wept. And Isaac his father answered, and said unto him,

Esau bringeth venison.

Isaac trembleth.

Esau complaineth, and by importunitie obtaineth a blessing.

Behold, thy dwelling shall be the fatnesse of the earth,
And of the dew of heaven from above.

And by thy sword shalt thou live, and shalt serve thy brother :
And it shall come to passe when thou shalt have the dominion,
That thou shalt breake his yoke from off thy necke.

And Esau hated Iacob, because of the blessing, wherewith his father blessed him: and Esau said in his heart, The dayes of mourning for my father are at hand; then will I slay my brother Iacob. And these words of Esau her elder sonne were told to Rebekah: And shee sent and called Iacob her yonger sonne, and said unto him, Behold thy brother Esau, as touching thee, doeth comfort himselfe, purposing to kill thee. Now therefore my sonne, obey my voice: and arise, flee thou to Laban my

He threatneth Iacob.

Rebekah disappointeth it.

¹ That is, A supplanter.

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brother, to Haran. And tary with him a few dayes, untill thy brothers furie turne away; untill thy brothers anger turne away from thee, and hee forget that, which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: If Iacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life doe me?

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Isaac blesseth Iacob, and sendeth him to Padan Aram.

AND Isaac called Iacob, and blessed him, and charged him, and saide unto him, Thou shalt not take a wife, of the daughters of Canaan. Arise, goe to Padan Aram, to the house of Bethuel thy mothers father, and take thee a wife from thence, of the daughters of Laban thy mothers brother. And God Almighty blesse thee, and make thee fruitfull, and multiply thee, that thou mayest be a multitude of people: and give thee the blessing of Abraham, to thee and to thy seede with thee, that thou mayest inherit the lande wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Iacob, and hee went to Padan-Aram unto Laban, sonne of Bethuel the Syrian, the brother of Rebekah, Iacobs and Esaus mother.

Esau marrieth Mahalal the daughter of Ishmael.

When Esau sawe that Isaac had blessed Iacob, and sent him away to Padan-Aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; and that Iacob obeyed his father, and his mother, and was gone to Padan-Aram; and Esau seeing that the daughters of Canaan pleased not Isaac his father, then went Esau unto Ishmael, and tooke unto the wives which hee had, Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nebaioth, to be his wife.

The Vision of Iacobs ladder.

And Iacob went out from Beer-sheba, and went toward Haran. And hee lighted upon a certaine place, and taried there all night, because the sunne was set: and hee tooke of the stones of that place, and put them for his pillowes, and lay downe in that place to sleepe. And he dreamed, and beholde, a ladder set up on the earth, and the top of it reached to heaven: and beholde the Angels of God ascending and descending on it. And behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seede. And thy seed shall be

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as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee againe into this land: for I will not leave thee, untill I have done that which I have spoken to thee of.

And Iacob awaked out of his sleepe, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place? this is none other, but the house of God, and this is the gate of heaven. And Iacob rose up early in the morning, and tooke the stone that hee had put for his pillows, and set it up for a pillar, and powred oile upon the top of it. And hee called the name of that place Beth-el:¹ but the name of that citie was called Luz, at the first. And Iacob vowed a vow, saying, If God will be with me, and will keepe me in this way that I goe, and will give me bread to eate and raiment to put on, so that I come againe to my fathers house in peace: then shall the Lord be my God. And this stone which I have set for a pillar, shall be Gods house: and of all that thou shalt give me, I will surely give the tenth unto thee.

The stone of Bethel.

Iacobs vow.

CHAPTER XXIX

THEN Iacob went on his iourney, and came into the land of the people of the East. And he looked, and behold, a well in the field, and loe, there were three flocks of sheepe lying by it: for out of that wel they watered the flocks: and a great stone was upon the welles mouth. And thither were all the flockes gathered, and they rolled the stone from the wels mouth, and watered the sheepe, and put the stone againe upon the wels mouth in his place. And Iacob said unto them, My brethren, whence be ye? and they saide, Of Haran are we. And he said unto them, Know ye Laban the sonne of Nahor? And they sayde, We knowe him. And he said unto them, Is hee well? and they said, He is well: and behold, Rachel his daughter commeth with the sheepe. And hee said, Loe, it is yet high day, neither is it time that the cattell should be gathered together: water yee the sheepe, and goe and feed them. And they said, We cannot, untill all the flockes bee gathered together, and till they rolle the stone from the welles mouth: then wee water the sheepe.

Iacob commeth to the well of Haran.

And while hee yet spake with them, Rachel came with her

¹ That is, the house of God.

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He taketh
acquaintance
of Rachel.

Laban enter-
teineth him.

Iacob cove-
nanteth for
Rachel.

He is deceived
with Leah.

He marrieth
also Rachel, and
serveth for her
seven yeeres
more.

fathers sheepe: for she kept them. And it came to passe, when Iacob saw Rachel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother; that Iacob went neere, and rolled the stone from the wels mouth, and watered the flocke of Laban his mothers brother. And Iacob kissed Rachel, and lifted up his voyce, and wept. And Iacob told Rachel, that hee was her fathers brother, and that hee was Rebekahs sonne: and she ranne, and told her father. And it came to passe, when Laban heard the tidings of Iacob his sisters sonne, that he ranne to meete him, and imbraced him, and kissed him, and brought him to his house: and hee tolde Laban all these things. And Laban said to him, Surely thou art my bone and my flesh: and he abode with him the space of a moneth.

And Laban said unto Iacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder was Leah, and the name of the yonger was Rachel. Leah was tender eyed: but Rachel was beautiful and well favoured. And Iacob loved Rachel, and said, I will serve thee seven yeeres for Rachel thy yonger daughter. And Laban said, It is better that I give her to thee, then that I should give her to another man: abide with mee. And Iacob served seven yeeres for Rachel: and they seemed unto him but a few dayes, for the love hee had to her.

And Iacob said unto Laban, Give me my wife (for my dayes are fulfilled) that I may goe in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to passe in the evening, that he tooke Leah his daughter, and brought her to him, and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his mayde, for a handmayd. And it came to passe, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto mee? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the yonger, before the first borne. Fulfill her weeke, and wee will give thee this also, for the service which thou shalt serve with mee, yet seven other yeeres. And Iacob did so, and fulfilled her weeke: and he gave him Rachel his daughter to wife also. And Laban gave to Rachel his daughter, Bilhah his handmayd, to be her mayd. And hee went in also unto Rachel, and he loved also Rachel more then Leah, and served with him yet seven other yeeres.

And when the LORD saw that Leah was hated, hee opened her

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wombe: but Rachel was barren. And Leah conceived and bare a sonne, and shee called his name Reuben:¹ for she said, Surely, the LORD hath looked upon my affliction; now therefore my husband will love me. And shee conceived againe, and bare a sonne, and saide, Because the LORD hath heard that I was hated, hee hath therefore given mee this sonne also, and she called his name Simeon.² And shee conceived againe, and bare a sonne, and said, Now this time will my husband be ioyned unto me, because I have borne him three sonnes: therefore was his name called Levi.³ And shee conceived againe, and bare a sonne: and she said, Now wil I praise the LORD: therefore she called his name Judah,⁴ and left bearing.

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Leah beareth
Reuben,

Simeon,

Levi,

and Judah.

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AND when Rachel saw that shee bare Iacob no children, Rachel envied her sister, and said unto Iacob, Give mee children, or els I die. And Iacobs anger was kindled against Rachel, and he said, Am I in Gods stead, who hath withheld from thee the fruit of the wombe? And she said, Behold my mayde Bilhah: goe in unto her, and she shall beare upon my knees, that I may also have children by her. And shee gave him Bilhah her handmayd to wife: and Iacob went in unto her. And Bilhah conceived and bare Iacob a sonne. And Rachel said, God hath iudged me, and hath also heard my voyce, and hath given me a sonne; therefore called she his name Dan.⁵ And Bilhah Rachels mayd conceived againe, and bare Iacob a second sonne. And Rachel saide, With great wrastlings have I wrastled with my sister, and I have prevailed: and she called his name Naphtali.⁶ When Leah saw that she had left bearing, shee tooke Zilpah her mayde, and gave her Iacob to wife. And Zilpah Leahs mayde bare Iacob a sonne. And Leah said, A troupe commeth: and she called his name Gad.⁷ And Zilpah Leahs mayde bare Iacob a second sonne. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.⁸

Rachel in griefe
for her barren-
nesse, giveth
Bilhah her
mayd unto
Iacob.

She beareth
Dan and
Naphtali.

Leah giveth
Zilpah her
mayd, who
beareth Gad
and Asher.

And Reuben went in the dayes of wheat harvest, and found Mandrakes in the field, and brought them unto his mother Leah. Then Rachel saide to Leah, Give me, I pray thee, of thy sonnes Mandrakes. And shee said unto her, Is it a small matter, that thou hast taken my husband? and wouldst thou take away my

Reuben findeth
Mandrakes,
with which
Leah buyeth
her husband
of Rachel.

¹ That is, See a sonne. ² That is, Hearing. ³ That is, ioyned. ⁴ That is, Praise.
⁵ That is, Iudging. ⁶ That is, My wrastling. ⁷ That is, a troupe, or company.
⁸ That is, Happy.

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sonnes Mandrakes also? and Rachel said, Therefore hee shall lye with thee to night, for thy sonnes Mandrakes. And Iacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto mee: for surely I have hired thee with my sonnes Mandrakes. And hee lay with her that night. And God hearkened unto Leah, and she conceived, and bare Iacob the fift sonne. And Leah said, God hath given mee my hire, because I have given my mayden to my husband: and she called his name Issachar.¹ And Leah conceived againe, and bare Iacob the sixth sonne. And Leah said, God hath endued me with a good dowry: Now will my husband dwel with me, because I have borne him sixe sonnes: and shee called his name Zebulun.² And afterwarde shee bare a daughter, and called her name Dinah.³

Leah beareth
Issachar,
Zebulun, and
Dinah.

Rachel beareth
Ioseph.

And God remembred Rachel, and God hearkened to her, and opened her wombe. And shee conceived and bare a sonne, and said; God hath taken away my reproch: and shee called his name Ioseph,⁴ and saide, The LORD shall adde to me another sonne.

Iacob desireth
to depart.

And it came to passe when Rachel had borne Ioseph, that Iacob said unto Laban, Send me away, that I may goe unto mine owne place, and to my cuntrye. Give mee my wives and my children, for whom I have served thee, and let me goe: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tary: for I have learned by experience, that the LORD hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And hee said unto him, Thou knowest how I have served thee, and how thy cattell was with me. For it was little which thou hadst before I came; and it is now increased unto a multitude; and the LORD hath blessed thee since my comming: and now when shall I provide for mine owne house also? And hee said, What shall I give thee? and Iacob said, Thou shalt not give me any thing; if thou wilt doe this thing for mee, I will againe feed and keepe thy flocke. I wil passe through all thy flocke to day, remooving from thence all the speckled and spotted cattell: and all the browne cattell among the sheepe, and the spotted and speckled among the goates, and of such shalbe my hire. So shall my righteousnesse answere for mee in time to come, when it shall come for my hire, before thy face: every one that is not speckled and spotted amongst the goates, and browne amongst the sheepe, that shalbe counted stollen with me. And Laban

Laban stayeth
him on a new
covenant.

¹ That is, An hire. ² That is, Dwelling. ³ That is, Iudgement. ⁴ That is, Adding.

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saide, Beholde, I would it might bee according to thy word. And he removed that day the hee goates that were ring-straked, and spotted, and all the shee goats that were speckled and spotted, and every one that had some white in it, and all the browne amongst the sheepe, and gave them into the hand of his sonnes. And hee set three dayes journey betwixt himselfe and Iacob: and Iacob fed the rest of Labans flocks.

CHAPTER
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And Iacob tooke him rods of greene poplar, and of the hasel and chesnut tree, and pilled white strakes in them, and made the white appeare which was in the rods. And he set the rods which he had pilled, before the flockes in the gutters in the watering troughes when the flocks came to drinke, that they should conceive when they came to drinke. And the flockes conceived before the rods, and brought forth cattell ring-straked, speckled and spotted. And Iacob did separate the lambes, and set the faces of the flockes toward the ring-straked, and all the browne in the flocke of Laban: and he put his owne flocks by themselves, and put them not unto Labans cattell. And it came to passe whensoever the stronger cattell did conceive, that Iacob layd the rods before the eyes of the cattell in the gutters, that they might conceive among the rods. But when the cattel were feeble, hee put them not in: so the feebler were Labans, and the stronger Iacobs. And the man increased exceedingly, and had much cattell, and mayd-servants, and men servants, and camels, and asses.

Iacobs policie,
whereby hee
became rich.

CHAPTER XXXI

AND he heard the words of Labans sonnes, saying, Iacob hath taken away all that was our fathers; and of that which was of our fathers, hath hee gotten all this glory. And Iacob behelde the countenance of Laban, and behold, it was not toward him as before. And the LORD said unto Iacob, Returne unto the land of thy fathers, and to thy kindred; and I wil be with thee. And Iacob sent and called Rachel and Leah, to the field unto his flocke, and said unto them, I see your fathers countenance, that it is not toward mee as before: but the God of my father hath bene with me. And yee know, that with all my power I have served your father. And your father hath deceived mee, and changed my wages ten times: but God suffered him not to hurt me. If hee said thus, The speckled shall be thy wages, then all the cattell bare speckled: and if he said thus, The ring-straked shalbe thy hire, then bare all the cattell ring-straked. Thus God hath taken away the cattell of your father, and given them to

Iacob upon
displeasure
departeth
secretly.

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mee. And it came to passe at the time that the cattell conceived, that I lifted up mine eyes and saw in a dreame, and behold, the rammes which leaped upon the cattell were ring-straked, speckled and grisled. And the Angel of God spake unto me in a dreame, saying, Iacob; And I said, Here am I. And hee said, Lift up now thine eyes, and see, all the rammes which leape upon the cattell are ring-straked, speckled and grisled: for I have seene all that Laban doeth unto thee. I am the God of Bethel, where thou annoyntedst the pillar, and where thou vowedst a vow unto mee: now arise, get thee out from this land, and returne unto the land of thy kindred. And Rachel and Leah answered, and said unto him; Is there yet any portion or inheritance for us in our fathers house? Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our childrens: now then whatsoever God hath said unto thee, doe.

Rachel stealeth
her fathers
images.

Laban pursueth
after him,

Then Iacob rose up, and set his sonnes and his wives upon camels, And he caried away all his cattell, and all his goods which he had gotten, the cattell of his getting, which hee had gotten in Padan Aram, for to goe to Isaac his father in the land of Canaan. And Laban went to sheare his sheepe: and Rachel had stollen the Images that were her fathers. And Iacob stale away unawares to Laban the Syrian, in that he told him not that he fled. So hee fled with all that hee had, and he rose up and passed over the River, and set his face toward the mount Gilead. And it was tolde Laban on the third day, that Iacob was fled. And hee tooke his brethren with him, and pursued after him seven dayes journey, and they overtooke him in the mount Gilead. And God came to Laban the Syrian in a dreame by night, and saide unto him, Take heed that thou speake not to Iacob either good or bad.

and complain-
eth of the
wrong.

Then Laban overtooke Iacob. Now Iacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead. And Laban said to Iacob, What hast thou done, that thou hast stollen away unawares to me, and caried away my daughters, as captives taken with the sword? Wherefore didst thou flie away secretly, and steale away from me, and didst not tell mee? that I might have sent thee away with mirth, and with songs, with tabret, and with harpe, and hast not suffered me to kisse my sonnes and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to doe you hurt: but the God of your father spake unto mee yesternight, saying, Take thou heed, that thou speake not to Iacob either

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good or bad. And now though thou wouldest needes bee gone, because thou sore longedst after thy fathers house; yet wherefore hast thou stolen my gods? And Iacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee: for Iacob knew not that Rachel had stolen them. And Laban went into Iacobs tent, and into Leahs tent, and into the two maid servants tents: but he found them not. Then went he out of Leahs tent, and entred into Rachels tent. Now Rachel had taken the images, and put them in the camels furniture, and sate upon them: and Laban searched all the tent, but found them not. And shee said to her father, Let it not displease my lord, that I cannot rise up before thee; for the custome of women is upon mee: and he searched, but found not the images.

Rachels policie
to hide the
images.

And Iacob was wroth, and chode with Laban: and Iacob answered and said to Laban, What is my trespass? what is my sinne, that thou hast so hotly pursued after me? Whereas thou hast searched all my stuffe, what hast thou found of all thy household stuffe? set it here before my brethren, and thy brethren, that they may iudge betwixt us both. This twentie yeeres have I bene with thee: thy ewes and thy shee goates have not cast their yong, and the rammes of thy flocke have I not eaten. That which was torne of beasts, I brought not unto thee: I bare the losse of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was in the day, the drought consumed mee, and the frost by night, and my sleep departed from mine eyes. Thus have I bene twentie yeres in thy house: I served thee fourteene yeeres for thy two daughters, and sixe yeres for thy cattel; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the feare of Isaac had bin with me, surely thou hadst sent me away now emptie: God hath seene mine affliction, and the labour of my hands, and rebuked thee yesternight.

Iacobs com-
plaint of Laban.

And Laban answered and said unto Iacob, These daughters are my daughters, and these children are my children, and these cattell are my cattell, and all that thou seest, is mine: and what can I doe this day unto these my daughters, or unto their children which they have borne? Now therefore come thou, let us make a covenant, I and thou: and let it be for a witness betweene me and thee. And Iacob tooke a stone, and set it up for a pillar. And Iacob saide unto his brethren, Gather stones: and they

The covenant
of Laban and
Iacob at Galeed.

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tooke stones, and made an heape, and they did eate there upon the heape. And Laban called it Iegar-Sahadutha:¹ but Iacob called it Galeed. And Laban said, This heape is a witness betweene mee and thee this day. Therefore was the name of it called Galeed, and Mizpah:² for he said, The LORD watch betweene me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; See, God is witness betwixt mee and thee. And Laban said to Iacob, Behold this heape, and behold this pillar, which I have cast betwixt me and thee. This heape be witness, and this pillar be witness, that I will not passe over this heape to thee, and that thou shalt not passe over this heape, and this pillar unto me, for harme. The God of Abraham, and the God of Nahor, the God of their father, iudge betwixt us. And Iacob sware by the feare of his father Isaac. Then Iacob offred sacrifice upon the mount, and called his brethren to eate bread, and they did eate bread, and taried all night in the mount. And early in the morning, Laban rose up and kissed his sonnes, and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAPTER XXXII

Iacobs vision
at Mahanaim.

AND Iacob went on his way, and the Angels of God met him. And when Iacob saw them, he said, This is Gods hoste: and hee called the name of that place Mahanaim.³

His message
to Esau.

And Iacob sent messengers before him, to Esau his brother, unto the land of Seir, the country of Edom. And he commaunded them, saying, Thus shall ye speake unto my lord Esau, Thy servant Iacob saith thus, I have sojourned with Laban, and stayed there untill now. And I have oxen, and asses, flockes, and men servants and women servants: and I have sent to tell my lord, that I may find grace in thy sight.

He is afraid of
Esaus comming.

And the messengers returned to Iacob, saying, Wee came to thy brother Esau, and also he commeth to meet thee, and foure hundred men with him. Then Iacob was greatly afraid, and distressed, and he divided the people that was with him, and the flockes, and herdes, and the camels into two bands, and said, If Esau come to the one company, and smite it, then the other company which is left, shall escape.

¹ That is, The heape of witness. ² That is, A beacon: or, watch tower. ³ That is, two hostes or camps.

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And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Returne unto thy countrey, and to thy kinred, and I will deale well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staffe I passed over this Iordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I feare him, lest he will come, and smite me, and the mother with the children. And thou saidst, I will surely doe thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

CHAPTER XXXII

He prayeth for deliverance.

And he lodged there that same night, and tooke of that which came to his hand, a present for Esau his brother: two hundred shee goats, and twentie hee goats, two hundred ewes, and twentie rammes, thirtie milch camels with their colts, fortie kine, and ten bulles, twenty shee asses, and ten foales. And hee delivered them into the hand of his servants, every drove by themselves, and said unto his servants, Passe over before me, and put a space betwixt drove and drove. And he commanded the formost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be thy servant Jacobs: it is a present sent unto my lord Esau: and behold also, he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, On this maner shal you speake unto Esau, when you find him. And say ye moreover, Beholde, thy servant Jacob is behind us: for he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. So went the present over before him: and himselfe lodged that night in the company.

Hee sendeth a present to Esau.

And hee rose up that night, and tooke his two wives, and his two women servants, and his eleven sonnes, and passed over the foord Iabbok. And he tooke them, and sent them over the brooke, and sent over that hee had. And Jacob was left alone: and there wrestled a man with him, untill the breaking of the day. And when he saw, that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of ioynt, as hee wrestled with him. And he said, Let me goe, for the day breaketh: and he said, I will not let thee goe, except thou blesse me. And he said unto him, What is thy name? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God,

He wrestleth with an Angel at Peniel, where hee is called Israel.

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He halteth.

and with men, and hast prevailed. And Iacob asked him, and saide, Tell me, I pray thee, thy name: and he said, Wherefore is it, that thou doest aske after my name? and he blessed him there. And Iacob called the name of the place Peniel:¹ for I have seene God face to face, and my life is preserved. And as he passed over Penuel, the sunne rose upon him, and he halted upon his thigh. Therefore the children of Israel eate not of the sinewe which shranke, which is upon the hollow of the thigh, unto this day: because hee touched the hollow of Iacobs thigh, in the sinewe that shranke.

CHAPTER XXXIII

The kindnesse of Iacob and Esau at their meeting.

AND Iacob lifted up his eyes, and looked, and behold, Esau came, and with him foure hundreth men: and hee divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaidens, and their children foremost, and Leah and her children after, and Rachel and Ioseph hindermost. And hee passed over before them, and bowed himselfe to the ground seven times, untill hee came neere to his brother. And Esau ran to meete him, and imbraced him, and fell on his necke, and kissed him, and they wept. And he lift up his eyes, and sawe the women, and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. Then the handmaidens came neere; they and their children, and they bowed themselves. And Leah also with her children came neere, and bowed themselves: and after came Ioseph neere and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove, which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough: my brother, keepe that thou hast unto thy selfe. And Iacob saide, Nay, I pray thee: if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seene thy face, as though I had seene the face of God; and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with mee, and because I have enough: and hee urged him, and he tooke it. And he said, Let us take our iourney, and let us goe, and I will goe before thee. And hee said unto him, My lord knoweth, that the children are tender, and the flockes and heards with yong are with mee: and if men should over-drive them one day, all the flocke will die. Let my lord, I pray thee, passe over before his servant, and I will leade on softly, according as

¹ That is, The face of God.

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the cattell that goeth before me, and the children be able to endure, untill I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folke that are with mee: And hee said, What needeth it? let me finde grace in the sight of my lord.

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So Esau returned that day, on his way unto Seir. And Iacob journeyed to Succoth, and built him an house, and made boothes for his cattell: therefore the name of the place is called Succoth.¹

Iacob commeth to Succoth.

And Iacob came to Shalem, a citie of Shechem, which is in the land of Canaan, when he came from Padan Aram, and pitched his tent before the Citie. And he bought a parcell of a field where hee had spread his tent, at the hand of the children of Hamor Shechems father, for an hundred pieces of money. And hee erected there an Altar, and called it El-Elohe-Israel.²

At Salem he buyeth a field, and buildeth an Altar called Elohe Israel.

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AND Dinah the daughter of Leah, which shee bare unto Iacob, went out to see the daughters of the land. And when Shechem the sonne of Hamor the Hivite, prince of the cuntry saw her, he tooke her, and lay with her, and defiled her. And his soule clave unto Dinah the daughter of Iacob, and hee loved the damsell, and spake kindly unto the damsell. And Shechem spake unto his father Hamor, saying, Get mee this damsell to wife. And Iacob heard that he had defiled Dinah his daughter (now his sonnes were with his cattel in the field) and Iacob helde his peace untill they were come.

Dinah is ravished by Shechem.

He sueth to marry her.

And Hamor the father of Shechem went out unto Iacob to commune with him. And the sonnes of Iacob came out of the field when they heard it, and the men were grieved: and they were very wroth, because hee had wrought folly in Israel, in lying with Iacobs daughter; which thing ought not to be done. And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: I pray you give her him to wife. And make ye mariages with us, and give your daughters unto us, and take our daughters unto you. And ye shall dwell with us, and the land shall be before you: dwell and trade you therein, and get you possessions therein. And Shechem said unto her father, and unto her brethren, Let mee finde grace in your eyes, and what yee shall say unto me, I will give. Aske mee never so much dowrie and gift, and I will give according as yee shall say unto mee: but give me the damsell to wife. And the sonnes of Iacob answered Shechem, and Hamor

¹ That is, boothes.

² That is, God, the God of Israel.

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The sonnes of
Iacob offer the
condition of
Circumcision to
the Shechem-
ites.

his father deceitfully, and said, because he had defiled Dinah their sister. And they saide unto them, Wee cannot doe this thing, to give our sister to one that is uncircumcised: for that were a reproch unto us. But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised: then wil we give our daughters unto you, and we wil take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamors sonne. And the yong man deferred not to doe the thing, because he had delight in Iacobs daughter: and he was more honourable then all the house of his father.

Hamor and
Shechem
perswade them
to accept it.

And Hamor and Shechem his sonne came unto the gate of their citie, and communed with the men of their citie, saying: These men are peaceable with us, therefore let them dwel in the land, and trade therein: for the land, behold it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters. Onely herein will the men consent unto us, for to dwell with us to be one people, if every male among us bee circumcised, as they are circumcised. Shall not their cattell, and their substance, and every beast of theirs bee ours? onely let us consent unto them, and they will dwell with us. And unto Hamor and unto Shechem his sonne, hearkened all that went out of the gate of his citie; and every male was circumcised, all that went out of the gate of his citie.

The sonnes of
Iacob upon that
advantage
slay them,

And it came to passe on the thirde day when they were sore, that two of the sonnes of Iacob, Simeon and Levi, Dinahs brethren, tooke each man his sword and came upon the citie boldly, and slew all the males. And they slew Hamor and Shechem his sonne, with the edge of the sword, and tooke Dinah out of Shechems house, and went out. The sonnes of Iacob came upon the slaine, and spoiled the citie, because they had defiled their sister. They tooke their sheepe, and their oxen, and their asses, and that which was in the citie, and that which was in the field. And all their wealth, and all their little ones, and their wives tooke they captive, and spoiled even all that was in the house. And Iacob said to Simeon and Levi, Ye have troubled me to make me to stinke among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me, and I shal be destroyed, I and my house. And they said, Should hee deale with our sister, as with an harlot?

and spoile
their citie.

Iacob reproov-
eth Simeon
and Levi.

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CHAPTER XXXV

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AND God said unto Iacob, Arise, goe up to Bethel, and dwell there: and make there an Altar unto God, that appeared unto thee, when thou fleddest from the face of Esau thy brother. Then Iacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and beee cleane, and change your garments, and let us arise, and goe up to Bethel, and I will make there an Altar unto God, who answered me in the day of my distresse, and was with me in the way which I went. And they gave unto Iacob all the strange gods which were in their hand, and all their eare-rings which were in their eares, and Iacob hid them under the oke which was by Shechem. And they iourneyed: and the terrour of God was upon the cities that were round about them, and they did not pursue after the sonnes of Iacob.

God sendeth
Iacob to Bethel.

He purgeth his
house of idols.

So Iacob came to Luz, which is in the land of Canaan (that is Bethel) hee and all the people that were with him. And hee built there an Altar, and called the place El-Bethel,¹ because there God appeared unto him, when he fled from the face of his brother. But Deborah Rebekahs nurse died, and she was buried beneath Bethel under an oke: and the name of it was called Allon Bachuth.²

He buildeth
an Altar at
Bethel.

Deborah dieth
at Allon
Bachuth.

And God appeared unto Iacob againe, when he came out of Padan Aram, and blessed him. And God said unto him, Thy name is Iacob: thy name shall not be called any more Iacob, but Israel shall be thy name; and hee called his name Israel. And God saide unto him, I am God Almighty: be fruitfull and multiply: a nation and a company of nations shall be of thee, and Kings shall come out of thy loynes. And the land which I gave Abraham, and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from Ephraim in the place where he talked with him. And Iacob set up a pillar in the place where he talked with him, even a pillar of stone: and hee powred a drinke offering thereon, and he powred oile thereon. And Iacob called the name of the place where God spake with him, Bethel.

God blesseth
Iacob at Bethel.

And they iourneyed from Bethel: and there was but a litle way to come to Ephrath; and Rachel travailed, and she had hard labour. And it came to passe when shee was in hard labour, that the midwife said unto her, Feare not: thou shalt have this sonne also. And it came to passe as her soule was in

Rachel
traveileth of
Beniamin, and
dieth in the
way to Edar.

¹ That is, The God of Bethel.

² That is, the oke of weeping.

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departing, (for she died) that she called his name Ben-oni:¹ but his father called him Benjamin.² And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Iacob set a pillar upon her grave: that is the pillar of Rachels grave unto this day.

Reuben lieth with Bilhah.

And Israel iourneyed and spread his tent beyond the towre of Edar. And it came to passe when Israel dwelt in that land, that Reuben went and lay with Bilhah his fathers concubine: and Israel heard it.

The sonnes of Iacob.

Now the sonnes of Iacob were twelve. The sonnes of Leah: Reuben Iacobs first borne, and Simeon, and Levi, and Iudah, and Issachar, and Zebulun. The sonnes of Rachel: Ioseph, and Benjamin. And the sonnes of Bilhah, Rachels handmaid: Dan and Naphtali. And the sonnes of Zilpah, Leahs handmaid: Gad, and Asher. These are the sonnes of Iacob, which were borne to him in Padan Aram.

Iacob commeth to Isaac at Hebron.

And Iacob came unto Isaac his father unto Mamre, unto the citie of Arbah (which is Hebron) where Abraham and Isaac sojourned. And the dayes of Isaac were an hundred and fourescore yeeres. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of dayes: and his sonnes Esau and Iacob buried him.

The age, death, and buriall of Isaac.

CHAPTER XXXVI

Esaus three wives.

NOW these are the generations of Esau, who is Edom. Esau tooke his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite: and Bashemath Ishmaels daughter, sister of Nebaioth. And Adah bare to Esau, Eliphaz: and Bashemath bare Reuel. And Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau, which were borne unto him in the land of Canaan. And Esau tooke his wives, and his sonnes, and his daughters, and all the persons of his house, and his cattell, and all his beasts, and all his substance, which he had got in the lande of Canaan: and went into the country from the face of his brother Iacob. For their riches were more then that they might dwell together: and the land wherein they were strangers, could not beare them, because of their cattell. Thus dwelt Esau in mount Seir: Esau is Edom.

His removing to mount Seir.

His sonnes.

And these are the generations of Esau, the father of the Edomites in mount Seir. These are the names of Esaus sonnes: Eliphaz the

¹ That is, The sonne of my sorrow. ² That is, The sonne of the right hand.

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sonne of Adah the wife of Esau, Reuel the sonne of Bashemath, the wife of Esau. And the sonnes of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz Esaus sonne, and shee bare to Eliphaz Amalek : these were the sonnes of Adah Esaus wife. And these are the sonnes of Reuel : Nahath and Zerah, Shammah, and Mizzah : these were the sonnes of Bashemath, Esaus wife. And these were the sonnes of Aholibamah, the daughter of Anah, daughter of Zibeon Esaus wife : and she bare to Esau, Ieush and Iaalam, and Korah.

These were dukes of the sonnes of Esau : the sonnes of Eliphaz the first borne sonne of Esau, duke Teman, duke Omar, duke Zepho, duke Kenaz, duke Korah, duke Gatam, and duke Amalek : These are the dukes that came of Eliphaz, in the land of Edom : These were the sonnes of Adah.

The Dukes
which
descended of
his sonnes.

And these are the sonnes of Reuel Esaus sonne : duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel, in the land of Edom : these are the sonnes of Bashemath, Esaus wife.

And these are the sonnes of Aholibamah Esaus wife : duke Ieush, duke Iaalam, duke Korah : these were the dukes that came of Aholibamah the daughter of Anah Esaus wife. These are the sonnes of Esau, (who is Edom) and these are their dukes.

These are the sonnes of Seir the Horite, who inhabited the land, Lotan, and Shobal, and Zibeon, and Anah. And Dishon, and Ezer, and Dishan : these are the dukes of the Horites the children of Seir in the lande of Edom. And the children of Lotan, were Hori, and Hemam : and Lotans sister was Timna. And the children of Shobal were these : Alvan, and Manabath, and Ebal, Shepho, and Onam. And these are the children of Zibeon, both Aiah, and Anah : this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

The sonnes and
dukes of Seir.

Anah findeth
mules.

And the children of Anah were these : Dishon, and Aholibamah the daughter of Anah. And these are the children of Dishon : Hemdan and Eshban, and Ithran, and Cheran. The children of Ezer are these : Bilhan and Zaavan, and Akan. The children of Dishan are these : Uz, and Aran. These are the dukes that came of the Horites : duke Lotan, duke Shobal, duke Zibeon, duke Anah, duke Dishon, duke Ezer, duke Dishan : these are the dukes that came of Hori, among their dukes in the land of Seir.

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the sonne of Beor reigned in Edom : and the name of his citie was Dinhabah. And Bela died, and Iobab the sonne of

The kings
of Edom.

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Zerah of Bozra reigned in his stead. And Iobab died, and Husham of the land of Temani reigned in his stead. And Husham died, and Hadad the sonne of Bedad, (who smote Midian in the field of Moab,) reigned in his stead: and the name of his citie was Avith. And Hadad died, and Samlah of Masrekah, reigned in his stead. And Samlah died, and Saul of Rehoboth, by the river, reigned in his stead. And Saul died, and Baal-hanan the sonne of Achbor reigned in his stead. And Baal-hanan the sonne of Achbor died, and Hadar reigned in his stead: and the name of his citie was Pau, and his wives name was Mehetabel, the daughter of Matred, the daughter of Mezahab. And these are the names of the dukes that came of Esau, according to their families, after their places, by their names: duke Timnah, duke Alvah, duke Ietheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edom, according to their habitations, in the land of their possession: he is Esau the father of the Edomites.

The dukes that descended of Esau.

CHAPTER XXXVII

Ioseph is hated of his brethren.

AND Iacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Iacob: Ioseph being seventeene yeeres old, was feeding the focke with his brethren, and the lad was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives: and Ioseph brought unto his father their evill report. Now Israel loved Ioseph more then all his children, because he was the sonne of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more then all his brethren, they hated him, and could not speake peaceably unto him.

His two dreames.

And Ioseph dreamed a dreame, and he told it his brethren, and they hated him yet the more. And he said unto them, Heare, I pray you, this dreame which I have dreamed. For beholde, we were binding sheaves in the field, and loe, my sheafe arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheafe. And his brethren saide to him, Shalt thou indeed reigne over us? or shalt thou indeed have dominion over us? and they hated him yet the more, for his dreames, and for his words.

And hee dreamed yet another dreame, and told it his brethren, and said, Behold, I have dreamed a dreame more: and behold, the sunne and the moone, and the eleven starres made obeisance to me. And he told it to his father, and to his brethren: and his

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father rebuked him, and said unto him, What is this dreame that thou hast dreamed? shal I, and thy mother, and thy brethren indeed come to bow downe our selves to thee, to the earth? And his brethren envied him: but his father observed the saying.

And his brethren went to feed their fathers flocke in Shechem. And Israel said unto Ioseph, Doe not thy brethren feed the flocke in Shechem? Come, and I will send thee unto them: and he said to him, Here am I. And he said to him, Goe, I pray thee, see whether it be well with thy brethren, and well with the flockes, and bring me word againe: so hee sent him out of the vale of Hebron, and he came to Shechem.

Iacob sendeth
him to visite
his brethren.

And a certaine man found him, and behold, hee was wandering in the field, and the man asked him, saying, What seekest thou? And he said, I seeke my brethren: tell me, I pray thee, where they feede their flockes. And the man said, They are departed hence: for I heard them say, Let us goe to Dothan. And Ioseph went after his brethren, and found them in Dothan. And when they saw him a farre off, even before he came neere unto them, they conspired against him, to slay him. And they said one to another, Behold, this dreamer commeth. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evill beast hath devoured him: and we shall see what will become of his dreames. And Reuben heard it, and he delivered him out of their hands, and said; Let us not kill him. And Reuben saide unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father againe.

His brethren
conspire his
death.

And it came to passe when Ioseph was come unto his brethren, that they stript Ioseph out of his coate, his coat of many colours that was on him. And they tooke him and cast him into a pit: and the pit was emptie, there was no water in it. And they sate downe to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels, bearing spicery, and baulme, and myrrhe, going to cary it downe to Egypt. And Iudah saide unto his brethren, What profit is it if we slay our brother, and conceale his blood? Come, and let us sell him to the Ishmeelites, and let not our hand bee upon him: for he is our brother, and our flesh; and his brethren were content. Then there passed by Midianites merchant men, and they drew and lift up Ioseph out of the pit, and sold Ioseph to the Ishmeelites for twentie pecies of silver: and they brought Ioseph into Egypt.

Reuben saveth
him.

They sell him to
the Ishmeelites.

And Reuben returned unto the pit, and behold, Ioseph was not

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His father, deceived by the bloodie coat, mourneth for him.

in the pit: and he rent his clothes. And hee returned unto his brethren and said, The childe is not, and I, whither shall I goe? And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood. And they sent the coat of many colours, and they brought it to their father, and said, This have we found: know now whether it bee thy sonnes coat or no. And he knew it, and said, It is my sonnes coat: an evil beast hath devoured him; Ioseph is without doubt rent in pieces. And Iacob rent his clothes, and put sackcloth upon his loines, and mourned for his sonne many dayes. And all his sonnes, and all his daughters rose up to comfort him: but he refused to be comforted: and he said, For I will goe downe into the grave unto my sonne, mourning: thus his father wept for him. And the Medanites sold him into Egypt unto Potiphar, an officer of Pharaohs, and captaine of the guard.

Hee is sold to Potiphar in Egypt.

CHAPTER XXXVIII

Iudah begetteth Er, Onan, and Shelah.

AND it came to passe at that time, that Iudah went downe from his brethren, and turned in to a certaine Adullamite, whose name was Hirah: and Iudah saw there a daughter of a certaine Canaanite, whose name was Shuah: and he tooke her, and went in unto her. And she conceived and bare a sonne, and he called his name Er. And shee conceived againe, and bare a sonne, and shee called his name, Onan. And she yet againe conceived and bare a sonne, and called his name Shelah: and hee was at Chezib, when shee bare him. And Iudah tooke a wife for Er his first borne, whose name was Tamar. And Er, Iudahs first borne wicked in the sight of the LORD, and the LORD slew him. And Iudah said unto Onan, Goe in unto thy brothers wife, and marrie her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to passe when hee went in unto his brothers wife, that hee spilled it on the ground, lest that hee should give seed to his brother. And the thing which he did, displeased the LORD: wherefore hee slew him also. Then said Iudah to Tamar his daughter in law, Remaine a widow at thy fathers house, til Shelah my sonne be growen: (for he said, Lest peradventure he die also as his brethren did) and Tamar went and dwelt in her fathers house.

Er marrieth Tamar.

The trespassse of Onan.

Tamar stayeth for Shelah.

She deceiveth Iudah.

And in processe of time, the daughter of Shuah Iudahs wife died: and Iudah was comforted, and went up unto his sheepe-shearers to Timnath, he and his friend Hirah the Adullamite. And it was told Tamar, saying, Behold, thy father in law goeth up to Timnath to sheare his sheepe. And shee put her widowes garments

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off from her, and covered her with a vaile, and wrapped her selfe, and sate in an open place, which is by the way to Timnath: for shee sawe that Shelah was growen, and she was not given unto him to wife. When Iudah saw her, he thought her to be an harlot: because she had covered her face. And hee turned unto her by the way, and said, Goe to, I pray thee, let me come in unto thee: (for he knew not that she was his daughter in law) and she said, What wilt thou give mee, that thou mayest come in unto me? And hee said, I will send thee a kid from the flocke: and shee saide, Wilt thou give mee a pledge, till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staffe, that is in thine hand: and he gave it her, and came in unto her, and she conceived by him. And shee arose and went away, and laid by her vaile from her, and put on the garments of her widowhood. And Iudah sent the kiddie by the hand of his friend the Adullamite, to receive his pledge from the womans hand: but he found her not. Then hee asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. And he returned to Iudah, and said, I cannot finde her: and also the men of the place said, That there was no harlot in this place. And Iudah said, Let her take it to her, lest we be shamed: behold, I sent this kiddie, and thou hast not found her.

And it came to passe about three moneths after, that it was tolde Iudah, saying, Tamar thy daughter in law hath played the harlot, and also behold, she is with child by whoredom: and Iudah said, Bring her foorth, and let her be burnt. When shee was brought forth, she sent to her father in law, saying, By the man whose these are, am I with child: and shee said, Discerne, I pray thee, whose are these, the signet, and bracelets, and staffe. And Iudah acknowledged them, and said, She hath bin more righteous then I: because that I gave her not to Shelah my sonne: and he knew her againe no more.

And it came to passe in the time of her travaile, that beholde, twinnes were in her wombe. And it came to passe when shee travailed, that the one put out his hand, and the midwife tooke and bound upon his hand a skarlet threed, saying, This came out first. And it came to passe as he drewe backe his hande, that behold, his brother came out: and she said, How hast thou broken foorth? this breach bee upon thee: Therefore his name was called Pharez.¹ And afterward came out his brother that had the skarlet threed upon his hand, and his name was called Zarah.

She beareth twinnes, Pharez and Zarah.

¹ That is, a breach.

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CHAPTER XXXIX

Ioseph
advanced in
Potiphars
house.

CHAPTER XXXIX

AND Ioseph was brought downe to Egypt, and Potiphar an Officer of Pharaoh, captaine of the guard, an Egyptian, bought him of the hand of the Ishmeelites, which had brought him downe thither. And the LORD was with Ioseph, and hee was a prosperous man, and hee was in the house of his master the Egyptian. And his master sawe that the LORD was with him, and that the LORD made all that he did, to prosper in his hand. And Ioseph found grace in his sight, and he served him; and hee made him overseer over his house, and all that he had he put into his hand. And it came to passe from the time that hee had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptians house for Iosephs sake: and the blessing of the LORD was upon all that he had in the house, and in the field. And he left all that he had, in Iosephs hand: and he knew not ought he had, save the bread which he did eate: and Ioseph was a goodly person, and well favoured.

Hee resisteth
his mistresses
temptation.

And it came to passe after these things, that his masters wife cast her eyes upon Ioseph, and shee said, Lie with me. But he refused, and said unto his masters wife, Behold, my master wotteth not what is with mee in the house, and he hath committed all that he hath, to my hand. There is none greater in this house then I: neither hath hee kept backe any thing from me, but thee, because thou art his wife: how then can I doe this great wickednesse, and sinne against God? And it came to passe as she spake to Ioseph day by day, that hee hearkened not unto her, to lie by her, or to bee with her. And it came to passe about this time, that Ioseph went in to the house, to doe his busines, and there was none of the men of the house there within. And shee caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to passe, when she saw that hee had left his garment in her hand, and was fled forth; that she called unto the men of her house, and spake unto them, saying, See he hath brought in an Hebrew unto us, to mocke us: he came in unto me to lie with me, and I cried with a loud voice. And it came to passe, when hee heard that I lifted up my voice, and cried, that he left his garment with mee, and fled, and got him out. And she laid up his garment by her, untill her lord came home. And she spake unto him, according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mocke me. And it came to passe as I lift

He is falsly
accused.

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up my voice, and cried, that he left his garment with me, and fled out. And it came to passe when his master heard the words of his wife, which she spake unto him, saying, After this maner did thy servant to me, that his wrath was kindled. And Iosephs master tooke him, and put him into the prison, a place, where the kings prisoners were bound : and he was there in the prison.

CHAPTER XXXIX

Hee is cast
in prison.

But the LORD was with Ioseph, and shewed him mercie, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it: the keeper of the prison looked not to any thing, that was under his hand, because the LORD was with him : and that which he did, the LORD made it to prosper.

God is with
him there.

CHAPTER XL

AND it came to passe after these things, that the Butler of the King of Egypt, and his Baker, had offended their lord the King of Egypt. And Pharaoh was wroth against two of his officers, against the chiefe of the Butlers, and against the chiefe of the Bakers. And he put them in ward in the house of the captaine of the guard, into the prison, the place where Ioseph was bound. And the captaine of the guard charged Ioseph with them, and he served them, and they continued a season in ward.

The Butler
and Baker
of Pharaoh
of prison.

And they dreamed a dreame both of them, each man his dreame in one night, each man according to the interpretation of his dreame, the Butler and the Baker of the king of Egypt, which were bound in the prison. And Ioseph came in unto them in the morning, and looked upon them, and behold, they were sad. And he asked Pharaohs officers that were with him in the ward of his lords house, saying, Wherefore looke ye so sadly to day? And they said unto him, We have dreamed a dreame, and there is no interpreter of it. And Ioseph said unto them, Doe not interpretations belong to God? tell me them, I pray you. And the chiefe Butler tolde his dreame to Ioseph, and said to him ; In my dreame, beholde, a vine was before mee : And in the vine were three branches, and it was as though it budded, and her blossoms shot forth ; and the clusters thereof brought forth ripe grapes. And Pharaohs cup was in my hand, and I tooke the grapes and pressed them into Pharaohs cup : and I gave the cup into Pharaohs hand. And Ioseph said unto him, This is the interpretation of it: the three branches are three dayes, yet within three dayes shall Pharaoh lift up thine head, and restore

Ioseph hath
charge of them.

He interpreteth
their dreames.

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thee unto thy place, and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his Butler. But thinke on me, when it shall be well with thee, and shew kinde-nesse, I pray thee, unto mee, and make mention of me unto Pharaoh, and bring me out of this house. For indeed I was stollen away out of the land of the Hebrewes: and here also have I done nothing, that they should put me into the dungeon. When the chiefe Baker saw, that the interpretation was good, he said unto Ioseph, I also was in my dreame, and behold, I had three white baskets on my head. And in the uppermost basket there was of all maner of bake-meats for Pharaoh, and the birds did eat them out of the basket upon my head. And Ioseph answered, and said, This is the interpretation thereof: the three baskets are three dayes: Yet within three dayes shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eate thy flesh from off thee.

They come to passe according to his interpretation.

And it came to passe the third day, which was Pharaohs birth day, that hee made a feast unto all his servants: and he lifted up the head of the chiefe Butler, and of the chiefe Baker among his servants. And he restored the chiefe Butler unto his Butlership againe, and hee gave the cup into Pharaohs hand. But he hangd the chiefe Baker, as Ioseph had interpreted to them. Yet did not the chiefe Butler remember Ioseph, but forgate him.

The ingratitude of the Butler.

CHAPTER XLI.

Pharaohs two dreames.

AND it came to passe at the end of two ful yeeres, that Pharaoh dreamed: and beholde, hee stood by the river. And behold, there came up out of the river seven well favoured kine, and fat fleshed, and they fed in a medow. And behold, seven other kine came up after them out of the river, ill favoured and leane fleshed, and stood by the other kine, upon the brinke of the river. And the ill favoured and leane fleshed kine, did eate up the seven well favoured and fat kine: So Pharaoh awoke. And hee slept and dreamed the second time: and beholde, seven eares of corne came up upon one stalke, ranke and good. And beholde, seven thinne eares and blasted with the Eastwind, sprang up after them. And the seven thinne eares devoured the seven ranke and full eares: and Pharaoh awoke, and behold, it was a dreame. And it came to passe in the morning, that his spirit was troubled, and he sent and called for all the Magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreame; but there was none that could interpret them unto Pharaoh.

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Then spake the chiefe Butler unto Pharaoh, saying, I doe remember my faults this day. Pharaoh was wroth with his servants, and put mee in warde, in the captaine of the guards house, both mee, and the chiefe Baker. And we dreamed a dreame in one night, I and he: we dreamed each man according to the interpretation of his dreame. And there was there with us a yong man an Hebrew, servant to the captaine of the guard: and wee told him, and he interpreted to us our dreames, to each man according to his dreame, he did interpret. And it came to passe, as he interpreted to us, so it was; mee he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Ioseph, and they brought him hastily out of the dungeon: And he shaved himselfe, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Ioseph, I have dreamed a dreame, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dreame, to interpret it. And Ioseph answered Pharaoh, saying; It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Ioseph, In my dreame, behold, I stood upon the banke of the river. And behold, there came up out of the river seven kine, fat fleshed and well favoured, and they fed in a medow. And behold, seven other kine came up after them, poore and very ill favoured, and leane fleshed, such as I never saw in all the land of Egypt for badnes. And the leane, and the ill favoured kine, did eat up the first seven fat kine. And when they had eaten them up, it could not bee knowne that they had eaten them, but they were still ill favoured, as at the beginning: So I awoke. And I saw in my dreame, and behold, seven eares came up in one stalke, full and good. And behold, seven eares withered, thin and blasted with the East wind, sprung up after them. And the thin eares devoured the seven good eares: and I told this unto the magicians: but there was none that could declare it to me.

And Ioseph said unto Pharaoh, The dreame of Pharaoh is Ioseph interpreteth them one; God hath shewed Pharaoh what he is about to doe. The seven good kine are seven yeeres: and the seven good eares are seven yeeres: the dreame is one. And the seven thin and ill favoured kine that came up after them, are seven yeeres: and the seven emptie eares blasted with the East wind, shall bee seven yeeres of famine. This is the thing which I have spoken unto Pharaoh: what God is about to doe, he sheweth unto Pharaoh. Behold, there come seven yeeres of great plentie, throughout all the land of Egypt. And there shall arise after them, seven yeeres

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CHAPTER XLI

Hee giveth
Pharaoh
counsell.

of famine, and all the plentie shall be forgotten in the land of Egypt: and the famine shall consume the land. And the plentie shall not be known in the land, by reason of that famine following: for it shall be very grievous. And for that the dreame was doubled unto Pharaoh twice, it is because the thing is established by God: and God will shortly bring it to passe. Now therefore let Pharaoh look out a man discrete and wise, and set him over the land of Egypt. Let Pharaoh doe this, and let him appoint officers over the land, and take up the fift part of the land of Egypt, in the seven plenteous yeeres. And let them gather all the food of those good yeeres that come, and lay up corne under the hand of Pharaoh, and let them keepe food in the cities. And that food shall be for store to the land, against the seven yeeres of famine, which shall bee in the land of Egypt, that the land perish not through the famine.

Ioseph is
advanced.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one, as this is, a man in whom the spirit of God is? And Pharaoh said unto Ioseph, Forasmuch as God hath shewed thee all this, there is none so discrete and wise, as thou art: 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. And Pharaoh said unto Ioseph, See, I have set thee over all the land of Egypt. And Pharaoh tooke off his ring from his hand, and put it upon Iosephs hand, and arrayed him in vestures of fine linnen, and put a gold chaine about his necke. And he made him to ride in the second charet which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Ioseph, I am Pharaoh, and without thee shall no man lift up his hand or foote, in all the land of Egypt. And Pharaoh called Iosephs name, Zaphnath-Paaneah, and he gave him to wife Asenath the daughter of Poti-pherah, priest of On: and Ioseph went out over all the lande of Egypt.

(And Ioseph was thirtie yeeres old when he stood before Pharaoh king of Egypt) and Ioseph went out from the presence of Pharaoh, and went thorowout all the land of Egypt. And in the seven plenteous yeeres the earth brought forth by handfuls. And he gathered up all the foode of the seven yeeres, which were in the land of Egypt, and laid up the foode in the cities: the foode of the field which was round about every citie, laid he up in the same. And Ioseph gathered corne as the sand of the sea, very much, untill he left numbring: for it was without number. And unto Ioseph were borne two sonnes, before the yeeres of

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famine came: which Asenath the daughter of Poti-pherah, Priest of On bare unto him. And Ioseph called the name of the first borne Manasseh:¹ for God, said hee, hath made me forget all my toile, and all my fathers house. And the name of the second called he Ephraim:² for God hath caused mee to be fruitfull in the land of my affliction.

CHAPTER XLI

Hee begetteth
Manasseh and
Ephraim.

And the seven yeeres of plenteousnesse, that was in the land of Egypt, were ended. And the seven yeeres of dearth beganne to come according as Ioseph had saide, and the dearth was in all lands: but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Goe unto Ioseph: what he saith to you, doe. And the famine was over all the face of the earth; and Ioseph opened all the storehouses, and solde unto the Egyptians: and the famine waxed sore in the land of Egypt. And all countreys came into Egypt to Ioseph, for to buy corne, because that the famine was so sore in all lands.

The famine
beginneth.

CHAPTER XLII

NOW when Iacob saw that there was corne in Egypt, Iacob said unto his sonnes, Why doe ye looke one upon another? And hee said, Beholde, I have heard that there is corne in Egypt: get you downe thither and buy for us from thence, that we may live, and not die.

Iacob sendeth
his ten sonnes
to buy corne
in Egypt.

And Iosephs ten brethren went downe to buy corne in Egypt. But Benjamin Iosephs brother, Iacob sent not with his brethren: for he said, Lest peradventure mischief befall him. And the sonnes of Israel came to buy corne among those that came: for the famine was in the land of Canaan. And Ioseph was the governour over the land, and hee it was that sold to all the people of the land: and Iosephs brethren came, and bowed downe themselves before him, with their faces to the earth. And Ioseph saw his brethren, and he knew them, but made himselfe strange unto them, and spake roughly unto them: and hee saide unto them, Whence come ye? And they said, From the land of Canaan, to buy food. And Ioseph knew his brethren, but they knew not him. And Ioseph remembered the dreames which hee dreamed of them, and said unto them, Ye are spies: to see the nakednes of the land you are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one mans sonnes; we are true men: thy servants are no spies.

¹ That is, Forgetting.

² That is, Fruitfull.

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And he said unto them, Nay: but to see the nakednesse of the land, you are come. And they said, Thy servants are twelve brethren, the sonnes of one man in the land of Canaan: and behold, the yongest is this day with our father, and one is not. And Ioseph said unto them, That is it that I spake unto you, saying, Ye are spies. Hereby ye shall be proved: by the life of Pharaoh ye shall not goe foorth hence, except your yongest brother come hither. Send one of you, and let him fetch your brother, and ye shalbe kept in prison, that your wordes may be proved, whether there be any trueth in you: or els by the life of Pharaoh surely ye are spies. And he put them all together into warde, three dayes. And Ioseph said unto them the third day, This doe, and live: for I feare God. If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corne for the famine of your houses. But bring your yongest brother unto mee, so shall your wordes be verified, and yee shall not die: and they did so.

They are imprisoned by Ioseph for spies.

They are set at libertie, on condition to bring Benjamin.

They have remorse for Ioseph.

Simeon is kept for a pledge.

They returne with corne, and their money.

Their relation to Iacob.

And they said one to another, We are verily guiltie concerning our brother, in that we saw the anguish of his soule, when he besought us, and we would not heare: therefore is this distresse come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Doe not sinne against the childe, and ye would not heare? therefore behold also, his blood is required. And they knew not that Ioseph understood them: for hee spake unto them by an interpreter. And hee turned himselfe about from them and wept, and returned to them againe, and communed with them, and tooke from them Simeon, and bound him before their eyes.

Then Ioseph commanded to fill their sackes with corne, and to restore every mans money into his sacke, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corne, and departed thence. And as one of them opened his sacke, to give his asse provender in the Inne, he espied his money: for behold, it was in his sackes mouth. And he said unto his brethren, My money is restored, and loe, it is even in my sacke: and their heart failed them, and they were afraid, saying one to an other, What is this that God hath done unto us?

And they came unto Iacob their father, unto the land of Canaan, and told him all that befell unto them, saying; The man who is the lord of the land, spake roughly to us, and tooke us for spies of the country. And we said unto him, We are true men; we are no spies. We be twelve brethren, sonnes of our father: one is not, and the yongest is this day with our father, in the land of Canaan. And the man the lord of the country said unto us,

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Hereby shall I know that ye are true men: leave one of your brethren here with me, and take foode for the famine of your houtholds, and be gone. And bring your yongest brother unto me: then shall I know that you are no spies, but that you are true men: so will I deliver you your brother, and ye shall traffique in the land.

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And it came to passe as they emptied their sacks, that behold, every mans bundle of money was in his sacke: and when both they and their father saw the bundels of money, they were afraid. And Iacob their father said unto them, Me have ye bereaved of my children: Ioseph is not, and Simeon is not, and ye wil take Benjamin away: all these things are against me. And Reuben spake unto his father, saying; Slay my two sonnes, if I bring him not to thee: deliver him into my hand, and I will bring him to thee againe. And he said, My sonne shall not goe downe with you, for his brother is dead, and he is left alone: if mischief befall him by the way in the which yee goe, then shall ye bring downe my gray haire with sorrow to the grave.

Iacob refuseth to send Benjamin.

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AND the famine was sore in the land. And it came to passe when they had eaten up the corne, which they had brought out of Egypt, their father said unto them, Goe againe, buy us a little foode. And Iudah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will goe downe and buy thee food. But if thou wilt not send him, we will not goe downe: for the man saide unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have yee another brother? and we tolde him according to the tenour of these words: Could we certainly knowe that he would say, Bring your brother downe? And Iudah said unto Israel his father, Send the lad with me, and wee will arise and go, that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me beare the blame for ever. For except we had lingred, surely now wee had returned this second time. And their father Israel said unto them, If it must bee so now, doe

Iacob is hardly perswaded to send Benjamin

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this : take of the best fruits in the land in your vessels, and carie downe the man a Present, a litle balme, and a litle honie, spices, and myrrhe, nuts, and almonds. And take double money in your hand, and the money that was brought againe in the mouth of your sakes : carie it againe in your hand, peradventure it was an oversight. Take also your brother, and arise, goe againe unto the man. And God Almightye give you mercie before the man, that he may send away your other brother, and Benjamin : If I be bereaved of my children, I am bereaved.

Ioseph enter-
taineth his
brethren.

And the men tooke that Present, and they tooke double money in their hand, and Benjamin, and rose up, and went downe to Egypt, and stood before Ioseph. And when Ioseph sawe Benjamin with them, hee said to the ruler of his house, Bring these men home, and slay, and make ready : for these men shall dine with me at noone. And the man did as Ioseph bade : and the man brought the men into Iosephs house. And the men were afraid, because they were brought into Iosephs house, and they said, Because of the money that was returned in our sakes at the first time are we brought in, that hee may seeke occasion against us, and fall upon us, and take us for bondmen, and our asses. And they came neere to the steward of Iosephs house, and they communed with him at the doore of the house, and said, O Sir, we came indeed downe at the first time to buy food. And it came to passe when wee came to the Inne, that wee opened our sakes, and behold, every mans money was in the mouth of his sackle, our money in ful weight : and we have brought it againe in our hand. And other money have wee brought downe in our handes to buy food : we cannot tell who put our money in our sakes. And he said, Peace be to you, feare not : your God, and the God of your father, hath given you treasure in your sakes : I had your money. And hee brought Simeon out unto them. And the man brought the men into Iosephs house, and gave them water, and they washed their feete, and he gave their asses provender. And they made ready the Present against Ioseph came at noone : for they heard that they should eate bread there.

And when Ioseph came home, they brought him the Present which was in their hand, into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ? And they answered, Thy servant our father is in good health, hee is yet alive : and they bowed downe their heads, and made obeisance. And he lift up his eyes, and sawe his brother Benjamin, his mothers

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sonne, and said, Is this your yonger brother, of whom yee spake unto mee? and he said, God be gracious unto thee, my sonne. And Ioseph made haste: for his bowels did yerne upon his brother: and he sought where to weepe, and hee entred into his chamber, and wept there. And he washed his face, and went out, and refrained himselfe, and saide, Set on bread. And they set on for him by himselfe, and for them by themselves, and for the Egyptians which did eate with him, by themselves: because the Egyptians might not eate bread with the Hebrewes: for that is an abomination unto the Egyptians. And they sate before him, the first borne according to his birthright, and the yongest according to his youth: and the men marveiled one at another. And hee tooke and sent measses unto them from before him: but Beniamins measse was five times so much as any of theirs: and they drunke, and were merry with him.

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Hee maketh them a feast.

CHAPTER XLIIII

AND hee commaunded the steward of his house, saying, Fill the mens sakes with food, as much as they can carie, and put every mans money in his sakes mouth. And put my cup, the silver cup, in the sakes mouth of the yongest, and his corne money: and he did according to the word that Ioseph had spoken. Assoone as the morning was light, the men were sent away, they, and their asses. And when they were gone out of the citie, and not yet farre off, Ioseph said unto his steward, Up, follow after the men; and when thou doest overtake them, say unto them, Wherefore have ye rewarded evill for good? Is not this it, in which my lord drinketh? and whereby indeed he divineth? ye have done evill in so doing.

Iosephs policie to stay his brethren.

And he overtooke them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should doe according to this thing. Behold, the money which wee found in our sakes mouthes wee brought againe unto thee, out of the land of Canaan: how then should wee steale out of thy lords house, silver or golde? With whom soever of thy servants it be found, both let him die, and we also will be my lords bondmen. And he said, Now also let it be according unto your wordes: hee with whom it is found, shall be my servant: and ye shall be blamelesse. Then they speedily tooke downe every man his sacke to the ground, and opened every man his sacke. And he searched, and began at the eldest, and left at the yongest: and the cup was found in Beniamins sacke.

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Iudahs humble
supplication
to Ioseph.

Then they rent their clothes, and laded every man his asse, and returned to the citie.

And Iudah and his brethren came to Iosephs house : (for he was yet there) and they fell before him on the ground. And Ioseph said unto them, What deed is this that ye have done? wote ye not, that such a man as I can certainly divine? And Iudah said, What shall wee say unto my lord? what shal we speake? or how shall we cleare our selves? God hath found out the iniquitie of thy servants: beholde, wee are my lords servants, both we, and he also with whom the cup is found. And he said, God forbid that I should doe so: but the man in whose hand the cup is found, he shal be my servant; and as for you, get you up in peace unto your father.

Then Iudah came neere unto him, and said, Oh my lord, let thy servant, I pray thee, speake a word in my lords eares, and let not thine anger burne against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, Wee have a father, an olde man, and a childe of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him downe unto mee, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if hee should leave his father, his father would die. And thou saidst unto thy servants, Except your yongest brother come downe with you, you shall see my face no more. And it came to passe when wee came up unto thy servant my father, we told him the words of my lord. And our father said, Goe againe, and buy us a little food. And we saide, Wee cannot goe downe: if our yongest brother be with us, then will we goe downe: for wee may not see the mans face, except our yongest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sonnes. And the one went out from me, and I said, Surely he is torne in pieces: and I saw him not since. And if ye take this also from me, and mischief befall him, ye shall bring downe my gray haire with sorrow to the grave. Now therefore when I come to thy servant my father, and the lad bee not with us; (seeing that his life is bound up in the lads life.) It shall come to passe, when he seeth that the lad is not with us, that he will die, and thy servants shall bring downe the gray haire of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall beare the blame to my father, for ever. Now therefore, I pray thee, let thy servant abide in stead of the lad, a

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bondman to my lord, and let the lad goe up with his brethren. For how shall I goe up to my father, and the lad be not with mee, lest peradventure I see the evill that shall come on my father?

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CHAPTER XLV

THEN Ioseph could not refraine himselfe before all them that stood by him: and he cried, Cause every man to goe out from me; and there stood no man with him, while Ioseph made himselfe knowen unto his brethren. And he wept aloud: and the Egyptians, and the house of Pharaoh heard. And Ioseph said unto his brethren, I am Ioseph; Doeth my father yet live? and his brethren could not answer him: for they were troubled at his presence. And Ioseph said unto his brethren, Come neere to me, I pray you: and they came neere; and he said, I am Ioseph your brother, whom ye sold into Egypt. Now therefore bee not grieved, nor angry with your selves, that yee sold me hither: for God did send me before you, to preserve life. For these two yeeres hath the famine bene in the land: and yet there are five yeeres, in the which there shall neither be earing nor harvest. And God sent me before you, to preserve you a posteritie in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste you, and goe up to my father, and say unto him, Thus saith thy sonne Ioseph; God hath made me lord of all Egypt; come downe unto me, tary not. And thou shalt dwell in the land of Goshen, and thou shalt be neere unto me, thou, and thy children, and thy childrens children, and thy flockes, and thy herds, and all that thou hast. And there wil I nourish thee, (for yet there are five yeeres of famine) lest thou and thy household, and all that thou hast, come to povertie. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And you shall tell my father of all my glory in Egypt, and of all that you have seene, and ye shall haste, and bring downe my father hither. And he fel upon his brother Beniamins necke, and wept: and Benjamin wept upon his necke. Moreover hee kissed all his brethren, and wept upon them: and after that, his brethren talked with him.

Ioseph maketh
himselfe
knowen to his
brethren.

Hee comforteth
them in Gods
providence.

Hee sendeth
for his father.

And the fame thereof was heard in Pharaohs house, saying, Pharaohs Iosephs brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Ioseph, Say unto thy brethren, This doe yee, lade your beasts and goe, get you unto the land of

Pharaoh
confirmeth it.

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CHAPTER XLV

Ioseph furnisheth them for their journey, and exhorteth them to concord.

Canaan. And take your father, and your households, and come unto mee: and I wil give you the good of the land of Egypt, and ye shall eat the fat of the land. Now thou art commanded, this doe yee; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stufte: for the good of all the land of Egypt is yours. And the children of Israel did so: and Ioseph gave them wagons, according to the commandement of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment: but to Benjamin hee gave three hundred pieces of silver, and five changes of raiment. And to his father hee sent after this maner: ten asses laden with the good things of Egypt, and ten shee asses laden with corne, and bread and meat for his father by the way. So he sent his brethren away, and they departed: and hee said unto them, See that yee fall not out by the way.

Iacob is revived with the newes.

And they went up out of Egypt, and came into the land of Canaan unto Iacob their father, and told him, saying, Ioseph is yet alive, and he is governour over all the land of Egypt. And Iacobs heart fainted, for he beleevved them not. And they told him all the words of Ioseph, which hee had saide unto them: and when hee saw the wagons which Ioseph had sent to carie him, the spirit of Iacob their father revived. And Israel said, It is enough; Ioseph my sonne is yet alive: I will goe and see him before I die.

CHAPTER XLVI

Iacob is comforted by God at Beersheba.

AND Israel tooke his iourney with all that hee had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, Iacob, Iacob. And he said, Here am I. And he said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation. I will goe downe with thee into Egypt; and I will also surely bring thee up againe: and Ioseph shall put his hand upon thine eyes. And Iacob rose up from Beersheba: and the sonnes of Israel caried Iacob their father, and their litle ones, and their wives, in the wagons which Pharaoh had sent to cary him. And they tooke their cattell, and their goods which they had gotten in the land of Canaan, and came into Egypt, Iacob, and all his seed with him: his sonnes, and his sonnes sonnes with him, his daughters, and his sonnes daughters, and all his seed brought he with him into Egypt.

Thence hee with his company goeth into Egypt.

And these are the names of the children of Israel, which came
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into Egypt, Iacob and his sonnes: Reuben Iacobs first borne; and the sonnes of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

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And the sonnes of Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.

The number
of his family
that went
into Egypt.

And the sonnes of Levi: Gershon, Kohath, and Merari.

And the sonnes of Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: But Er and Onan died in the land of Canaan. And the sonnes of Pharez, were Hezron, and Hamul.

And the sonnes of Issachar: Tola, and Phuvah, and Iob, and Shimron.

And the sonnes of Zebulun: Sered, and Elon, and Iahleel. These bee the sonnes of Leah, which she bare unto Iacob in Padan-Aram, with his daughter Dinah: all the soules of his sonnes and his daughters, were thirtie and three.

And the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

And the sonnes of Asher: Imnah, and Ishuah, and Isui, and Beriah, and Serah their sister: And the sonnes of Beriah: Heber, and Malchiel. These are the sonnes of Zilpah, whome Laban gave to Leah his daughter: and these she bare unto Iacob, even sixteene soules. The sonnes of Rachel Iacobs wife: Ioseph and Benjamin.

And unto Ioseph in the lande of Egypt, were borne Manasseh and Ephraim, which Asenath the daughter of Poti-pherah Priest of On bare unto him.

And the sonnes of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi and Rosh, Muppim, and Huppim, and Ard. These are the sonnes of Rachel which were borne to Iacob: all the soules were fourteene.

And the sonnes of Dan: Hushim.

And the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, and Shillem. These are the sonnes of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Iacob: all the soules were seven. All the soules that came with Iacob into Egypt, which came out of his loines, besides Iacobs sonnes wives, all the soules were threescore and sixe. And the sonnes of Ioseph, which were borne him in Egypt, were two soules: all the soules of the house of Iacob, which came into Egypt, were threescore and ten.

And he sent Iudah before him unto Ioseph, to direct his face unto Goshen, and they came into the lande of Goshen. And

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CHAPTER XLVI

Ioseph meeteth Iacob.

Hee instructeth his brethren how to answer to Pharaoh.

Ioseph made ready his charet, and went up to meet Israel his father, to Goshen, and presented himselfe unto him: and he fell on his necke, and wept on his necke a good while. And Israel said unto Ioseph, Now let me die, since I have seene thy face, because thou art yet alive. And Ioseph said unto his brethren, and unto his fathers house, I will goe up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men are sheapheards, for their trade hath bene to feed cattell: and they have brought their flocks, and their heards, and all that they have. And it shall come to passe when Pharaoh shall call you, and shall say, What is your occupation? that ye shall say, Thy servants trade hath bene about cattell, from our youth even untill now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepheard is an abomination unto the Egyptians.

CHAPTER XLVII

Ioseph presenteth five of his brethren,

and his father, before Pharaoh.

THEN Ioseph came and tolde Pharaoh, and saide, My father and my brethren, and their flockes, and their heards, and all that they have, are come out of the land of Canaan: and behold, they are in the land of Goshen. And hee tooke some of his brethren, even five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepheards, both wee and also our fathers. They said moreover unto Pharaoh, For to sojourne in the land are we come: for thy servants have no pasture for their flockes, for the famine is sore in the land of Canaan: now therefore we pray thee, let thy servants dwel in the land of Goshen. And Pharaoh spake unto Ioseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee: in the best of the land make thy father and brethren to dwell, in the lande of Goshen let them dwell: and if thou knowest any man of activitie amongst them, then make them rulers over my cattell. And Ioseph brought in Iacob his father, and set him before Pharaoh: and Iacob blessed Pharaoh. And Pharaoh said unto Iacob, How old art thou? And Iacob said unto Pharaoh, The dayes of the yeeres of my pilgrimage are an hundred and thirtie yeeres: few and evill have the dayes of the yeeres of my life bene, and have not attained unto the dayes of the yeeres of the life of my fathers, in the dayes of their pilgrimage. And Iacob blessed Pharaoh, and went out from before Pharaoh.

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And Ioseph placed his father, and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Ioseph nourished his father and his brethren, and all his fathers household with bread, according to their families.

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Hee giveth them habitation and maintenance.

And there was no bread in all the land: for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. And Ioseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought: and Ioseph brought the money into Pharaohs house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Ioseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Ioseph said, Give your cattell: and I will give you for your cattell, if money faile.

He getteth all the Egyptians money,

their cattell,

And they brought their cattel unto Ioseph: and Ioseph gave them bread in exchange for horses, and for the flockes, and for the cattell of the heards, and for the asses, and he fed them with bread, for all their cattel, for that yeere. When that yeere was ended, they came unto him the second yeere, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also had our heards of cattell: there is not ought left in the sight of my lord, but our bodies, and our lands. Wherefore shall we die before thine eyes, both we, and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seede that we may live and not die, that the land be not desolate. And Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaohs. And as for the people, he removed them to cities from one end of the borders of Egypt, even to the other ende thereof.

their lands to Pharaoh.

Onely the land of the Priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eate their portion which Pharaoh gave them: wherefore they solde not their lands. Then Ioseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: Loe, here is seed for you, and ye shall sow the land. And it shall come to passe in the increase, that you shall give the fift part unto Pharaoh, and foure parts shall be your owne, for seed of the field, and for your food, and for them of your households, and for food for your little ones. And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaohs servants. And Ioseph made it a law over the land of Egypt unto this day, that Pharaoh

The Priestes land was not bought.

Hee letteth the land to them for a fifth part.

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CHAPTER XLVII

should have the fift part: except the land of the priests onely, which became not Pharaohs.

And Israel dwelt in the land of Egypt in the cuntry of Goshen, and they had possessions therein, and grew, and multiplied exceedingly.

Iacobs age.

And Iacob lived in the land of Egypt seventeene yeres: so the whole age of Iacob was an hundred fourtie and seven yeeeres.

Hee sweareth Ioseph to burie him with his fathers.

And the time drew nigh that Israel must die, and he called his sonne Ioseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deale kindly and truely with mee, bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carie mee out of Egypt, and bury me in their burying place: and he said, I will doe as thou hast said. And he said, Swear unto mee: and he sware unto him. And Israel bowed himselfe upon the beds head.

CHAPTER XLVIII

Ioseph with his sonnes visiteth his sicke father.

AND it came to passe after these things, that one told Ioseph, Behold, thy father is sicke: and he tooke with him his two sonnes, Manasseh and Ephraim. And one told Iacob, and said, Behold, thy sonne Ioseph commeth unto thee: and Israel strengthened himselfe, and sate upon the bed. And Iacob saide unto Ioseph, God Almighty appeared unto mee at Luz in the land of Canaan, and blessed mee, and said unto me, Behold, I wil make thee fruitfull, and multiplie thee, and I will make of thee a multitude of people, and will give this land to thy seede after thee, for an everlasting possession.

Iacob strengtheneth himselfe to blesse them.

He repeateth the promise.

And now thy two sonnes, Ephraim and Manasseh, which were borne unto thee in the land of Egypt, before I came unto thee into Egypt, are mine: as Reuben and Simeon, they shalbe mine. And thy issue which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same is Bethlehem. And Israel behelde Iosephs sonnes, and said, Who are these? And Ioseph said unto his father, They are my sonnes, whom God hath given me in this place: and he said, Bring them, I pray thee, unto me, and I will blesse them. (Now the eyes of Israel were dimme for age, so that he could not see,) and hee brought them neere unto him, and he kissed them, and embraced them. And Israel said unto Ioseph, I had not thought

He taketh Ephraim and Manasseh as his owne.

Hee telleth him of his mothers grave.

Hee blesseth Ephraim and Manasseh.

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to see thy face: and loe, God hath shewed me also thy seed. And Ioseph brought them out from betweene his knees, and hee bowed himselfe with his face to the earth. And Ioseph tooke them both, Ephraim in his right hand, toward Israels left hand, and Manasseh in his left hand towards Israels right hand, and brought them neere unto him. And Israel stretched out his right hand, and layd it upon Ephraims head who was the yonger; and his left hand upon Manassehs head, guiding his hands wittingly: for Manasseh was the first borne.

CHAPTER XLVIII

And he blessed Ioseph and said, God before whom my fathers Abraham and Isaac did walke, the God which fedde mee all my life long unto this day, the Angel which redeemed mee from all evill, blesse the laddes, and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth. And when Ioseph saw that his father laide his right hand upon the head of Ephraim, it displeased him: and he helde up his fathers hand, to remove it from Ephraims head, unto Manassehs head. And Ioseph saide unto his father, Not so my father: for this is the first borne; put thy right hand upon his head. And his father refused, and said, I know it, my sonne, I know it: he also shall become a people, and he also shall be great: but truely his yonger brother shall be greater then he; and his seede shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel blesse, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh. And Israel saide unto Ioseph, Behold, I die: but God shall be with you, and bring you againe unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I tooke out of the hand of the Amorite with my sword, and with my bow.

Hee preferreth
the yonger
before the elder.

He prophesieth
their returne
to Canaan.

CHAPTER XLIX

AND Iacob called unto his sonnes, and said, Gather your selves together, that I may tell you that which shall befall you in the last dayes.

Iacob calleth
his sonnes to
blesse them.

Gather your selves together, and heare ye sonnes of Iacob,
And hearken unto Israel your father.

Reuben, thou art my first borne, my might, and the beginning of my strength,

Their blessing
in particular.

The excellencie of dignitie, and the excellencie of power:
Unstable as water, thou shalt not excell,

GENESIS

CHAPTER XLIX

Because thou wentest up to thy fathers bed :
Then defiledst thou it. He went up to my couche.
Simeon and Levi are brethren,
Instruments of crueltie are in their habitations.
O my soule, come not thou into their secret :
Unto their assembly mine honour be not thou united :
For in their anger they slew a man,
And in their selfe will they digged downe a wall.
Cursed be their anger, for it was fierce ;
And their wrath, for it was cruell :
I will divide them in Iacob,
And scatter them in Israel.

Judah, thou art he whom thy brethren shall praise :
Thy hand shall be in the necke of thine enemies,
Thy fathers children shall bow downe before thee.
Judah is a Lyons whelpe :
From the pray my sonne thou art gone up :
He stouped downe, hee couched as a Lyon,
And as an old Lyon : who shall rouse him up ?
The scepter shall not depart from Iudah,
Nor a Law-giver from betweene his feete,
Untill Shiloh come :
And unto him shall the gathering of the people be :
Binding his foale unto the vine,
And his asses colt unto the choice vine ;
He washed his garments in wine,
And his clothes in the blood of grapes.
His eyes shall be red with wine,
And his teeth white with milke.

Zebulun shall dwell at the haven of the sea,
And hee shall be for an Haven of ships :
And his border shall be unto Zidon.

Issachar is a strong asse,
Couching downe betweene two burdens.
And he saw that rest was good,
And the land that it was pleasant :
And bowed his shoulder to beare,
And became a servant unto tribute.

Dan shall iudge his people,
As one of the tribes of Israel.
Dan shalbe a serpent by the way,
An adder in the path,
That biteth the horse heeles,

GENESIS

CHAPTER XLIX

So that his rider shall fall backward.
I have waited for thy salvation, O LORD.

Gad, a troupe shall overcome him :
But he shall overcome at the last.
Out of Asher his bread shall be fat,
And he shall yeeld royall dainties.

Naphtali is a hinde let loose :
He giveth goodly words.

Ioseph is a fruitfull bough,
Even a fruitfull bough by a well,
Whose branches runne over the wall.
The archers have sorely grieved him,
And shot at him, and hated him.
But his bow abode in strength,
And the armes of his hands were made strong,
By the hands of the mighty God of Iacob :
From thence is the Sheapheard, the stone of Israel,
Even by the God of thy father who shall helpe thee,
And by the Almighty, who shall blesse thee
With blessings of heaven above,
Blessings of the deepe that lyeth under,
Blessings of the breasts and of the wombe.
The blessings of thy father
Have prevailed above the blessings of my progenitors :
Unto the utmost bound of the everlasting hils,
They shall bee on the head of Ioseph,
And on the crowne of the head of him that was separate
from his brethren.

Beniamin shall ravine as a wolfe :
In the morning hee shall devour the pray,
And at night he shall divide the spoile.

All these are the twelve tribes of Israel, and this is it that their father spake unto them, and blessed them : every one according to his blessing he blessed them. And hee charged them and said unto them, I am to bee gathered unto my people : burie me with my fathers, in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying place. (There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.) The purchase of the field and of the cave that is therein, was from the children of Heth. And when Iacob had made an end of com-

He chargeth
them about
his buriall.

GENESIS

CHAPTER
XLIX
He dieth.

manding his sonnes, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER L

The mourning
for Iacob.

AND Ioseph fell upon his fathers face, and wept upon him, and kissed him. And Ioseph commanded his servants the physicians to imbalme his father: and the physicians imbalmed Israel. And fortie dayes were fulfilled for him, (for so are fulfilled the dayes of those which are imbalmed) and the Egyptians mourned for him threescore and ten dayes. And when the dayes of his mourning were past, Ioseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speake, I pray you, in the eares of Pharaoh, saying, My father made me swear, saying, Loe, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me goe up, I pray thee, and bury my father, and I will come againe. And Pharaoh said, Goe up, and bury thy father, according as he made thee swear.

Ioseph getteth
leave of
Pharaoh to goe
to bury him.

The funerall.

And Ioseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Ioseph, and his brethren, and his fathers house: onely their litle ones, and their flockes, and their heards, they left in the land of Goshen. And there went up with him both charets and horsemen: and it was a very great company. And they came to the threshing floore of Atad, which is beyond Iordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven dayes. And when the inhabitants of the land, the Canaanites sawe the mourning in the floore of Atad, they saide, This is a grievous mourning to the Egyptians: wherfore the name of it was called, Abel Mizraim,¹ which is beyond Iordan. And his sonnes did unto him according as he commanded them. For his sonnes caried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying place, of Ephron the Hittite, before Mamre.

And Ioseph returned into Egypt, he and his brethren, and all that went up with him, to bury his father, after he had buried his father.

And when Iosephs brethren saw that their father was dead, they said, Ioseph will peradventure hate us, and will certainly

¹ That is, the mourning of the Egyptians.

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CHAPTER L

requite us all the evil which we did unto him. And they sent a messenger unto Ioseph, saying, Thy father did command before he died, saying, So shall ye say unto Ioseph, Forgive, I pray thee now, the trespass of thy brethren, and their sinne: for they did unto thee evil: And now wee pray thee, forgive the trespass of the servants of the God of thy fater. And Ioseph wept, when they spake unto him. And his brethren also went and fell downe before his face, and they said, Behold, we be thy servants. And Ioseph saide unto them, Feare not: for am I in the place of God? But as for you, yee thought evil against me, but God meant it unto good, to bring to passe, as it is this day, to save much people alive. Now therefore feare yee not: I will nourish you, and your litle ones. And hee comforted them, and spake kindly unto them.

And Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lived an hundred and ten yeeres. And Ioseph sawe Ephraims children, of the third generation: the children also of Machir, the sonne of Manasseh were brought up upon Iosephs knees. And Ioseph saide unto his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which hee sware to Abraham, to Isaac, and to Iacob. And Ioseph took an othe of the children of Israel, saying, God will surely visite you, and ye shal carie up my bones from hence. So Ioseph died, being an hundred and ten yeeres old: and they embalmed him, and he was put in a coffin, in Egypt.

Ioseph comforteth his brethren, who craved his pardon.

His age.

He seeth the third generation of his sonnes.

He prophesieth unto his brethren of their returne. He taketh an oath of them for his bones.

He dieth, and is chested.

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The SECOND BOOKE of MOSES, called

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CHAPTER I

The children of Israel after Iosephs death do multiply.



OWE these are the names of the children of Israel, which came into Egypt, every man and his household, came with Iacob. Reuben, Simeon, Levi, and Iudah, Issachar, Zebulun and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the soules that came out of the loynes of Iacob, were seventie soules: for Ioseph was in Egypt already. And Ioseph died, and all his brethren, and all that generation.

And the children of Israel were fruitfull, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them.

The more they are oppressed by a new King, the more they multiply.

Now there arose up a new King over Egypt, which knew not Ioseph. And he said unto his people, Behold, the people of the children of Israel are moe and mightier then we. Come on, let us deale wisely with them, lest they multiply, and it come to passe that when there falleth out any warre, they ioyne also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters, to afflict them with their burdens: And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew: and they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour. And they made their lives bitter, with hard bondage, in mortar and in bricke, and in all maner of service in the field: all their service wherein they made them serve, was with rigour.

And the King of Egypt spake to the Hebrew midwives, (of which the name of one was Shiphrah, and the name of the other

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Puah.) And he said, When ye do the office of a midwife to the Hebrew-women, and see them upon the stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then shee shall live. But the midwives feared God, and did not as the King of Egypt commanded them, but saved the men children alive. And the King of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women: for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied and waxed very mighty. And it came to passe, because the midwives feared God, that hee made them houses. And Pharaoh charged all his people, saying, Every sonne that is borne, yee shall caste into the river, and every daughter ye shall save alive.

CHAPTER I

The godlines of the Midwives, in saving the men children alive.

Pharaoh commandeth the male children to be cast into the river.

CHAPTER II

AND there went a man of the house of Levi, and tooke to wife a daughter of Levi. And the woman conceived, and bare a sonne: and when shee saw him that hee was a goodly childe, shee hid him three moneths. And when shee could no longer hide him, shee tooke for him an arke of bul-rushes, and daubed it with slime, and with pitch, and put the childe therein, and shee layd it in the flags by the rivers brinke. And his sister stood afarre off, to wit what would be done to him.

Moses is borne,

and in an arke cast into the flags.

And the daughter of Pharaoh came downe to wash her selfe at the river, and her maydens walked along by the river side: and when shee saw the arke among the flags, she sent her maid to fetch it. And when she had opened it, she saw the childe: and beholde, the babe wept. And she had compassion on him, and said, This is one of the Hebrewes children. Then said his sister to Pharaohs daughter, Shall I goe, and call to thee a nurse of the Hebrew-women, that she may nurse the childe for thee? And Pharaohs daughter said to her, Goe: And the mayd went and called the childs mother. And Pharaohs daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman tooke the childe, and nursed it. And the childe grew, and shee brought him unto Pharaohs daughter, and he became her sonne. And she called his name Moses:¹ And she said, Because I drew him out of the water.

He is found, and brought up by Pharaohs daughter.

And it came to passe in those dayes, when Moses was growen,

¹ That is, Drawen out.

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CHAPTER

II

He slayeth
an Egyptian.
He reproveth
an Hebrew.

that he went out unto his brethren, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrewes strove together: And hee said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a Prince and a iudge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sate downe by a well. Now the Priest of Midian had seven daughters, and they came and drew water, and filled the troughes to water their fathers flocke. And the shepheards came and drove them away: but Moses stood up and helped them, and wated their flocke. And when they came to Reuel their father, he said, How is it that you are come so soone to day? And they said, An Egyptian delivered us out of the hand of the shepheards, and also drew water enough for us, and watered the flocke. And he said unto his daughters, And where is he? why is it that yee have left the man? Call him, that hee may eate bread. And Moses was content to dwel with the man, and he gave Moses Zipporah his daughter. And she bare him a sonne, and he called his name Gershom: for he said, I have bene a stranger in a strange land.

He fleeth
into Midian.

Hee marrieth
Zipporah.

Gershom
is borne.

God respecteth
the Israelites
cry.

And it came to passe in processe of time, that the King of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage. And God heard their groning, and God remembered his Covenant with Abraham, with Isaac, and with Iacob. And God looked upon the children of Israel, and God had respect unto them.

CHAPTER III

Moses keepeth
Iethros flocke.

NOWE Moses kept the flocke of Iethro his father in law, the Priest of Midian: and he led the flocke to the backside of the desert, and came to the mountaine of God, even to Horeb. And the Angel of the LORD appeared unto him, in a flame of fire out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses saide, I will nowe turne aside, and see this great sight, why the bush is not burnt. And when the LORD sawe that he turned

God appeareth
to him in a
burning bush.

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CHAPTER III

aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he saide, Here am I. And he said, Drawe not nigh hither: put off thy shooes from off thy feete, for the place whereon thou standest, is holy ground. Moreover hee said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob. And Moses hid his face: for he was afraid to looke upon God.

And the LORD said, I have surely seene the affliction of my people which are in Egypt, and have heard their crie, by reason of their taske-masters: for I know their sorrowes, and I am come downe to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a lande flowing with milke and hony, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebusites. Now He sendeth him to deliver Israel. therefore behold, the crie of the children of Israel is come unto me: and I have also seene the oppression wherewith the Egyptians oppresse them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses saide unto God, Who am I, that I should goe unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountaine. And Moses saide unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And The name of God. God saide 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. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel; His message to Israel. The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me unto you: this is my name for ever, and this is my memoriall unto all generations. Goe and gather the Elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Iacob appeared unto me, saying, I have surely visited you, and seene that which is done to you in Egypt. And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebusites, unto a land flowing with milke and hony.

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CHAPTER III

And they shall hearken to thy voyce: and thou shalt come, thou and the Elders of Israel unto the King of Egypt, and you shall say unto him, The LORD God of the Hebrewes hath met with us: and now let us goe, (wee beseech thee) three dayes iourney into the wildernes, that we may sacrifice to the LORD our God.

And I am sure that the King of Egypt will not let you goe, no not by a mightie hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will doe in the midst thereof: and after that he will let you goe. And I will give this people favour in the sight of the Egyptians, and it shall come to passe that when ye goe, ye shall not goe empty: but every woman shal borrow of her neighbour, and of her that sojourneth in her house, iewels of silver, and iewels of gold, and rayment: and ye shall put them upon your sonnes and upon your daughters, and yee shall spoile the Egyptians.

CHAPTER IIII

Moses rod is
turned into
a Serpent.

AND Moses answered, and said, But behold, they will not beleeve mee, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. And the LORD said unto him, What is that in thine hand? and hee said, A rod. And he said, Cast it on the ground: And he cast it on the ground, and it became a serpent: and Moses fled from before it. And the LORD said unto Moses, Put forth thine hand, and take it by the taile: And he put foorth his hand, and caught it, and it became a rod in his hand: That they may beleeve that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath appeared unto thee.

His hand is
leprous.

And the LORD said furthermore unto him, Put now thine hand into thy bosome. And he put his hand into his bosome: and when hee tooke it out, behold, his hand was leprous as snowe. And he said, Put thine hand into thy bosome againe. And hee put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh. And it shall come to passe, if they wil not beleeve thee, neither hearken to the voice of the first signe, that they will beleeve the voice of the latter signe. And it shall come to passe, if they will not beleeve also these two signes, neither hearken unto thy voice, that thou shalt take of the water of the river, and powre it upon the drie land: and the water which thou takest out of the river, shall become blood upon the drie land.

And Moses saide unto the LORD, O my lord, I am not eloquent,
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neither heretofore, nor since thou hast spoken unto thy servant : but I am slow of speach, and of a slow tongue. And the LORD said unto him, Who hath made mans mouth? or who maketh the dumbe or deafe, or the seeing, or the blind? have not I the LORD? Now therefore goe, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the LORD was kindled against Moses, and hee said, Is not Aaron the Levite thy brother? I know that he can speake well. And also behold, he commeth foorth to meet thee: and when he seeth thee, hee will be glad in his heart. And thou shalt speake unto him, and put words in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye shall doe. And he shal be thy spokesman unto the people: and he shall be, even hee shall be to thee in stead of a mouth, and thou shalt be to him in stead of God. And thou shalt take this rod in thine hand, wherewith thou shalt doe signes.

CHAPTER
III

He is loath
to bee sent.

Aaron is
appointed
to assist him.

And Moses went and returned to Iethro his father in law, and said unto him, Let me goe, I pray thee, and returne unto my brethren, which are in Egypt, and see whether they bee yet alive. And Iethro said to Moses, Goe in peace. And the LORD said unto Moses in Midian, Goe, returne into Egypt: for all the men are dead which sought thy life. And Moses tooke his wife, and his sonnes, and set them upon an asse, and he returned to the land of Egypt. And Moses tooke the rod of God in his hand. And the LORD said unto Moses, When thou goest to returne into Egypt, see that thou doe all those wonders before Pharaoh, which I have put in thine hand: but I wil harden his heart, that hee shall not let the people goe. And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my sonne, even my first borne. And I say unto thee, let my sonne goe, that he may serve mee: and if thou refuse to let him goe, behold, I will slay thy sonne, even thy first borne.

Moses departeth
from Iethro.

Gods message
to Pharaoh.

And it came to passe by the way in the Inne, that the LORD met him, and sought to kill him. Then Zipporah tooke a sharpe stone, and cut off the foreskinne of her sonne, and cast it at his feete, and said, Surely a bloody husband art thou to mee. So he let him goe: then she said, A bloody husband thou art, because of the Circumcision.

Zipporah
circumciseth
her sonne.

And the LORD said to Aaron, Goe into the wilderness to meet Moses. And hee went and met him in the mount of God, and kissed him. And Moses tolde Aaron all the wordes of the LORD, who had sent him, and all the signes which hee had commanded him.

Aaron is sent to
meet Moses.

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CHAPTER III

The people
beleeveh them.

And Moses and Aaron went, and gathered together all the elders of the children of Israel. And Aaron spake all the wordes which the LORD had spoken unto Moses, and did the signes in the sight of the people. And the people beleeved: And when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

CHAPTER V

Pharaoh
chideth Moses
and Aaron for
their message.

AND afterward Moses and Aaron went in, and tolde Pharaoh, Thus saith the LORD God of Israel, Let my people goe, that they may holde a feast unto mee in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voyce to let Israel go? I know not the LORD, neither will I let Israel goe. And they said, The God of the Hebrewes hath met with us: let us goe, we pray thee, three dayes iourney into the desert, and sacrifice unto the LORD our God, lest hee fall upon us with pestilence, or with the sword. And the King of Egypt said unto them, Wherefore doe ye, Moses and Aaron, let the people from their workes? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and you make them rest from their burdens. And Pharaoh commanded the same day the taske-masters of the people, and their officers, saying; Yee shall no more give the people straw to make bricke, as heretofore: let them goe and gather straw for themselves. And the tale of the bricke which they did make heretofore, you shall lay upon them: you shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us goe and sacrifice to our God. Let there more worke be layde upon the men, that they may labour therein, and let them not regard vaine wordes.

Hee increaseth
the Israelites
taske.

And the taske-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. Goe ye, get you straw where you can find it: yet not ought of your worke shall be diminished. So the people were scattered abroad throughout al the land of Egypt, to gather stubble in stead of straw. And the taske-masters hasted them, saying; Fulfill your workes, your dayly taskes, as when there was straw. And the officers of the children of Israel, which Pharaohs task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your taske, in making bricke, both yesterday and to day, as heretofore?

Then the officers of the children of Israel came and cryed unto

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Pharaoh, saying, Wherefore dealest thou thus with thy servants? CHAPTER
V
There is no straw given unto thy servants, and they say to us, Make bricke: and beholde, thy servants are beaten; but the fault is in thine owne people. But he said, Ye are idle, ye are idle: therefore ye say, Let us goe and doe sacrifice to the LORD. Goe therefore now and worke: for there shall no straw bee given you, yet shall ye deliver the tale of brickets. And the officers of the children of Israel did see that they were in evill case, after it was said, Yee shall not minish ought from your brickets of your daily taske. Hee checketh
their com-
plaints.

They cry out
upon Moses
and Aaron.

And they met Moses and Aaron, who stood in the way, as they came fourth from Pharaoh. And they said unto them; The LORD looke upon you, and iudge, because you have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the LORD, and said, Lord, Wherefore hast thou so evill intreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speake in thy Name, he hath done evill to this people, neither hast thou delivered thy people at all. Moses com-
plaineth to God.

CHAPTER VI

THEN the LORD said unto Moses, Now shalt thou see what I will doe to Pharaoh: for with a strong hand shall hee let them goe, and with a strong hand shall he drive them out of his land. And God spake unto Moses, and said unto him, I am the LORD. And I appeared unto Abraham, unto Isaac, and unto Iacob, by the Name of God Almighty, but by my name IEHOVAH was I not knowen to them. And I have also established my Covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groning of the children of Israel, whom the Egyptians keepe in bondage: and I have remembred my Covenant. Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeeme you with a stretched out arme, and with great iudgements. And I will take you to mee for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which I did sweare to give it, to Abraham, to Isaac, and to Iacob, and I will give it you for an heritage, I am the LORD. God renueth
his promise
by his Name
IEHOVAH.

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CHAPTER VI

And Moses spake so unto the children of Israel: but they hearkened not unto Moses, for anguish of spirit, and for cruell bondage. And the LORD spake unto Moses, saying, Goe in, speak unto Pharaoh King of Egypt, that he let the children of Israel goe out of his land. And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me: how then shal Pharaoh heare me, who am of uncircumcised lips? And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

The genealogie
of Reuben,
of Simeon,

These be the heads of their fathers houses: The sonnes of Reuben the first borne of Israel, Hanoah, and Pallu, Hezron, and Carmi: these be the families of Reuben. And the sonnes of Simeon: Iemuel, and Iamin, and Ohad and Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

of Levi, of
whom came
Moses and
Aaron.

And these are the names of the sonnes of Levi, according to their generations: Gershon and Kohath and Merari: and the yeeres of the life of Levi, were an hundred, thirtie and seven yeeres. The sonnes of Gershon: Libni and Shimi, according to their families. And the sonnes of Kohath: Amram, and Izhar, and Hebron, and Uzziel. And the yeeres of the life of Kohath, were an hundred thirtie and three yeeres. And the sonnes of Merari: Mahali and Mushi: these are the families of Levi, according to their generations. And Amram tooke him Iochebed his fathers sister to wife, and shee bare him Aaron and Moses: and the yeeres of the life of Amram were an hundred, and thirtie and seven yeeres.

And the sonnes of Izhar: Korah and Nepheg, and Zichri. And the sonnes of Uzziel: Mishael, and Elzaphan, and Zithri. And Aaron tooke him Elisheba daughter of Amminadab sister of Naashon to wife, and she bare him Nadab and Abihu, Eleazar and Ithamar. And the sonnes of Korah, Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. And Eleazar Aarons sonne tooke him one of the daughters of Putiel to wife, and she bare him Phinehas: these are the heads of the fathers of the Levites, according to their families. These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: These are that Moses and Aaron.

And it came to passe on the day when the LORD spake unto Moses in the land of Egypt, that the LORD spake unto Moses,

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saying, I am the LORD: speake thou unto Pharaoh king of Egypt, all that I say unto thee. And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto mee?

CHAPTER VI

CHAPTER VII

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh, and Aaron thy brother shalbe thy prophet. Thou shalt speake all that I command thee, and Aaron thy brother shall speake unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaohs heart, and multiplie my signes and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great iudgments. And the Egyptians shall knowe that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. And Moses and Aaron did as the LORD commanded them, so did they. And Moses was fourescore yeres olde, and Aaron fourescore and three yeres old, when they spake unto Pharaoh.

Moses is encouraged to go to Pharaoh.

His age.

And the LORD spake unto Moses, and unto Aaron, saying: When Pharaoh shall speake unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

His rod is turned into a Serpent.

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast downe his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers; now the Magicians of Egypt, they also did in like maner with their enchantments. For they cast downe every man his rod, and they became serpents: but Aarons rod swallowed up their rods. And hee hardened Pharaohs heart, that hee hearkened not unto them, as the LORD had said.

The sorcerers do the like.

Pharaohs heart is hardened.

And the LORD saide unto Moses, Pharaohs heart is hardened: he refuseth to let the people goe. Get thee unto Pharaoh in the morning, loe, he goeth out unto the water, and thou shalt stand by the rivers brinke, against hee come: and the rod which was turned to a serpent, shalt thou take in thine hand. And thou shalt say unto him, The LORD God of the Hebrewes hath sent me unto thee, saying; Let my people goe, that they may serve mee in the wilderness: and beholde, hitherto thou wouldest not heare. Thus saith the LORD, In this thou shalt know that I am

Gods message to Pharaoh.

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CHAPTER VII

the LORD: behold, I will smite with the rod that is in my hand, upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stincke, and the Egyptians shall loathe to drinke of the water of the river.

The river is turned into blood.

And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streames, upon their rivers, and upon their ponds, and upon all their pooles of water, that they may become blood, and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the LORD commanded: and he lift up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants: and all the waters that were in the river, were turned to blood. And the fish that was in the river died: and the river stunk, and the Egyptians could not drinke of the water of the river: and there was blood throughout all the land of Egypt. And the Magicians of Egypt did so, with their enchantments: and Pharaohs heart was hardened, neither did he hearken unto them, as the LORD had said. And Pharaoh turned and went into his house, neither did hee set his heart to this also. And all the Egyptians digged round about the river for water to drinke: for they could not drinke of the water of the river. And seven dayes were fulfilled after that the LORD had smitten the river.

CHAPTER VIII

Frogges are sent.

AND the LORD spake unto Moses, Goe unto Pharaoh, and say unto him; Thus sayeth the LORD, Let my people goe, that they may serve me. And if thou refuse to let them goe, beholde, I will smite all thy borders with frogges. And the river shall bring forth frogges abundantly, which shall goe up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading troughes. And the frogges shall come up both on thee, and upon thy people, and upon all thy servants.

And the LORD spake unto Moses; Say unto Aaron, Stretch forth thine hand with thy rodde over the streames, over the rivers, and over the ponds, and cause frogges to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frogges came up, and covered the land

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CHAPTER VIII

of Egypt. And the Magicians did so with their enchantments, and brought up frogges upon the land of Egypt.

Then Pharaoh called for Moses, and Aaron, and said, Intreat the LORD, that hee may take away the frogges from me, and from my people: and I will let the people goe, that they may doe sacrifice unto the LORD. And Moses saide unto Pharaoh, Glory over mee: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogges from thee, and thy houses, that they may remaine in the river onely? And he said, To morrow. And hee said, Bee it according to thy word: That thou mayest know that there is none like unto the LORD our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remaine in the river onely. And Moses and Aaron went out from Pharaoh, and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses: and the frogges died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heapes, and the land stanke. But when Pharaoh saw that there was respit, he hardned his heart, and hearkened not unto them, as the LORD had said.

Pharaoh sueth
to Moses,

and Moses
by prayer
removeth
them away.

And the LORD saide unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice, thorowout all the land of Egypt. And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice, in man and in beast: all the dust of the land became lice throughout all the land of Egypt. And the Magicians did so with their enchantments to bring foorth lice, but they could not: so there were lice upon man and upon beast. Then the Magicians said unto Pharaoh; This is the finger of God. And Pharaohs heart was hardned, and he hearkened not unto them, as the LORD had said.

The dust is
turned into lice,
which the
Magicians could
not doe.

And the LORD saide unto Moses, Rise up early in the morning, and stand before Pharaoh: loe, he commeth foorth to the water, and say unto him; Thus saith the LORD, Let my people goe, that they may serve me. Els, if thou wilt not let my people goe, beholde, I will send swarmes of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall bee full of swarmes of flies, and also the ground whereon they are. And I will sever in that day the lande of Goshen in which my people dwell, that no swarmes of flies shall be there, to the end thou maiest know that I am the LORD in the midst of the earth. And I will put a division

The swarmes
of flies.

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CHAPTER VIII

betweene my people and thy people: to morrow shall this signe be. And the LORD did so: and there came a grievous swarme of flies into the house of Pharaoh, and into his servants houses, and into all the lande of Egypt: the land was corrupted by reason of the swarme of flies.

Pharaoh inclineth to let the people goe,

And Pharaoh called for Moses and for Aaron, and said, Goe yee, sacrifice to your God in the land. And Moses said, It is not meete so to doe; for we shal sacrifice the abomination of the Egyptians, to the LORD our God: Loe, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will goe three dayes iourney into the wilderness, and sacrifice to the LORD our God, as he shall command us. And Pharaoh said, I wil let you goe that ye may sacrifice to the LORD your God, in the wildernes: onely you shall not goe very farre away: intreate for me. And Moses said, Behold, I goe out from thee, and I will intreate the LORD that the swarmes of flies may depart from Pharaoh, from his servants, and from his people to-morrow: but let not Pharaoh deale deceitfully any more, in not letting the people goe to sacrifice to the LORD. And Moses went out from Pharaoh, and intreated the LORD: and the LORD did according to the word of Moses: and he remooved the swarmes of flies from Pharaoh, from his servants, and from his people: there remained not one. And Pharaoh hardened his heart at this time also, neither would hee let the people goe.

but yet is hardened.

CHAPTER IX

The murraine of beasts.

THEN the LORD said unto Moses, Goe in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrewes, Let my people goe, that they may serve me. For if thou refuse to let them goe, and wilt hold them still, behold, the hand of the LORD is upon thy cattell which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheepe: there shall be a very grievous murraine. And the LORD shall sever betweene the cattell of Israel, and the cattell of Egypt, and there shall nothing die of all that is the childrens of Israel. And the LORD appointed a set time, saying, To morrow the LORD shall doe this thing in the land. And the LORD did that thing on the morrow; and all the cattell of Egypt died, but of the cattell of the children of Israel died not one. And Pharaoh sent, and beholde, there was not one of the cattell of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people goe.

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And the LORD saide unto Moses, and unto Aaron, Take to you handfuls of ashes of the fornace, and let Moses sprinkle it towards the heaven, in the sight of Pharaoh: and it shall become small dust in all the land of Egypt, and shall bee a boyle breaking forth with blaines, upon man and upon beast, throughout all the land of Egypt. And they tooke ashes of the fornace, and stood before Pharaoh, and Moses sprinkled it up toward heaven: and it became a boile breaking forth with blaines, upon man and upon beast. And the Magicians could not stand before Moses, because of the boiles: for the boile was upon the magicians, and upon all the Egyptians. And the LORD hardened the heart of Pharaoh, and hee hearkened not unto them, as the LORD had spoken unto Moses.

CHAPTER IX

The plague
of boyles,
and blaines.

And the LORD saide unto Moses, Rise up earely in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrewes, Let my people goe, that they may serve me. For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people: that thou mayest knowe that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people, with pestilence, and thou shalt be cut off from the earth. And in very deeде, for this cause have I raised thee up, for to shewe in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thy selfe against my people, that thou wilt not let them goe? Behold, to morrow about this time, I wil cause it to raine a very grievous haile, such as hath not bene in Egypt, since the foundation thereof even untill now. Send therefore now, and gather thy cattell, and all that thou hast in the field: for upon every man and beast which shal be found in the field, and shal not bee brought home, the haile shall come downe upon them, and they shall die. Hee that feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattell flee into the houses. And he that regarded not the word of the LORD, left his servants and his cattell in the field.

His message
about the haile.

And the LORD saide unto Moses, Stretch forth thine hand toward heaven, that there may be haile in all the land of Egypt, upon man and upon beast, and upon every herbe of the field, thorowout the land of Egypt. And Moses stretched foorth his rod toward heaven, and the LORD sent thunder and haile, and the fire ranne along upon the ground, and the LORD rained haile upon the land of Egypt. So there was haile, and fire mingled with the haile, very grievous, such as there was none like it in all the land

The plague
of haile.

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CHAPTER IX

of Egypt, since it became a nation. And the haile smote throughout all the land of Egypt, all that was in the field, both man and beast: and the haile smote every herbe of the felde, and brake every tree of the field. Onely in the land of Goshen where the children of Israel were, was there no haile.

Pharaoh sueth
to Moses,

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. Entreat the LORD, (for it is enough) that there be no more mighty thunderings and haile, and I will let you goe, and ye shall stay no longer. And Moses saide unto him, Assoone as I am gone out of the citie, I will spread abroad my hands unto the LORD, and the thunder shall cease, neither shall there be any more haile: that thou mayest know how that the earth is the LORDS. But as for thee and thy servants, I know that ye will not yet feare the LORD God. And the flaxe, and the barley was smitten: for the barley was in the eare, and the flaxe was bolled: but the wheat and the rye were not smitten: for they were not growen up. And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and haile ceased, and the raine was not powred upon the earth. And when Pharaoh saw that the raine, and the haile and the thunders were ceased, hee sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the LORD had spoken by Moses.

but yet is
hardened.

CHAPTER X

God threatneth
to send locusts.

AND the LORD said unto Moses, Goe in unto Pharaoh: for I have hardned his heart, and the heart of his servants, that I might shew these my signes before him: and that thou mayest tell in the eares of thy sonne, and of thy sonnes sonne, what things I have wrought in Egypt, and my signes which I have done amongst them, that ye may know how that I am the LORD. And Moses and Aaron came in unto Pharaoh, and saide unto him, Thus saith the LORD God of the Hebrewes, How long wilt thou refuse to humble thy selfe before mee? Let my people goe, that they may serve me. Els, if thou refuse to let my people goe, behold, to morrow will I bring the locusts into thy coast. And they shall cover the face of the earth, that one cannot be able to see the earth, and they shall eate the residue of that which is escaped, which remaineth unto you from the haile, and shall eate every tree, which groweth for you out of the field. And

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CHAPTER X

they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, which neither thy fathers, nor thy fathers fathers have seene, since the day that they were upon the earth, unto this day. And he turned himselfe, and went out from Pharaoh. And Pharaohs servants said unto him, How long shall this man be a snare unto us? Let the men goe, that they may serve the LORD their God: Knowest thou not yet, that Egypt is destroyed? And Moses and Aaron were brought againe unto Pharaoh: and he said unto them, Goe, serve the LORD your God: but who are they that shall goe? And Moses said, We wil goe with our yong, and with our old, with our sonnes and with our daughters, with our flockes and with our heards will we goe: for we must hold a feast unto the LORD. And he said unto them; Let the LORD bee so with you, as I will let you goe, and your litle ones. Looke to it, for evill is before you. Not so: goe now yee that are men, and serve the LORD, for that you did desire: and they were driven out from Pharaohs presence.

Pharaoh, moved by his servants, inclineth to let the Israelites goe.

And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eate every herbe of the land, even all that the haile hath left. And Moses stretched forth his rod over the land of Egypt, and the LORD brought an East wind upon the land all that day, and all that night: and when it was morning, the East wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they: before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkned, and they did eate every herbe of the land, and all the fruit of the trees, which the haile had left, and there remained not any greene thing in the trees, or in the herbes of the field, through all the land of Egypt.

The plague of the locusts.

Then Pharaoh called for Moses and Aaron in haste: and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sinne onely this once, and intreat the LORD your God, that hee may take away from mee this death onely. And he went out from Pharaoh, and intreated the LORD. And the LORD turned a mighty strong West wind, which tooke away the locusts, and cast them into the red sea: there remained not one locust in all the coasts of Egypt. But the LORD hardened Pharaohs heart, so that hee would not let the children of Israel goe.

Pharaoh sueth to Moses.

And the LORD said unto Moses, Stretch out thine hand toward

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CHAPTER X

The plague
of darknesse.

Pharaoh sueth
unto Moses,

but yet is
hardened.

heaven, that there may be darknesse over the land of Egypt, even darkenes which may be felt. And Moses stretched fourth his hand toward heaven: and there was a thicke darknesse in all the land of Egypt three dayes. They saw not one another, neither rose any from his place for three dayes: but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses, and said, Goe ye, serve the LORD: onely let your flockes and your herds be stayed: let your litle ones also goe with you. And Moses saide, Thou must give us also sacrifices, and burnt offerings, that we may sacrifice unto the LORD our God. Our cattell also shall goe with us: there shall not an hoofe bee left behind: for thereof must we take to serve the LORD our God: and we knowe not with what wee must serve the LORD, untill we come thither.

But the LORD hardened Pharaohs heart, and he would not let them goe. And Pharaoh said unto him, Get thee from me, take heed to thy selfe: see my face no more: for in that day thou seest my face, thou shalt die. And Moses said, Thou hast spoken well, I will see thy face againe no more.

CHAPTER XI

Gods message
to the Israelites
to borrow
iewels of their
neighboures.

Moses threat-
neth Pharaoh
with the death
of the first
borne.

AND the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards hee will let you goe hence: when hee shall let you goe, he shall surely thrust you out hence altogether. Speake now in the eares of the people, and let every man borrowe of his neighbour, and every woman of her neighbour, iewels of silver, and iewels of gold. And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people. And Moses said, Thus saith the LORD, about midnight will I goe out into the midst of Egypt. And all the first borne in the lande of Egypt shall die, from the first borne of Pharaoh, that sitteth upon his throne, even unto the first borne of the maid servant that is behind the mill, and all the first borne of beasts. And there shall bee a great crie throughout all the land of Egypt, such as there was none like it, nor shall bee like it any more. But against any of the children of Israel, shal not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference betweene the Egyptians and Israel. And all these thy servants shall come downe unto me, and bow downe themselves unto me, saying, Get thee out, and all the

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people that follow thee; and after that I wil goe out: and he went out from Pharaoh in a great anger.

CHAPTER XI

And the LORD said unto Moses, Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaohs heart, so that he would not let the children of Israel goe out of his land.

CHAPTER XII

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying, This moneth shalbe unto you the beginning of moneths: it shall be the first moneth of the yeere to you. The beginning of the yeere is changed.

Speake ye unto all the Congregation of Israel, saying, In the tenth day of this moneth they shall take to them every man a lambe, according to the house of their fathers, a lambe for an house. And if the houshold be too little for the lambe, let him and his neighbour next unto his house, take it according to the number of the soules: every man according to his eating shall make your count for the lambe. Your lambe shall be without blemish, a male of the first yeere: yee shall take it out from the sheepe or from the goates. And ye shall keepe it up untill the fourteenth day of the same moneth: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side postes, and on the upper doore poste, of the houses wherin they shall eate it. And they shall eat the flesh in that night roste with fire, and unleavened bread, and with bitter herbes they shall eate it. Eate not of it raw, nor sodden at all with water, but roste with fire: his head, with his legs, and with the purtenance thereof. And ye shall let nothing of it remaine untill the morning: and that which remaineth of it untill the morning, ye shall burne with fire. The Passeover is instituted.

And thus shall ye eate it: with your loines girded, your shoes on your feet, and your staffe in your hand: and ye shall eate it in haste: it is the LORDS Passeover. For I will passe through the land of Egypt this night, and will smite all the first borne in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute iudgement: I am the LORD. And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will passe over you, and the plague shall not bee upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a The Rite of the Passeover.

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CHAPTER XII

Unleavened
bread.

memoriall: and you shall keepe it a feast to the LORD, throughout your generations: you shall keepe it a feast by an ordinance for ever. Seven dayes shall ye eate unleavened bread, even the first day yee shall put away leaven out of your houses: For whosoever eateth leavened bread, from the first day until the seventh day, that soule shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no maner of worke shall be done in them, save that which every man must eate, that onely may bee done of you. And yee shall observe the feast of unleavened bread: for in this selfe same day have I brought your armies out of the land of Egypt; therefore shall ye observe this day in your generations, by an ordinance for ever.

In the first moneth, on the fourteenth day of the moneth at even, ye shall eate unleavened bread untill the one and twentieth day of the moneth at even. Seven dayes shall there bee no leaven found in your houses: for whosoever eateth that which is leavened, even that soule shall be cut off from the congregation of Israel, whether he be a stranger, or borne in the land. Yee shall eate nothing leavened: in all your habitations shall ye eate unleavened bread.

Then Moses called for all the Elders of Israel, and said unto them; Draw out and take you a lambe, according to your families, and kill the Passeover. And ye shall take a bunch of hysope, and dip it in the blood that is in the bason, and strike the lintel and the two side postes with the blood that is in the bason: and none of you shall goe out at the doore of his house, untill the morning. For the LORD wil passe through to smite the Egyptians: and when hee seeth the blood upon the lintel, and on the two side-postes, the LORD will passe over the doore, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee, and to thy sonnes for ever. And it shall come to passe when yee bee come to the land, which the LORD will give you, according as he hath promised, that ye shall keepe this service. And it shall come to passe, when your children shall say unto you, What meane you by this service? that ye shall say, It is the sacrifice of the LORDS Passeover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

The first borne
are slaine.

And it came to passe that at midnight the LORD smote all the first borne in the land of Egypt, from the first borne of Pharaoh

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that sate on his throne, unto the first borne of the captive that was in the dungeon, and all the first borne of cattell. And Pharaoh rose up in the night, hee and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house, where there was not one dead.

And hee called for Moses and Aaron by night, and said, Rise up, and get you forth from amongst my people, both you and the children of Israel: and goe, serve the LORD, as ye have said. Also take your flockes and your heards, as ye have said: and bee gone, and blesse me also. And the Egyptians were urgent upon the people that they might send them out of the land in haste: for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughes beeing bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians iewels of silver, and iewels of gold, and raiment. And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

The Israelites
are driven out
of the lande.

And the children of Israel iourneyed from Rameses to Succoth, about six hundred thousand on foote that were men, beside children. And a mixed multitude went up also with them, and flocks and heards, even very much cattell. And they baked unleavened cakes of the dough, which they brought forth out of Egypt; for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuall.

They come
to Succoth.

Now the sojourning of the children of Israel, who dwelt in Egypt, was foure hundred and thirtie yeeres. And it came to passe at the end of the foure hundred and thirtie yeeres, even the selfe same day it came to passe, that all the hosts of the LORD went out from the land of Egypt. It is a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel, in their generations.

And the LORD saide unto Moses and Aaron, This is the ordinance of the Passeover: there shall no stranger eate thereof. But every mans servant that is bought for money, when thou hast circumcised him, then shall he eate thereof. A forreiner, and an hired servant shall not eate thereof. In one house shall it be eaten, thou shalt not carie forth ought of the flesh abroad out of the house, neither shall ye breake a bone thereof. All

The ordinance
of the Passe-
over.

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the Congregation of Israel shall keepe it. And when a stranger shall sojourne with thee, and will keepe the Passeover to the LORD, let all his males be circumcised, and then let him come neere, and keepe it: and he shall be as one that is borne in the land: for no uncircumcised person shall eate thereof. One law shall be to him that is home-borne, and unto the stranger that sojourneth among you. Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they. And it came to passe the selfe same day, that the LORD did bring the children of Israel out of the land of Egypt, by their armies.

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The first borne are sanctified to God.

AND the LORD spake unto Moses, saying, Sanctifie unto me all the first borne, whatsoever openeth the wombe, among the children of Israel, both of man and of beast: it is mine.

The memoriall of the Passeover is commanded.

And Moses said unto the people, Remember this day, in which yee came out from Egypt, out of the house of bondage: for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came yee out, in the moneth Abib.

And it shalbe when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milke and hony, that thou shalt keepe this service in this moneth. Seven dayes thou shalt eate unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven dayes: and there shall no leavened bread bee seene with thee: neither shall there be leaven seene with thee in all thy quarters.

And thou shalt shew thy sonne in that day, saying, This is done because of that which the LORD did unto mee, when I came forth out of Egypt. And it shall bee for a signe unto thee, upon thine hand, and for a memoriall betweene thine eyes, that the LORDS law may be in thy mouth: for with a strong hande hath the LORD brought thee out of Egypt. Thou shalt therefore keepe this ordinance in his season from yeere to yeere.

The firstlings of beasts are set apart.

And it shalbe when the LORD shall bring thee into the land of the Canaanites as he sware unto thee, and to thy fathers, and shall give it thee: that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that commeth of a beast, which thou hast, the males shall be the LORDS. And every

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firstling of an asse thou shalt redeeme with a lambe: and if thou wilt not redeeme it, then thou shalt breake his necke, and all the first borne of man amongst thy children shalt thou redeeme.

And it shalbe when thy sonne asketh thee in time to come, saying, What is this? that thou shalt say unto him; By strength of hand the LORD brought us out from Egypt, from the house of bondage. And it came to passe when Pharaoh would hardly let us goe, that the LORD slew all the first borne in the land of Egypt, both the first borne of man, and the first borne of beast: Therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the first borne of my children I redeeme. And it shall be for a token upon thine hand, and for frontlets betweene thine eyes. For by strength of hand the LORD brought us foorth out of Egypt.

And it came to passe when Pharaoh had let the people goe, that God led them not through the way of the land of the Philistines, although that was neere: For God saide, Lest peradventure the people repent when they see warre, and they returne to Egypt: but God ledde the people about through the way of the wilderness of the Red-sea: and the children of Israel went up harnessed out of the land of Egypt. And Moses tooke the bones of Ioseph with him: for hee had straitly sworne the children of Israel, saying; God will surely visite you, and ye shall cary up my bones away hence with you.

The Israelites goe out of Egypt, and cary Iosephs bones with them.

And they tooke their iourney from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light to goe by day and night. He tooke not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

They come to Etham.

God guideth them by a pillar of a cloud, and a pillar of fire.

CHAPTER XIII

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, that they turne and encampe before Pi-hahiroth, betweene Migdol and the sea, over against Baal-zephon: before it shall ye encampe by the sea. For Pharaoh will say of the children of Israel, They are intangled in the land, the wilderness hath shut them in. And I will harden Pharaohs heart, that he shall follow after them, and I will be honoured upon Pharaoh, and upon all his hoste, That the Egyptians may know that I am the LORD. And they did so.

God instructeth the Israelites in their iourney.

And it was told the King of Egypt, that the people fled: And

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Pharaoh
pursueth
after them.

the heart of Pharaoh and of his servants was turned against the people, and they said, Why have wee done this, that we have let Israel goe from serving us? And hee made ready his charet, and tooke his people with him. And hee tooke sixe hundred chosen charets, and all the charets of Egypt, and captaines over every one of them. And the LORD hardened the heart of Pharaoh King of Egypt, and hee pursued after the children of Israel: and the children of Israel went out with an high hand. But the Egyptians pursued after them (all the horses and charets of Pharaoh, and his horsemen, and his army) and overtooke them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

The Israelites
murmure.

And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to cary us forth out of Egypt? Is not this the word that wee did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had bene better for us to serve the Egyptians, then that wee should die in the wilderness.

Moses
comforteth
them.

And Moses saide unto the people, Feare ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seene to day, ye shall see them againe no more for ever. The LORD shall fight for you, and ye shall hold your peace.

God instructeth
Moses.

And the LORD saide unto Moses, Wherefore criest thou unto me? Speake unto the children of Israel, that they goe forward. But lift thou up thy rodde, and stretch out thine hand over the Sea, and divide it: and the children of Israel shall goe on dry ground thorow the mids of the Sea. And I, beholde, I will harden the hearts of the Egyptians, and they shall follow them: and I will get mee honour upon Pharaoh, and upon all his hoste, upon his charets, and upon his horsemen. And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his charets, and upon his horsemen.

The cloud
removeth
behinde
the campe.

And the Angel of God which went before the campe of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behinde them. And it came betweene the campe of the Egyptians, and the campe of Israel, and it was a cloud and darkenesse to them, but it gave light by night to these: so that the one came not neere the other all the night. And Moses stretched out his hand over the Sea, and the

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LORD caused the sea to goe backe by a strong East winde all that night, and made the Sea dry land, and the waters were divided. And the children of Israel went into the midst of the Sea upon the dry ground, and the waters were a wall unto them on their right hand, and on their left.

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XIII

The Israelites
passe through
the Red-sea,

And the Egyptians pursued, and went in after them, to the midst of the Sea, even all Pharaohs horses, his charets and his horsemen. And it came to passe, that in the morning watch the LORD looked unto the hoste of the Egyptians, through the pillar of fire, and of the cloude, and troubled the hoste of the Egyptians, and tooke off their charet wheelles, that they drave them heavily: So that the Egyptians said, Let us flee from the face of Israel: for the LORD fighteth for them, against the Egyptians.

which drowneth
the Egyptians.

And the LORD saide unto Moses, Stretch out thine hand over the Sea, that the waters may come againe upon the Egyptians, upon their charets, and upon their horsemen. And Moses stretched foorth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it: and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the charets, and the horsemen, and all the hoste of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon drie land, in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left. Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel sawe the Egyptians dead upon the sea shore. And Israel saw that great worke which the LORD did upon the Egyptians: and the people feared the LORD, and beleeveth the LORD, and his servant Moses.

CHAPTER XV

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,

Moses song.

I will sing unto the LORD: for he hath triumphed gloriously,
The horse and his rider hath he thrown into the Sea.

The LORD is my strength and song,

And he is become my salvation:

He is my God, and I will prepare him an habitation,

My fathers God, and I wil exalt him.

The LORD is a man of warre:

The LORD is his Name.

Pharaohs charets and his hoste hath he cast into the sea:

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His chosen captaines also are drowned in the red Sea.
The depths have covered them :
They sanke into the bottome as a stone.
Thy right hand, O LORD, is become glorious in power,
Thy right hand, O LORD, hath dashed in pieces theemie.
And in the greatnesse of thine excellencie thou hast over-
thrown them, that rose up against thee :
Thou sentest forth thy wrath, which consumed them as
stubble.
And with the blast of thy nostrils the waters were gathered
together :
The floods stood upright as an heape,
And the depths were congealed in the heart of the Sea.
Theemie said,
I will pursue, I wil overtake, I wil divide the spoile :
My lust shall be satisfied upon them :
I will draw my sword, mine hand shall destroy them.
Thou didst blow with thy wind, the sea covered them,
They sanke as lead in the mighty waters.
Who is like unto thee, O LORD, amongst the gods ?
Who is like thee, glorious in holinesse,
Fearefull in praises, doing wonders !
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercie hast led forth the people which thou hast
redeemed :
Thou hast guided them in thy strength unto thy holy
habitation.
The people shall heare, and be afraid :
Sorrow shall take hold on the inhabitants of Palestina.
Then the dukes of Edom shal be amased :
The mighty men of Moab trembling shall take hold upon
them :
All the inhabitants of Canaan shal melt away.
Feare and dread shall fall upon them,
By the greatnesse of thine arme they shall be as still as a
stone,
Till thy people passe over, O LORD,
Till the people passe over which thou hast purchased.
Thou shalt bring them in, and plant them in the mountaine
of thine inheritance,
In the place, O LORD, which thou hast made for thee to
dwell in,

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In the Sanctuary, O LORD, which thy hands have established.
The LORD shall reign for ever and ever.

CHAPTER
XV

For the horse of Pharaoh went in with his charets and with his horsemen into the sea, and the LORD brought againe the waters of the Sea upon them: But the children of Israel went on drie land in the mids of the sea.

And Miriam the prophetesse the sister of Aaron, tooke a timbrell in her hand, and all the women went out after her, with timbrels and with dances.

And Miriam answered them,

Sing ye to the LORD, for he hath triumphed gloriously:
The horse and his rider hath he throwen into the sea.

So Moses brought Israel from the red sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no water.

The people
want water.

And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of it was called Marah.¹ And the people murmured against Moses, saying, What shall wee drinke? And he cried unto the LORD: and the LORD shewed him a tree, which when hee had cast into the waters, the waters were made sweete: there he made a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt doe that which is right in his sight, and wilt give eare to his Commandements, and keepe all his Statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

The waters
at Marah
are bitter.

A tree
sweetneth
them.

And they came to Elim: where were twelve wels of water, and threescore and ten palme trees, and they encamped there by the waters.

At Elim are
twelve wels,
and seventie
palme trees.

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AND they tooke their iourney from Elim, and all the Congregation of the children of Israel came unto the wilderness of Sin, which is betweene Elim and Sinai, on the fifteenth day of the second moneth after their departing out of the land of Egypt. And the whole Congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel saide unto them, Would to God wee had died by the hand of the LORD in the land of Egypt, when wee sate by the flesh pots, and when we did

The Israelites
come to Sin.

They murmur
for want of
bread.

¹ That is, Bitternesse.

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God promiseth
them bread
from heaven.

eate bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the LORD unto Moses, Behold, I will raine bread from heaven for you: and the people shall goe out, and gather a certaine rate every day, that I may prove them, whether they will walke in my Law, or no. And it shall come to passe, that on the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather dayly. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of the LORD, for that he heareth your murmurings against the LORD: And what are wee, that yee murmure against us? And Moses said, This shalbe when the LORD shal give you in the evening flesh to eate, and in the morning bread to the full: for that the LORD heareth your murmurings which ye murmure against him; and what are wee? your murmurings are not against us, but against the LORD.

And Moses spake unto Aaron, Say unto all the Congregation of the children of Israel, Come neere before the LORD: for hee hath heard your murmurings. And it came to passe as Aaron spake unto the whole Congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloude.

Quailes are
sent,

And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: Speake unto them, saying, At even ye shall eat flesh, and in the morning ye shalbe filled with bread: and ye shal know that I am the LORD your God. And it came to passe, that at even the Quailes came up, and covered the campe: and in the morning the dew lay round about the hoste. And when the dewe that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoare frost on the ground. And when the children of Israel saw it, they said one to another, It is Manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eate.

and Manna.

The ordering
of Manna.

This is the thing which the LORD hath commanded: gather of it every man according to his eating: an Omer for every man, according to the number of your persons, take yee every man for them which are in his tents. And the children of Israel did so, and gathered some more, some lesse. And when they did mete it with an Omer, he that gathered much, had nothing over, and he that gathered litle, had no lacke: they gathered every man according to his eating. And Moses saide, Let no man leave of it till the

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CHAPTER XVI

morning. Notwithstanding they hearkened not unto Moses, but some of them left of it untill the morning, and it bred wormes, and stanke: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the Sunne waxed hot, it melted.

And it came to passe that on the sixth day they gathered twice as much bread, two Omers for one man: and all the rulers of the Congregation came and told Moses. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy Sabbath unto the LORD: bake that which you will bake, to day, and see the that ye will see the, and that which remaineth over, lay up for you to be kept untill the morning. And they laid it up till the morning, as Moses bade: and it did not stinke, neither was there any worme therein. And Moses saide, Eate that to day, for to day is a Sabbath unto the LORD: to day yee shall not finde it in the field. Sixe dayes ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none.

It was not to
bee found on
the Sabbath.

And it came to passe, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse yee to keepe my Commandements, and my Lawes? See, for that the LORD hath given you the Sabbath, therefore hee giveth you on the sixth day the bread of two dayes: abide yee every man in his place: let no man goe out of his place on the seventh day. So the people rested on the seventh day. And the house of Israe^l called the name thereof Manna: and it was like Coriander seed, white: and the taste of it was like wafers made with hony.

And Moses said, This is the thing which the LORD commandeth: An Omer of it is preserved. Fill an Omer of it to bee kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses sayd unto Aaron, Take a pot, and put an Omer full of Manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commaunded Moses, so Aaron layd it up before the Testimonie, to be kept. And the children of Israel did eat Manna fortie yeeres, untill they came to a land inhabited: they did eate Manna, untill they came unto the borders of the land of Canaan. Now an Omer is the tenth part of an Ephah.

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The people murmure for water at Rephidim.

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AND all the Congregation of the children of Israel iourneyed from the wilderness of Sin after their iourneys, according to the commandement of the LORD, and pitched in Rephidim: and there was no water for the people to drinke. Wherefore the people did chide with Moses and said, Give us water that wee may drinke. And Moses said unto them, Why chide you with mee? Wherefore doe ye tempt the LORD? And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattell with thirst? And Moses cried unto the LORD, saying, What shall I doe unto this people? they be almost ready to stone me. And the LORD said unto Moses, Goe on before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand, and goe. Behold, I will stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and there shall come water out of it, that the people may drinke. And Moses did so, in the sight of the Elders of Israel. And hee called the name of the place Massah,¹ and Meribah,² because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD amongst us, or not?

God sendeth him for water to the rocke in Horeb.

Amalek is overcome by the holding up of Moses hands.

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Ioshua, Choose us out men, and goe out, fight with Amalek: to morrow I will stand on the top of the hill, with the rodde of God in mine hand. So Ioshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to passe when Moses held up his hand, that Israel prevailed: and when he let downe his hand, Amalek prevailed. But Moses hands were heavie, and they tooke a stone, and put it under him, and he sate thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side, and his handes were steady untill the going downe of the Sunne. And Ioshua discomfited Amalek, and his people, with the edge of the sword. And the LORD said unto Moses, Write this for a memoriall in a booke, and rehearse it in the eares of Ioshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an Altar, and called the name of it IEHOVAH Nissi.³

Moses buildeth the Altar IEHOVAH Nissi.

¹ That is, Tentation. my banner.

² That is, Chiding: or, strife.

³ That is, The LORD

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For he said, Because the LORD hath sworne that the LORD will have warre with Amalek from generation to generation.

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WHEN Iethro the Priest of Midian, Moses father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt: then Iethro Moses father in law tooke Zipporah Moses wife, after he had sent her backe, and her two sonnes, of which the name of the one was Gershom:¹ for he said, I have bene an alien in a strange land. And the name of the other was Eliezer:² for the God of my father, said he, was mine helpe, and delivered me from the sword of Pharaoh. And Iethro Moses father in law came with his sonnes and his wife unto Moses into the wilderness, where he encamped at the mount of God. And he said unto Moses, I thy father in law Iethro am come unto thee, and thy wife, and her two sonnes with her.

Iethro bringeth
to Moses his
wife and two
sonnes.

And Moses went out to meete his father in law, and did obeysance, and kissed him: and they asked each other of their welfare, and they came into the tent. And Moses told his father in law, all that the LORD had done unto Pharaoh, and to the Egyptians for Israels sake, and all the travaile that had come upon them by the way, and how the LORD delivered them. And Iethro reioyced for all the goodnesse which the LORD had done to Israel: whom he had delivered out of the hand of the Egyptians. And Iethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the LORD is greater then all gods: for in the thing wherein they dealt proudly, hee was above them. And Iethro, Moses father in law, tooke a burnt offering and sacrifices for God: and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law before God.

Moses enter-
taineth him.

And it came to passe on the morrow, that Moses sate to iudge the people: and the people stood by Moses, from the morning unto the evening. And when Moses father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thy selfe alone, and all the people stand by thee from morning unto even? And Moses said unto his father in law, Because the people come unto

Iethros counsell
is accepted.

¹ That is, A stranger there. ² That is, my God is an helpe.

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me to enquire of God. When they have a matter, they come unto mee, and I iudge betweene one and another, and I doe make them know the statutes of God and his Lawes. And Moses father in law saide unto him, The thing that thou doest, is not good. Thou wilt surely weare away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to performe it thy selfe alone. Hearken now unto my voyce, I will give thee counsell, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and lawes, and shalt shew them the way wherein they must walke, and the worke that they must doe. Moreover thou shalt provide out of all the people able men, such as feare God, men of trueth, hating covetousnesse, and place such over them, to bee rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tennes. And let them iudge the people at all seasons: and it shall bee that every great matter they shall bring unto thee, but every small matter they shal iudge: so shall it be easier for thy selfe, and they shall beare the burden with thee. If thou shalt doe this thing, and God command thee so, then thou shalt bee able to endure, and all this people shall also goe to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tennes. And they iudged the people at all seasons: the hard causes they brought unto Moses, but every small matter they iudged themselves.

Iethro
departeth.

And Moses let his father in law depart, and he went his way into his owne land.

CHAPTER XIX

The people
come to Sinai.

IN the third moneth when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness, and there Israel camped before the mount. And Moses went up unto God: and the LORD called unto him out of the mountaine, saying, Thus shalt thou say to the house of Iacob, and tell the children of Israel: Ye have seene what I did unto the Egyptians, and how I bare you on Eagles wings, and brought you unto my selfe. Now therefore if ye will obey my voice indeed,

Gods message
by Moses unto
the people out
of the mount.

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CHAPTER XIX

and keepe my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdome of Priestes, and an holy nation. These are the wordes which thou shalt speake unto the children of Israel.

And Moses came and called for the Elders of the people, and layd before their faces all these wordes which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken, we will doe. And Moses returned the wordes of the people unto the LORD. And the LORD said unto Moses, Loe, I come unto thee in a thicke cloud, that the people may heare when I speake with thee, and beleve thee for ever: And Moses told the wordes of the people unto the LORD.

The peoples
answere re-
turned againe.

And the LORD saide unto Moses, Goe unto the people, and sanctifie them to day and to morrow, and let them wash their clothes. And be ready against the thirde day: for the third day the LORD will come downe in the sight of all the people, upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to your selves, that ye goe not up into the mount, or touch the border of it: whosoever toucheth the mount, shall be surely put to death. There shall not a hand touch it, but he shall surely be stoned or shot thorow, whether it be beast, or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

The people
are prepared
against the
third day.

The mountaine
must not be
touched.

And Moses went downe from the mount unto the people, and sanctified the people; and they washed their clothes. And hee said unto the people, Be ready against the third day: come not at your wives.

And it came to passe on the third day in the morning, that there were thunders and lightnings, and a thicke cloud upon the mount, and the voyce of the trumpet exceeding lowd, so that all the people that was in the campe, trembled. And Moses brought forth the people out of the campe to meete with God, and they stood at the nether part of the mount. 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. And when the voyce of the trumpet sounded long, and waxed lowder and lowder, Moses spake, and God answered him by a voyce. And the LORD came downe upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount, and Moses went up. And the LORD said unto Moses, Goe downe, charge the people, lest they breake thorow unto the LORD to gaze, and many of them

The fearefull
presence of
God upon
the Mount.

EXODUS

CHAPTER XIX

perish. And let the Priestes also which came neere to the LORD, sanctifie themselves, lest the LORD breake fourth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctifie it. And the LORD said unto him, Away, get thee downe, and thou shalt come up, thou, and Aaron with thee: but let not the Priestes and the people breake through, to come up unto the LORD, lest hee breake fourth upon them. So Moses went downe unto the people, and spake unto them.

CHAPTER XX

The ten Com-
mandements.

AND God spake all these words, saying,
I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage: Thou shalt have no other Gods before me.

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. Thou shalt not bow downe thy selfe to them, nor serve them: For I the LORD thy God am a iealous God, visiting the iniquitie of the fathers upon the children, unto the thirde and fourth generation of them that hate me: and shewing mercy unto thousands of them that love mee, and keepe my Commandements.

Thou shalt not take the Name of the LORD thy God in vaine: for the LORD will not holde him guiltlesse, that taketh his Name in vaine.

Remember the Sabbath day, to keepe it holy. Sixe dayes shalt thou labour, and doe all thy worke: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man servant, nor thy mayd servant, nor thy cattell, nor thy stranger that is within thy gates: For in sixe dayes 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 halowed it.

Honour thy father and thy mother: that thy dayes may be long upon the land, which the LORD thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witnes against thy neighbour.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his

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mayd servant, nor his ox, nor his asse, nor any thing that is thy neighbours. CHAPTER XX

And all the people saw the thundrings, and the lightnings, and the noise of the trumpet, and the mountaine smoking: and when the people saw it, they removed, and stood a farre off. And they saide unto Moses, Speake thou with us, and wee will heare: But let not God speake with us, lest we die. And Moses said unto the people, Feare not: for God is come to proove you, and that his feare may bee before your faces, that ye sinne not. And the people stood afarre off, and Moses drew neere unto the thicke darkenes, where God was. The people are afraid.
Moses comforteth them.

And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Yee have seene that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. Idolatrie is forbidden.

An Altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheepe, and thine oxen: In all places where I record my Name, I will come unto thee, and I will blesse thee. And if thou wilt make mee an Altar of stone, thou shalt not build it of hewen stone: for if thou lift up thy tooles upon it, thou hast polluted it. Neither shalt thou goe up by steps unto mine Altar, that thy nakednesse be not discovered thereon. Of what sort the Altar should be.

CHAPTER XXI

NOW these are the Iudgements which thou shalt set before them. If thou buy an Hebrew servant, sixe yeeres he shall serve, and in the seventh he shall goe out free for nothing. If he came in by himselfe, he shall goe out by himselfe: if he were married, then his wife shall goe out with him. If his master have given him a wife, and she have borne him sonnes or daughters; the wife and her children shall be her masters, and he shall go out by himselfe. And if the servant shall plainly say, I love my master, my wife, and my children, I will not goe out free: Then his master shall bring him unto the Iudges, hee shall also bring him to the doore, or unto the doore post, and his master shall boare his eare through with an aule, and he shall serve him for ever. Lawes for men servants.
For the servant whose eare is boared.

And if a man sell his daughter to be a mayd servant, shee shall not goe out as the men servants doe. If she please not her master, who hath betrothed her to himselfe, then shall he let her be redeemed: To sell her unto a strange nation hee shall have no power, seeing he hath dealt deceitfully with her. And For women servants.

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CHAPTER XXI

if he have betrothed her unto his sonne, he shall deale with her after the maner of daughters. If he take him another wife, her food, her rayment, and her duty of mariage shall he not diminish. And if he doe not these three unto her, then shall she goe out free without money.

For man-
slaughter.

He that smiteth a man, so that he die, shalbe surely put to death. And if a man lye not in wait, but God deliver him into his hand, then I will appoint thee a place whither hee shall flee: but if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine Altar, that he may die.

And he that smiteth his father, or his mother, shall bee surely put to death.

For stealers
of men.

And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

For cursers
of parents.

And hee that curseth his father or his mother, shall surely bee put to death.

For smiters.

And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if hee rise againe, and walke abroad upon his staffe, then shall hee that smote him, be quit: onely he shall pay for the losse of his time, and shall cause him to be throughly healed.

And if a man smite his servant, or his mayd, with a rod, and hee die under his hand, hee shall bee surely punished: notwithstanding, if he continue a day or two, hee shall not be punished, for he is his money.

For a hurt
by chance.

If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow, he shalbe surely punished, according as the womans husband will lay upon him, and hee shall pay as the Iudges determine. And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foote for foote, burning for burning, wound for wound, stripe for stripe.

And if a man smite the eye of his servant, or the eye of his mayd, that it perish, hee shall let him goe free for his eyes sake. And if he smite out his man servants tooth, or his mayde servants tooth, hee shall let him goe free for his tooths sake.

For an ox
that goareth.

If an ox gore a man, or a woman, that they die, then the ox shall be surely stoned, and his flesh shall not be eaten: but the owner of the ox shall be quitte. But if the ox were wont to push with his horne in time past, and it hath bene testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall bee put to death. If there be layed on him a summe of money,

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then he shall give for the ransome of his life, whatsoever is layd upon him. Whether hee have gored a sonne, or have gored a daughter, according to this iudgement shall it bee done unto him. If the oxen shall push a man servant, or a mayd servant, hee shall give unto their master thirty shekels, and the oxen shall be stoned.

CHAPTER XXI

And if a man shall open a pit, or if a man shall digge a pit, and not cover it, and an oxen or an asse fall therein: the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his. For him that is an occasion of harme.

And if one mans oxen hurt anothers, that he die, then they shall sell the live oxen, and divide the money of it, and the dead oxen also they shall divide. Or if it be knownen that the oxen hath used to push in time past, and his owner hath not kept him in, hee shall surely pay oxen for oxen, and the dead shall be his owne.

CHAPTER XXII

IF a man shall steal an oxen, or a sheepe, and kill it, or sell it; he shall restore five oxen for an oxen, and foure sheepe for a sheepe. Of theft.

If a thiefe be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the Sunne be risen upon him, there shall be blood shed for him: for hee should make full restitution: if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be oxen or asse, or sheepe, he shall restore double.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feede in another mans field: of the best of his owne field, and of the best of his owne vineyard shall he make restitution. Of dammage.

If fire breake out, and catch in thornes, so that the stacks of corne, or the standing corne, or the field be consumed therewith; hee that kindled the fire, shall surely make restitution.

If a man shall deliver unto his neighbour money or stuffe to keepe, and it be stolen out of the mans house; if the thiefe be found, let him pay double. If the thiefe be not found, then the master of the house shall be brought unto the Iudges, to see whether he have put his hande unto his neighbours goods. For all maner of trespasses, whether it be for oxen, for asse, for sheepe, for raiment, or for any maner of lost thing, which another challengeth to be his: the cause of both parties shall come before the Iudges, and whome the Iudges shall condemne, he shall pay double unto his neighbour. If a man deliver unto his neighbour an asse, or an oxen, or a sheepe, or any beast to keepe, and it die,

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CHAPTER XXII

or be hurt, or driven away, no man seeing it, then shall an other of the LORD be betweene them both, that hee hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good. And if it be stollen from him, he shall make restitution unto the owner thereof. If it be torne in pieces, then let him bring it for witness, and hee shall not make good that which was torne.

Of borrowing. And if a man borrowe ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. But if the owner thereof be with it, he shall not make it good: If it bee an hired thing, it came for his hire.

Of fornication. And if a man entice a maide that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowrie of virgins.

Of witchcraft. Thou shalt not suffer a witch to live.

Of bestialitie. Whosoever lieth with a beast, shall surely be put to death.

Of idolatrie. Hee that sacrificeth unto any god save unto the LORD onely, hee shall be utterly destroyed.

Of strangers, widowes, and fatherlesse. Thou shalt neither vex a stranger, nor oppresse him: for ye were strangers in the land of Egypt.

Yee shall not afflict any widow, or fatherlesse child. If thou afflict them in any wise, and they crie at all unto mee, I will surely heare their crie. And my wrath shall waxe hote, and I will kill you with the sword: and your wives shall be widowes, and your children fatherlesse.

Of usurie. If thou lend money to any of my people that is poore by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usurie. If thou at all take thy neighbors raiment to pledge, thou shalt deliver it unto him by that the sun goeth downe. For that is his covering onely, it is his raiment for his skinne: wherein shal he sleepe? and it shal come to passe, when he crieth unto mee, that I will heare: for I am gracious.

Of reverence to Magistrates. Thou shalt not revile the Gods, nor curse the ruler of thy people.

Of the first fruits. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first borne of thy sonnes shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheepe: seven dayes it shal be with his damme, on the eight day thou shalt give it me.

And ye shall be holy men unto me: neither shall ye eate any flesh that is torne of beasts in the field: yee shall cast it to the dogs.

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CHAPTER XXIII

CHAPTER XXIII

THOU shalt not raise a false report : put not thine hand with the wicked to bee an unrighteous witness. Of slander and false witness.

Thou shalt not follow a multitude to doe evill: neither shalt thou speake in a cause, to decline after many, to wrest iudgement :

Neither shalt thou countenance a poore man in his cause. Of iustice.

If thou meeete thine enemies ox or his asse going astray, thou shalt surely bring it backe to him againe. If thou see the asse Of charitable- nesse.

of him that hateth thee, lying under his burden, and wouldest forbear to helpe him, thou shalt surely helpe with him. Thou shalt not wrest the iudgement of thy poore in his cause. Of iustice. Keepe thee farre from a false matter: and the innocent and righteous slay thou not: for I will not iustifie the wicked.

And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

Also thou shalt not oppresse a stranger: for yee know the heart of a stranger, seeing yee were strangers in the land of Egypt. And sixe yeres thou shalt sow thy land, and shalt gather in the fruites thereof: but the seventh yeere thou shalt Of the yeere of rest.

let it rest, and lie still, that the poore of thy people may eate, and what they leave, the beasts of the field shall eate. In like maner thou shalt deale with thy vineyard, and with thy olive yard. Sixe dayes thou shalt doe thy worke, and on the seventh day thou shalt rest: that thine ox and thine asse may rest, and the sonne of thy handmayd, and the stranger may be refreshed. Of the Sabbath. And in all things that I have said unto you, be circumspect: and make no mention of the names of other gods, Of idolatrie. neither let it be heard out of thy mouth.

Three times thou shalt keepe a feast unto me in the yeere. Of the three feasts.

Thou shalt keepe the feast of unleavened bread: thou shalt eate unleavened bread seven daies, as I commanded thee in the time appointed of the moneth Abib: for in it thou camest out from Egypt: and none shall appeare before me emptie: and the feast of harvest, the first fruits of thy labours, which thou hast sown in the field: and the feast of ingathering which is in the end of the yeere, when thou hast gathered in thy labours out of the field. Three times in the yeere all thy males shall appeare before the LORD God. Thou shalt not offer the blood of my sacrifice with leavened bread, neither shall the fat of my sacrifice remaine untill the morning. Of the blood and the fat of the sacrifice. The first of the first fruits of thy land thou shalt bring into the house of the LORD thy God: thou shalt not see the kid in his mothers milke.

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CHAPTER XXIII

An Angel is promised, with a blessing, if they obey him.

Behold, I send an Angel before thee to keepe thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and doe all that I speake, then I will be an enemie unto thine enemies, and an adversarie unto thine adversaries. For mine Angel shall goe before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Iebusites: and I will cut them off. Thou shalt not bow downe to their gods, nor serve them, nor doe after their workes: but thou shalt utterly overthrowe them, and quite breake downe their images. And yee shall serve the LORD your God, and he shall blesse thy bread, and thy water: and I will take sicknes away from the midst of thee.

There shall nothing cast their yong, nor bee barren in thy land: the number of thy dayes I will fulfill. I will send my feare before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turne their backes unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. I will not drive them out from before thee in one yeere, lest the land become desolate, and the beast of the field multiply against thee. By little and little I will drive them out from before thee, untill thou be increased and inherit the land. And I will set thy bounds from the Red sea, even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand: and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sinne against me: for if thou serve their gods, it will surely be a snare unto thee.

CHAPTER XXIII

Moses is called up into the Mountaine.

AND hee said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab and Abihu, and seventie of the Elders of Israel: and worship ye a farre off. And Moses alone shall come neere the LORD: but they shall not come nigh, neither shall the people goe up with him.

The people promise obedience.

And Moses came and told the people all the words of the LORD, and all the iudgements: and all the people answered with one voyce, and said, All the words which the LORD hath said, will we doe. And Moses wrote all the words of the LORD,

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and rose up early in the morning, and builded an Altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent yong men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen, unto the LORD. And Moses tooke halfe of the blood, and put it in basons, and halfe of the blood he sprinkled on the Altar. And he tooke the booke of the covenant, and read in the audience of the people: and they saide, All that the LORD hath said, will we doe, and be obedient. And Moses tooke the blood and sprinkled it on the people, and said, Behold the blood of the Covenant which the LORD hath made with you, concerning all these words.

CHAPTER XXIII

Moses buildeth an Altar, and twelve pillars.

Hee sprinkleth the blood of the Covenant.

Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet, as it were a paved worke of a Saphire stone, and as it were the body of heaven in his clearenesse. And upon the Nobles of the children of Israel he layd not his hand: also they saw God, and did eate and drinke.

The glory of God appeareth.

And the LORD sayd unto Moses, Come up to me into the mount, and be there, and I will give thee Tables of stone, and a Law, and Commandements which I have written, that thou mayest teach them. And Moses rose up, and his minister Ioshua: and Moses went up into the mount of God. And hee saide unto the Elders, Tary ye here for us, untill wee come againe unto you: and behold, Aaron and Hur are with you: If any man have any matters to doe, let him come unto them. And Moses went up into the Mount, and a cloud covered the Mount. And the glory of the LORD abode upon mount Sinai, and the cloud covered it sixe dayes: and the seventh day hee called unto Moses out of the midst of the cloud. And the sight of the glory of the LORD was like devouring fire, on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gate him up into the mount: and Moses was in the mount forty dayes, and forty nights.

Aaron and Hur have the charge of the people.

Moses goeth into the Mountaine, where he continueth 40 dayes, and 40 nights.

CHAPTER XXV

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them; Gold, and silver, and brasse, and blew, and purple, and scarlet, and fine linnen, and goats haire: and rammes skinned

What the Israelites must offer for the making of the Tabernacle.

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CHAPTER XXV

red, and badgers skinnes, and Shittim wood: oile for the light, spices for anointing oile, and for sweet incense: onix stones, and stones to be set in the Ephod, and in the brest plate. And let them make mee a Sanctuary, that I may dwell amongst them: according to all that I shew thee, after the patterne of the Tabernacle, and the patterne of all the instruments thereof, even so shall ye make it.

The forme
of the Arke.

And they shall make an Arke of Shittim wood: two cubites and a halfe shall be the length thereof, and a cubite and an halfe the breadth thereof, and a cubite and a halfe the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crowne of gold round about. And thou shalt cast foure rings of gold for it, and put them in the foure corners thereof, and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of Shittim wood, and overlay them with gold. And thou shalt put the staves into the rings, by the sides of the Arke, that the Arke may be borne with them. The staves shall be in the rings of the Arke: they shall not be taken from it. And thou shalt put into the Arke the Testimonie which I shall give thee. And thou shalt make a Mercie-seat of pure gold: two cubites and a halfe shall be the length thereof, and a cubite and a halfe the breadth thereof. And thou shalt make two Cherubims of gold: of beaten worke shalt thou make them, in the two endes of the Mercie-seat. And make one Cherub on the one end, and the other Cherub on the other end: even of the Mercie-seat shall ye make the Cherubims, on the two endes thereof. And the Cherubims shall stretch forth their wings on high, covering the Mercie-seat with their wings, and their faces shall looke one to another: toward the Mercie-seat shall the faces of the Cherubims be. And thou shalt put the Mercie-seat above upon the Arke, and in the Arke thou shalt put the Testimonie that I shall give thee. And there I will meet with thee, and I will commune with thee, from above the Mercie-seat, from betweene the two Cherubims which are upon the Arke of the Testimonie, of all things which I will give thee in commaundement unto the children of Israel.

The Mercy-
seat, with the
Cherubims.

The table, with
the furniture
thereof.

Thou shalt also make a table of Shittim wood: two cubites shall be the length thereof, and a cubite the breadth thereof, and a cubite and a halfe the height thereof. And thou shalt overlay it with pure gold, and make thereto a crowne of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crowne to the

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border thereof round about. And thou shalt make for it foure rings of gold, and put the rings in the foure corners that are on the foure feete thereof. Over against the border shall the rings be for places of the staves to beare the table. And thou shalt make the staves of Shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoones therof, and covers thereof, and bowles thereof, to cover withall: of pure gold shalt thou make them. And thou shalt set upon the Table Shew-bread before me alway.

CHAPTER XXV

And thou shalt make a Candlesticke of pure gold: of beaten worke shall the candlesticke bee made; his shaft and his branches, his bowles, his knops, and his flowers shall be of the same. And sixe branches shall come out of the sides of it: three branches of the candlesticke out of the one side, and three branches of the candlesticke out of the other side: three bowles made like unto almonds, with a knop and a flower in one branch: and three bowles made like almonds in the other branch, with a knop and a flower: so in the sixe branches that come out of the candlesticke. And in the candlesticke shall bee foure bowles made like unto almonds, with their knops and their flowers. And there shal be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the sixe branches that proceede out of the candlesticke. Their knops and their branches shall be of the same: all it shall bee one beaten worke of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffe dishes therof shalbe of pure gold. Of a talent of pure gold shall hee make it, with all these vessels. And looke that thou make them after their patterne, which was shewed thee in the mount.

The candlesticke, with the instruments thereof.

CHAPTER XXVI

MOREOVER thou shalt make the Tabernacle with ten curtains of fine twined linnen, and blew, and purple, and scarlet: with Cherubims of cunning worke shalt thou make them. The length of one curtaine shalbe eight and twenty cubits, and the bredth of one curtaine, foure cubits: and every one of the curtaines shall have one measure. The five curtaines shalbe coupled together one to another: and other five curtaines shalbe coupled one to another. And thou shalt make loopes of

The ten curtaines of the Tabernacle.

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blew upon the edge of the one curtaine, from the selvedge in the coupling, and likewise shalt thou make in the uttermost edge of another curtaine, in the coupling of the second. Fiftie loopes shalt thou make in the one curtaine, and fiftie loopes shalt thou make in the edge of the curtaine, that is in the coupling of the second, that the loopes may take hold one of another. And thou shalt make fiftie taches of gold, and couple the curtaines together with the taches: and it shall be one tabernacle.

The eleven
curtaines of
goats haire.

And thou shalt make curtaines of goats haire, to be a covering upon the tabernacle: eleven curtaines shalt thou make. The length of one curtaine shalbe thirtie cubites, and the bredth of one curtaine foure cubites: and the eleven shalbe all of one measure. And thou shalt couple five curtaines by themselves, and six curtaines by themselves, and shalt double the sixt curtaine in the forefront of the tabernacle. And thou shalt make fiftie loopes on the edge of the one curtaine, that is outmost in the coupling, and fiftie loopes in the edge of the curtaine which coupleth the second. And thou shalt make fiftie taches of brasse, and put the taches into the loopes, and couple the tent together, that it may be one. And the remnant that remaineth of the curtaines of the tent, the halfe curtaine that remaineth shall hang over the backe side of the tabernacle. And a cubite on the one side, and a cubite on the other side of that which remaineth in the length of the curtaines of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side to cover it. And thou shalt make a covering for the tent of rammes skinned red, and a covering above of badgers skinned.

The covering
of Rammes
skinned.

The boards of
the Tabernacle,
with their
sockets and
barres.

And thou shalt make boards for the Tabernacle of Shittim wood standing up. Ten cubits shall be the length of a board, and a cubite and an halfe shall be the breadth of one board. Two tenons shall there be in one board set in order one against another: thus shalt thou make for all the boards of the Tabernacle. And thou shalt make the boards for the Tabernacle, twentie boards on the Southside Southward. And thou shalt make fourtie sockets of silver, under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the Tabernacle on the Northside there shall be twentie boards, and their fourtie sockets of silver: two sockets under one board, and two sockets under another board. And for the sides of the Tabernacle Westward thou shalt make sixe boards. And two boards shalt thou make for the corners of the tabernacle

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in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it bee for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver sixteene sockets: two sockets under one board, and two sockets under another board.

And thou shalt make barres of Shittim wood: five for the boards of the one side of the Tabernacle, and five barres for the boards of the other side of the Tabernacle, and five barres for the boards of the side of the Tabernacle for the two sides Westward. And the middle barre in the mids of the boards, shall reach from ende to ende. And thou shalt overlay the boards with gold, and make their rings of gold for places for the barres: and thou shalt overlay the barres with gold. And thou shalt reare up the Tabernacle according to the fashion therof, which was shewed thee in the mount.

And thou shalt make a Vaile of blew, and purple, and scarlet, and fine twined linnen of cunning worke: with Cherubims shall it be made. And thou shalt hang it upon foure pillars of Shittim wood, overlayd with gold: their hookes shalbe of gold, upon the foure sockets of silver.

The Vaile
for the Arke.

And thou shalt hang up the Vaile under the taches, that thou maist bring in thither within the Vaile, the Arke of the Testimony: and the Vaile shall divide unto you, betweene the holy place and the most holy. And thou shalt put the Mercie-seat upon the Arke of the Testimony, in the most holy place. And thou shalt set the table without the Vaile, and the candlesticke over against the table, on the side of the Tabernacle toward the South: and thou shalt put the table on the North side. And thou shalt make an Hanging for the doore of the Tent, of blew, and purple and scarlet, and fine twined linnen, wrought with needle worke. And thou shalt make for the Hanging five pillars of Shittim wood, and overlay them with gold, and their hookes shalbe of gold: and thou shalt cast five sockets of brasse for them.

The hanging
for the doore.

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AND thou shalt make an Altar of Shittim wood, five cubits long, and five cubites broad: the Altar shall be foure square, and the height thereof shalbe three cubits. And thou shalt make the hornes of it upon the foure corners thereof: his hornes shall be of the same: and thou shalt overlay it with brasse. And thou shalt make his pannes to receive his ashes, and his shovels, and

The Altar of
burnt offering,
with the vessels
thereof.

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his basons, and his fleshhooks, and his firepannes : all the vessels thereof thou shalt make of brasse. And thou shalt make for it a grate of networke of brasse ; and upon the net shalt thou make foure brasen rings in the foure corners thereof. And thou shalt put it under the compasse of the Altar beneath, that the net may bee even to the midst of the Altar. And thou shalt make staves for the Altar, staves of Shittim wood, and overlay them with brasse. And the staves shalbe put into the rings, and the staves shall be upon the two sides of the Altar, to beare it. Hollow with boards shalt thou make it : as it was shewed thee in the mount, so shall they make it.

The Court of the Tabernacle inclosed with hangings and pillars.

And thou shalt make the Court of the Tabernacle for the Southside, Southward : there shall be hangings for the Court, of fine twined linnen of an hundred cubits long, for one side. And the twenty pillars thereof, and their twenty sockets, shall be of brasse : the hookes of the pillars, and their fillets shalbe of silver. And likewise for the Northside in length, there shall be hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brasse : the hookes of the pillars, and their fillets of silver.

And for the breadth of the Court, on the Westside shalbe hangings of fifty cubits : their pillars tenne, and their sockets ten. And the breadth of the Court on the Eastside Eastward, shall bee fiftie cubits. The hangings of one side of the gate shalbe fiteene cubits : their pillars three, and their sockets three. And on the other side shalbe hangings, fiteene cubits : their pillars three, and their sockets three.

And for the gate of the Court shall be an hanging of twenty cubits of blew, and purple, and scarlet, and fine twined linnen, wrought with needle worke : and their pillars shall be foure, and their sockets foure. All the pillars round about the Court shalbe filleted with silver : their hookes shalbe of silver, and their sockets of brasse.

The measure of the Court.

The length of the Court shalbe an hundred cubits, and the breadth fiftie every where, and the height five cubits of fine twined linnen, and their sockets of brasse. All the vessels of the Tabernacle in all the service thereof, and all the pinnes thereof, and all the pinnes of the Court, shalbe of brasse.

The oyle for the lampe.

And thou shalt command the children of Israel, that they bring thee pure oyle Olive beaten, for the light, to cause the lampe to burne alwayes. In the Tabernacle of the Congregation without the Vaile, which is before the Testimony, Aaron and his sonnes shall order it from evening to morning before

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the LORD: It shall be a statute for ever, unto their generations, on the behalfe of the children of Israel.

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CHAPTER XXVIII

AND take thou unto thee Aaron thy brother, and his sonnes with him, from among the children of Israel, that he may minister unto me in the Priests office, even Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy garments for Aaron thy brother, for glory and for beauty. And thou shalt speake unto all that are wise hearted, whom I have filled with the spirit of wisdome, that they may make Aarons garments to consecrate him, that hee may minister unto me in the Priests office. And these are the garments which they shall make; a breastplate, and an Ephod, and a robe, and a brodered coat, a Miter, and a girdle: and they shall make holy garments for Aaron thy brother, and his sonnes, that hee may minister unto mee in the Priests office. And they shall take gold, and blew, and purple, and scarlet, and fine linnen.

Aaron and his sonnes are set apart for the Priests office.

Holy garments are appointed.

And they shall make the Ephod of gold, of blew and of purple, and of scarlet, and fine twined linnen, with cunning worke. It shall have the two shoulder pieces thereof, ioyned at the two edges thereof; and so it shall bee ioyned together. And the curious girdle of the Ephod which is upon it, shall bee of the same, according to the worke thereof, even of gold, of blew, and purple, and scarlet, and fine twined linnen. And thou shalt take two Onix stones, and grave on them the names of the children of Israel: sixe of their names on one stone, and the other sixe names of the rest on the other stone, according to their birth: with the worke of an engraver in stone; like the engravings of a signet shalt thou engrave the two stones, with the names of the children of Israel; thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the Ephod, for stones of memoriall unto the children of Israel. And Aaron shall beare their names before the LORD, upon his two shoulders for a memoriall.

The Ephod.

And thou shalt make ouches of gold; and two chaines of pure gold at the ends; of wreathen worke shalt thou make them, and fasten the wreathen chaines to the ouches.

And thou shalt make the brestplate of Iudgement, with cunning worke, after the worke of the Ephod thou shalt make it: of gold, of blew, and of purple, and of scarlet, and of fine twined linnen shalt thou make it. Foure square it shall be being doubled; a

The breastplate, with twelve precious stones.

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spanne shalbe the length thereof, and a span shalbe the breadth thereof. And thou shalt set in it settings of stones; even foure rowes of stones: the first row shalbe a Sardius, a Topaz, and a Carbuncle: this shall be the first row. And the second row shall be an Emeraude, a Saphir, and a Diamond. And the third row a Lygure, an Agate, and an Amethyst. And the fourth row, a Berill, and an Onix, and a Iasper: they shalbe set in gold in their inclosings. And the stones shall bee with the names of the children of Israel, twelve, according to their names, like the engravings of a signet: every one with his name shall they bee according to the twelve tribes.

And thou shalt make upon the brestplate chaines at the ends, of wreathen worke, of pure gold. And thou shalt make upon the brestplate two rings of gold, and shalt put the two rings on the two endes of the brestplate. And thou shalt put the two wreathen chaines of gold in the two rings, which are on the ends of the brestplate. And the other two endes of the two wreathen chaines, thou shalt fasten in the two ouches, and put them on the shoulder pieces of the Ephod before it.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the Ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the Ephod underneath towards the forepart thereof, over against the other coupling thereof, above the curious girdle of the Ephod. And they shall bind the breastplate by the rings thereof, unto the rings of the Ephod with a lace of blew, that it may be above the curious girdle of the Ephod, and that the breastplate be not loosed from the Ephod. And Aaron shal beare the names of the children of Israel in the breastplate of iudgement, upon his heart, when hee goeth in unto the holy place, for a memoriall before the LORD continually.

The Urim and
Thummin.

And thou shalt put in the breastplate of iudgement, the Urim and the Thummin, and they shall bee upon Aarons heart, when he goeth in before the LORD: and Aaron shall beare the iudgement of the children of Israel upon his heart, before the LORD continually.

The robe of
the Ephod, with
pomegranates
and belles.

And thou shalt make the robe of the Ephod all of blew. And there shall bee an hole in the top of it, in the mids thereof: it shall have a binding of woven worke, round about the hole of it, as it were the hole of an habergeon, that it be not rent.

And beneath upon the hemme of it thou shalt make pomegranates of blew, and of purple, and of scarlet, round

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about the hemme thereof, and belles of gold betweene them round about. A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hemme of the robe round about. And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

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And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, **HOLINES TO THE LORD.** The plate of the Miter.

And thou shalt put it on a blewe lace, that it may be upon the miter; upon the forefront of the miter it shall be. And it shall be upon Aarons forehead, that Aaron may beare the iniquitie of the holy things, which the children of Israel shall hallow, in all their holy gifts: and it shall be alwayes upon his forehead, that they may be accepted before the LORD.

And thou shalt embroider the coat of fine linnen, and thou shalt make the miter of fine linnen, and thou shalt make the girdle of needle worke. The im-broidered coate.

And for Aarons sonnes thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beautie. And thou shalt put them upon Aaron thy brother, and his sonnes with him: and shalt anoint them, and consecrate them, and sanctifie them, that they may minister unto mee in the Priests office. And thou shalt make them linnen breeches, to cover their nakednes, from the loines even unto the thighes they shall reach. And they shall be upon Aaron, and upon his sonnes, when they come in unto the Tabernacle of the Congregation, or when they come neere unto the Altar to minister in the holy place, that they beare not iniquitie, and die. It shall be a statute for ever unto him and his seede after him. The garments for Aarons sonnes.

CHAPTER XXIX

AND this is the thing that thou shalt doe unto them, to hallow them, to minister unto me in the Priests office: Take one yong bullocke, and two rammes without blemish, and unleavened bread, and cakes unleavened, tempered with oyle, and wafers unleavened, annointed with oile: of wheaten flowre shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullocke and the two rammes. And Aaron and his sonnes thou shalt bring unto the doore of the Tabernacle of the Congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, The sacrifice and ceremonies of consecrating the Priests.

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and the robe of the Ephod, and the Ephod, and the brestplate, and gird him with the curious girdle of the Ephod. And thou shalt put the Miter upon his head, and put the holy Crowne upon the Miter. Then shalt thou take the anointing oyle, and powre it upon his head, and anoint him. And thou shalt bring his sonnes, and put coats upon them. And thou shalt gird them with girdles, (Aaron and his sonnes) and put the bonnets on them: and the priests office shall be theirs for a perpetuall statute: and thou shalt consecrate Aaron and his sonnes. And thou shalt cause a bullocke to bee brought before the Tabernacle of the Congregation: and Aaron and his sonnes shall put their hands upon the head of the bullocke. And thou shalt kill the bullocke before the Lord, by the doore of the Tabernacle of the Congregation. And thou shalt take of the blood of the bullocke, and put it upon the hornes of the altar with thy finger, and powre all the blood beside the bottome of the Altar. And thou shalt take all the fat that covereth the inwards, and the caule that is above the liver, and the two kidneis, and the fat that is upon them, and burne them upon the altar. But the flesh of the bullocke, and his skinne, and his doung shalt thou burne with fire without the campe, it is a sinne offering.

Thou shalt also take one ram, and Aaron and his sonnes shall put their hands upon the head of the ram. And thou shalt slay the ramme, and thou shalt take his blood, and sprinkle it round about upon the altar. And thou shalt cut the ramme in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burne the whole ramme upon the Altar: it is a burnt offering unto the LORD: It is a sweet savour, an offering made by fire unto the LORD.

And thou shalt take the other ramme: and Aaron and his sonnes shall put their hands upon the head of the ramme. Then shalt thou kill the ramme, and take of his blood, and put it upon the tip of the right eare of Aaron, and upon the tip of the right eare of his sonnes, and upon the thumbe of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the Altar round about. And thou shalt take of the blood that is upon the Altar, and of the anointing oyle, and sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes with him: and hee shall be hallowed, and his garments, and his sonnes, and his sonnes garments with him. Also thou shalt take of the ram the fat and the rumpe, and the fat that covereth the inwards, and the caule above the liver, and the two kidneis, and the fat that is upon them, and the right

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shoulder, for it is a ram of consecration: and one loafe of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened bread, that is before the LORD. And thou shalt put all in the hands of Aaron, and in the hands of his sonnes, and shalt wave them for a wave-offering before the LORD. And thou shalt receive them of their hands, and burne them upon the Altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD. And thou shalt take the brest of the ramme of Aarons consecrations, and wave it for a wave-offering before the LORD, and it shalbe thy part. And thou shalt sanctifie the brest of the wave-offering, and the shoulder of the heave offering, which is waved, and which is heaved up of the ramme of the consecration, even of that which is for Aaron, and of that which is for his sonnes. And it shalbe Aarons, and his sonnes by a statute for ever, from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel, of the sacrifice of their peace offrings, even their heave offering unto the LORD.

And the holy garments of Aaron shall be his sonnes after him, to bee anoynted therein, and to be consecrated in them. And that sonne that is Priest in his stead, shall put them on seven dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

And thou shalt take the ramme of the consecration, and see the his flesh in the holy place. And Aaron and his sonnes shall eat the flesh of the ramme, and the bread that is in the basket, by the doore of the Tabernacle of the Congregation. And they shall eat those things, wherewith the atonement was made, to consecrate and to sanctifie them: but a stranger shall not eat thereof, because they are holy. And if ought of the flesh of the consecrations, or of the bread remaine unto the morning, then thou shalt burne the remainder with fire: it shall not be eaten, because it is holy. And thus shalt thou doe unto Aaron, and to his sonnes, according to all things which I have commaunded thee: seven dayes shalt thou consecrate them. And thou shalt offer every day a bullocke for a sinne offering, for atonement: and thou shalt clense the Altar, when thou hast made an atonement for it, and thou shalt anoynt it, to sanctifie it. Seven dayes thou shalt make an atonement for the Altar, and sanctifie it: and it shalbe an Altar most holy: whatsoever toucheth the Altar, shalbe holy.

Now this is that which thou shalt offer upon the Altar; two lambs of the first yere, day by day continually. The one lambe thou shalt offer in the morning: and the other lambe thou shalt

The continuall
burnt offering.

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offer at even: and with the one lambe a tenth deale of flowre mingled with the fourth part of an Hin of beaten oyle: and the fourth part of an Hin of wine for a drinke offering. And the other lambe thou shalt offer at Even, and shalt doe thereto, according to the meat offering of the morning, and according to the drinke offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shalbe a continuall burnt offering throughout your generations, at the doore of the Tabernacle of the Congregation, before the LORD, where I wil meete you, to speake there unto thee. And there I will meet with the children of Israel: and the Tabernacle shalbe sanctified by my glory. And I will sanctifie the Tabernacle of the Congregation, and the Altar: I will sanctifie also both Aaron and his sonnes, to minister to me in the Priests office.

Gods promise to dwell among the children of Israel.

And I wil dwell amongst the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them foorth out of the land of Egypt, that I may dwell amongst them: I am the LORD their God.

CHAPTER XXX

The Altar of incense.

AND thou shalt make an Altar to burne incense upon: of Shittim wood shalt thou make it. A cubite shall bee the length thereof, and a cubite the breadth thereof, (foure square shall it bee) and two cubits shalbe the height thereof: the hornes thereof shalbe of the same. And thou shalt overlay it with pure gold, the top therof, and the sides thereof round about, and the hornes thereof: and thou shalt make unto it a crowne of gold round about. And two golden rings shalt thou make to it under the crowne of it, by the two corners thereof, upon the two sides of it shalt thou make it: and they shalbe for places for the staves to beare it withall. And thou shalt make the staves of Shittim wood, and overlay them with gold. And thou shalt put it before the Vaile, that is by the Arke of the Testimonie before the Mercie-seat, that is, over the Testimonie where I will meet with thee. And Aaron shall burne thereon sweet incense every morning: when he dresseth the lamps he shal burne incense upon it. And when Aaron lighteth the lampes at even, he shall burne incense upon it, a perpetuall incense before the LORD, throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meate offering, neither shall ye powre drinke offering thereon. And Aaron shall make an Atonement upon the hornes of it once in a yeere, with the blood of the

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sinne offering of atonements: once in the yeere shall hee make atonement upon it, throughout your generations: it is most holy unto the LORD.

And the LORD spake unto Moses, saying, When thou takest the summe of the children of Israel, after their number, then shall they give every man a ransome for his soule unto the LORD, when thou numbrest them, that there be no plague amongst them, when thou numbrest them. This they shall give, every one that passeth among them that are numbred: halfe a shekel after the shekel of the Sanctuary: A shekel is twenty gerahs: an halfe shekel shall be the offering of the LORD. Every one that passeth among them that are numbred from twentie yeeres old and above, shall give an offering unto the LORD. The rich shal not give more, and the poore shall not give lesse then halfe a shekel, when they give an offering unto the LORD, to make an atonement for your soules. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the Tabernacle of the Congregation, that it may be a memoriall unto the children of Israel before the LORD, to make an atonement for your soules.

The ransome
of soules.

And the LORD spake unto Moses, saying, Thou shalt also make a Laver of brasse, and his foote also of brasse, to wash withall, and thou shalt put it betweene the Tabernacle of the Congregation, and the altar, and thou shalt put water therein. For Aaron and his sonnes shall wash their hands and their feet thereat. When they goe into the Tabernacle of the Congregation, they shall wash with water, that they die not: or when they come neere to the altar to minister, to burne offering made by fire unto the LORD. So they shall wash their handes and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

The brasen
laver.

Moreover the LORD spake unto Moses, saying, Take thou also unto thee principall spices, of pure myrrhe five hundred shekels, and of sweet cinamon halfe so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fiftie shekels, and of Cassia five hundred shekels, after the shekel of the Sanctuary, and of oyle olive an Hin. And thou shalt make it an oyle of holy oyntment, an oyntment compound after the arte of the Apothecarie: it shalbe an holy anointing oyle. And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimonie: and the Table and all his vessels, and the Candlesticke, and his vessels, and the Altar of incense: and the Altar of burnt offering with all his vessels, and the Laver and his foot. And

The holy
anoyniting oyle.

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thou shalt sanctifie them, that they may bee most holy: whatsoever toucheth them, shall be holy. And thou shalt annoint Aaron and his sonnes, and consecrate them, that they may minister unto mee in the priests office. And thou shalt speake unto the children of Israel, saying, This shall bee an holy anointing oile unto mee, throughout your generations. Upon mans flesh shall it not bee powred, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

The composition of the perfume.

And the LORD said unto Moses, Take unto thee sweete spices, Stacte, and Onicha, and Galbanum: these sweete spices with pure frankincense, of each shall there be a like weight. And thou shalt make it a perfume, a confection after the arte of the Apothecarie, tempered together, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the Congregation, where I will meet with thee: it shalbe unto you most holy. And as for the perfume which thou shalt make, you shall not make to your selves, according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even bee cut off from his people.

CHAPTER XXXI

Bezaleel and Aholiab are called and made meet for the worke of the Tabernacle.

AND the LORD spake unto Moses, saying, See, I have called by name, Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all maner of workemanship, to devise cunning workes, to worke in golde, and in silver, and in brasse, and in cutting of stones, to set them, and in carving of timber, to worke in all maner of workemanship. And I, behold, I have given with him, Aholiab the sonne of Ahisamach, of the tribe of Dan, and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee: the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercie-seat that is thereupon, and all the furniture of the Tabernacle: and the Table, and his furniture, and the pure Candlesticke, with all his furniture, and the Altar of incense: and the Altar of burnt offering, with all his furniture, and the Laver and his foote: and the clothes of service, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office:

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and the anointing oyle, and sweet incense for the Holy place: according to all that I have commanded thee, shall they doe. **CHAPTER XXXI**

And the LORD spake unto Moses, saying, Speake thou also unto the children of Israel, saying, Verely my Sabbaths ye shall keepe: for it is a signe betweene me and you, throughout your generations, that ye may know that I am the LORD, that doth sanctifie you. Yee shall keepe the Sabbath therefore: for it is holy unto you: Every one that defileth it, shall surely be put to death: for whosoever doth any worke therein, that soule shall be cut off from amongst his people. Sixe dayes may worke bee done, but in the seventh is the Sabbath of rest, holy to the LORD: whosoever doth any worke in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keepe the Sabbath, to observe the Sabbath throughout their generations, for a perpetuall covenant. It is a signe betweene me and the children of Israel for ever: for in sixe dayes the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

And he gave unto Moses, when hee had made an end of communing with him upon mount Sinai, two tables of Testimonie, tables of stone, written with the finger of God. Moses receiveth the two Tables.

CHAPTER XXXII

AND when the people saw that Moses delayed to come downe out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall goe before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron saide unto them, Breake off the golden earerings which are in the eares of your wives, of your sonnes, and of your daughters, and bring them unto me. And all the people brake off the golden earerings, which were in their eares, and brought them unto Aaron. And hee received them at their hand, and fashioned it with a graving toole, after hee had made it a molten calfe: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it, and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings: and the people sate downe to eate and to drinke, and rose up to play.

And the LORD said unto Moses, Goe, get thee downe: for thy people which thou broughtest out of the land of Egypt, have God is angered thereby.

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CHAPTER XXXII

corrupted themselves. They have turned aside quickly out of the way which I commaunded them: they have made them a molten Calfe, and have worshipped it, and have sacrificed thereunto, and saide, These bee thy gods, O Israel, which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seene this people, and behold, it is a stiffnecked people. Now therefore let me alone, that my wrath may waxe hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doeth thy wrath waxe hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speake and say, For mischief did he bring them out, to slay them in the mountaines, and to consume them from the face of the earth? Turne from thy fierce wrath, and repent of this evill against thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thine owne selfe, and saidst unto them, I will multiply your seed as the starres of heaven: and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever. And the LORD repented of the evill which he thought to doe unto his people.

At the intreatie of Moses he is appeased.

Moses commeth downe with the Tables.

And Moses turned, and went downe from the Mount, and the two Tables of the Testimony were in his hand: the Tables were written on both their sides; on the one side, and on the other were they written. And the Tables were the worke of God; and the writing was the writing of God, graven upon the Tables. And when Ioshua heard the noise of the people as they shouted, hee said unto Moses, There is a noise of warre in the campe. And he said, It is not the voyce of them that shout for mastery, neither is it the voyce of them that cry for being overcome: but the noyse of them that sing doe I heare.

He breaketh them.

He destroyeth the calfe.

Aarons excuse or himselfe.

And it came to passe, assoone as he came nigh unto the campe, that he saw the Calfe, and the dancing: and Moses anger waxed hot, and he cast the Tables out of his hands, and brake them beneath the mount. And he tooke the Calfe which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drinke of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sinne upon them? And Aaron said, Let not the anger of my lord waxe hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods which shall goe before us: for as for this Moses, the man that brought us up out of the land of

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Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them breake it off: So they gave it mee: then I cast it into the fire, and there came out this Calfe.

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And when Moses saw that the people were naked, (for Aaron had made them naked unto their shame, amongst their enemies) then Moses stood in the gate of the campe, and saide, Who is on the LORDS side? let him come unto mee. And all the sonnes of Levi gathered themselves together unto him. And hee said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the campe, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate your selves to day to the LORD, even every man upon his sonne, and upon his brother, that he may bestow upon you a blessing this day.

Moses causeth the Idolaters to bee slaine.

And it came to passe on the morrow, that Moses said unto the people, Ye have sinned a great sinne: And now I will goe up unto the LORD; peradventure I shall make an atonement for your sinne. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sinne, and have made them gods of gold. Yet now, if thou wilt forgive their sinne; and if not, blot me, I pray thee, out of thy Booke, which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my Booke. Therefore now goe, leade the people unto the place of which I have spoken unto thee: Behold, mine Angel shall goe before thee; Neverthelesse in the day when I visit, I will visit their sinne upon them. And the LORD plagued the people, because they made the Calfe, which Aaron made.

He prayeth for the people.

CHAPTER XXXIII

AND the LORD said unto Moses, Depart, and goe up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Iacob, saying, Unto thy seed will I give it. And I will send an Angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Iebusite: unto a land flowing with milke and hony: For I will not goe up in the midst of thee: for thou art a stiffnecked people, lest I consume thee in the way.

The Lord refuseth to goe as he had promised with the people.

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The people
murmure
thereat.

And when the people heard these evill tidings, they mourned : and no man did put on him his ornaments. For the LORD had saide unto Moses, Say unto the children of Israel, Ye are a stiffnecked people : I wil come up into the midst of thee in a moment, and consume thee : Therefore now put off thy ornaments from thee, that I may know what to doe unto thee. And the children of Israel stript themselves of their ornaments, by the mount Horeb.

The Tabernacle
is removed out
of the Campe.

And Moses tooke the Tabernacle, and pitched it without the campe, a farre off from the campe, and called it the Tabernacle of the Congregation : And it came to passe, that every one which sought the LORD, went out unto the Tabernacle of the Congregation, which was without the campe. And it came to passe when Moses went out unto the Tabernacle, that all the people rose up, and stood every man at his tent doore, and looked after Moses, untill he was gone into the Tabernacle. And it came to passe as Moses entred into the Tabernacle, the cloudy pillar descended, and stood at the doore of the Tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the Tabernacle doore : and all the people rose up, and worshipped every man in his tent doore. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned againe into the campe, but his servant Ioshua the sonne of Nun, a yong man, departed not out of the Tabernacle.

The Lord
talketh
familiarily
with Moses.

Moses desireth
to see the
Glory of God.

And Moses saide unto the LORD, See, thou sayest unto mee, Bring up this people, and thou hast not let mee know whome thou wilt send with me. Yet thou hast said, I knowe thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, If I have found grace in thy sight, shewe mee now thy way that I may know thee, that I may find grace in thy sight : and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence goe not with mee, carie us not up hence. For wherein shall it bee knowne here, that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the LORD said unto Moses, I will doe this thing also that thou hast spoken : for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodnesse passe before thee, and I will proclaime the name of the LORD before thee : and will bee gracious to whom I wil be gracious, and wil shew mercie on whom I will

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shew mercie. And he said, Thou canst not see my face: for there shall no man see mee, and live. And the LORD said, Beholde, there is a place by mee, and thou shalt stand upon a rocke. And it shall come to passe, while my glory passeth by, that I will put thee in a clift of the rocke, and will cover thee with my hand, while I passe by. And I wil take away mine hand, and thou shalt see my backe parts: but my face shall not be seene.

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AND the LORD said unto Moses, Hew thee two Tables of stone, like unto the first: and I will write upon these Tables, the words that were in the first Tables which thou brakest. And be ready in the morning and come up in the morning, unto mount Sinai, and present thy selfe there to me, in the top of the mount. And no man shall come up with thee, neither let any man see seene throughout all the mount, neither let the flockes nor herds feede before that mount.

And he hewed two Tables of stone, like unto the first, and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and tooke in his hand the two tables of stone. And the LORD descended in the cloud, and stood with him there, and proclaimed the Name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, mercifull and gracious, long suffering, and abundant in goodnesse and trueth, keeping mercie for thousands, forgiving iniquitie and transgression and sinne, and that will by no meanes cleere the guiltie, visiting the iniquitie of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, goe amongst us, (for it is a stiffnecked people,) and pardon our iniquitie, and our sinne, and take us for thine inheritance.

The Name of the Lord proclaimed.

Moses in-treateth God to go with them.

And he said, Behold, I make a covenant: before all thy people, I wil doe marveiles, such as have not beene done in all the earth, nor in any nation: and all the people amongst which thou art, shall see the worke of the LORD: for it is a terrible thing that I will doe with thee. Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Iebusite. Take heed to thy selfe, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be

God maketh a covenant with them, repeating certaine dueties of the first Table.

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for a snare in the midst of thee. But ye shall destroy their altars, breake their images, and cut downe their groves. For thou shalt worship no other god: for the LORD, whose name is Ielous, is a Ielous God: lest thou make a covenant with the inhabitants of the land, and they goe a whoring after their gods, and doe sacrifice unto their gods, and one call thee, and thou eate of his sacrifice, and thou take of their daughters unto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods. Thou shalt make thee no molten gods.

The feast of unleavened bread shalt thou keepe: Seven dayes thou shalt eate unleavened bread, as I commanded thee in the time of the moneth Abib: for in the moneth Abib thou camest out from Egypt. All that openeth the matrixe is mine: and every firstling amongst thy cattell, whether oxe or sheepe, that is male. But the firstling of an Asse thou shalt redeeme with a lambe: and if thou redeeme him not, then shalt thou breake his necke. All the first borne of thy sonnes thou shalt redeeme: and none shall appear before me empty.

Six dayes thou shalt worke, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

And thou shalt observe the feast of weekes, of the first fruits of wheat harvest, and the feast of ingathering at the yeeres end.

Thrice in the yeere shall all your men children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt goe up to appear before the LORD thy God, thrice in the yeere. Thou shalt not offer the blood of my sacrifice with leaven, neither shall the sacrifice of the feast of Passeover be left unto the morning. The first of the first fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mothers milke. And the LORD said unto Moses, Write thou these words: for after the tenour of these wordes, I have made a covenant with thee, and with Israel. And hee was there with the LORD forty dayes and forty nights: he did neither eate bread, nor drinke water; and he wrote upon the Tables the words of the covenant, the ten Commandemens.

Moses after
fourtie dayes
in the Mount
commeth downe
with the Tables.

His face
shineth, and
he covereth it
with a vaile.

And it came to passe when Moses came downe from mount Sinai (with the two Tables of Testimony in Moses hand, when hee came downe from the mount) that Moses wist not that the skin of his face shone, while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skinne

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of his face shone, and they were afraid to come nigh him. And Moses called unto them, and Aaron and all the rulers of the Congregation returned unto him, and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandement all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vaile on his face. But when Moses went in before the LORD to speake with him, hee tooke the vaile off, untill he came out: And hee came out and spake unto the children of Israel, that which he was commanded. And the children of Israel saw the face of Moses, that the skinne of Moses face shone: and Moses put the vaile upon his face againe, untill hee went in to speake with him.

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AND Moses gathered all the Congregation of the children of Israel together, and said unto them; These are the wordes which the LORD hath commanded, that yee should doe them. Sixe dayes shall worke be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the LORD: Whosoever doeth worke therein, shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day.

The Sabbath.

And Moses spake unto all the Congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from amongst you an offering unto the LORD: Whosoever is of a willing heart, let him bring it, an offering of the LORD, gold, and silver, and brasse, and blew, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinnes died red, and badgers skinnes, and Shittim wood, and oyle for the light, and spices for anynting oyle, and for the sweet incense: and Onix stones, and stones to be set for the Ephod, and for the brestplate. And every wise hearted among you, shall come and make all that the LORD hath commanded: the Tabernacle, his tent, and his covering, his taches, and his barres, his pillars, and his sockets: the Arke and the staves thereof, with the Mercy seat, and the Vaile of the covering: the Table and his staves, and all his vessels, and the Shewbread, the Candlestick also for the light, and his furniture, and his lamps, with the oyle for the light, and the incense Altar, and his staves, and the anynting oyle, and the sweet incense, and the hanging for the doore, at the entring in of the Tabernacle: the Altar of burnt offering with his brasen grate, his staves, and all his vessels, the

The free gifts
for the
Tabernacle.

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Laver and his foot: the hangings of the Court, his pillars, and their sockets, and the hanging for the doore of the Court: the pinnes of the Tabernacle, and the pinnes of the Court, and their coards: the cloathes of service, to doe service in the holy place, the holy garments for Aaron the Priest, and the garments of his sonnes to minister in the Priests office.

The readinesse
of the people
to offer.

And all the Congregation of the children of Israel departed from the presence of Moses. And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORDS offering to the worke of the Tabernacle of the Congregation, and for all his service, and for the holy garments. And they came both men and women, as many as were willing hearted, and brought bracelets, and earerings, and rings, and tablets, all iewels of gold: and every man that offered, offered an offering of gold unto the LORD. And every man with whom was found blew, and purple, and scarlet, and fine linnen, and goates haire, and red skinnes of rammes, and badgers skinnes, brought them. Every one that did offer an offering of silver and brasse, brought the LORDS offering: and every man with whom was found Shittim wood for any worke of the service, brought it. And all the women that were wise hearted, did spin with their hands, and brought that which they had spun, both of blew, and of purple, and of scarlet, and of fine linnen. And all the women whose heart stirred them up in wisdome, spunne goats haire. And the rulers brought Onix stones, and stones to be set for the Ephod, and for the brestplate: and spice, and oyle for the light, and for the anoynting oyle, and for the sweet incense. The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all maner of worke, which the LORD had commanded to be made by the hands of Moses.

Bezaleel and
Aholiab are
called to
the worke.

And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah. And he hath filled him with the Spirit of God, in wisdome, in understanding, and in knowledge, and in all maner of workmanship: and to devise curious workes, to worke in gold, and in silver, and in brasse, and in the cutting of stones, to set them, and in carving of wood, to make any maner of cunning worke. And he hath put in his heart that he may teach, both he and Aholiab the sonne of Ahisamach of the tribe of Dan. Them hath hee filled with wisdome of heart, to worke all maner of worke, of the ingraver, and of the cunning

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workeman, and of the embroiderer, in blew, and in purple, in scarlet, and in fine linnen, and of the weaver, even of them that doe any worke, and of those that devise cunning worke.

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THEN wrought Bezaleel and Aholiab, and every wise hearted man, in whome the LORD put wisdome and understanding, to know how to worke all maner of worke for the service of the Sanctuary, according to all that the LORD had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdome, even every one whose heart stirred him up to come unto the worke to doe it. And they received of Moses all the offering which the children of Israel had brought, for the worke of the service of the Sanctuarie, to make it withall. And they brought yet unto him free offerings every morning. And al the wise men that wrought all the worke of the Sanctuary, came every man from his worke which they made.

The offerings are delivered to the workemen.

And they spake unto Moses, saying, The people bring much more then enough for the service of the worke which the LORD commaunded to make. And Moses gave commandement, and they caused it to bee proclaimed throughout the campe, saying, Let neither man nor woman make any more worke for the offering of the Sanctuarie: so the people were restrained from bringing. For the stuffe they had was sufficient for all the worke to make it, and too much.

The liberalitie of the people is restrained.

And every wise hearted man, among them that wrought the worke of the Tabernacle, made ten curtaines, of fine twined linnen, and blew, and purple, and scarlet: with Cherubims of cunning worke made he them. The length of one curtaine was twentie and eight cubites, and the breadth of one curtaine foure cubites: the curtaines were all of one cise. And he coupled the five curtaines one unto another: and the other five curtaines he coupled one unto another. And he made loopes of blew, on the edge of one curtaine, from the selvedge in the coupling: likewise hee made in the uttermost side of another curtaine, in the coupling of the second. Fiftie loopes made he in one curtaine, and fiftie loopes made hee in the edge of the curtaine which was in the coupling of the second: the loopes held one curtaine to another. And he made fiftie taches of gold, and coupled the curtaines one unto another with the taches. So it became one tabernacle.

The curtaines of Cherubims.

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The curtaines
of goats haire.

And he made curtaines of goats haire, for the tent over the Tabernacle: eleven curtaines he made them. The length of one curtaine was thirtie cubites, and foure cubites was the breadth of one curtaine: the eleven curtaines were of one cise. And he coupled five curtaines by themselves, and sixe curtaines by themselves. And he made fiftie loopes upon the uttermost edge of the curtaine in the coupling, and fiftie loopes made he upon the edge of the curtaine, which coupleth the second. And he made fiftie taches of brasse to couple the tent together that it might be one. And he made a covering for the tent of rammes skinnes died red, and a covering of badgers skinnes above that.

The covering
of skinnes.

The boards with
their sockets.

And hee made boards for the Tabernacle of Shittim wood, standing up. The length of a board was ten cubites, and the breadth of a board one cubite and a halfe. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the Tabernacle: twentie boards for the South side, Southward. And fourtie sockets of silver hee made under the twentie boards: two sockets under one board for his two tenons, and two sockets under another board, for his two tenons. And for the other side of the Tabernacle which is toward the North corner, he made twentie boards. And their fourtie sockets of silver: two sockets under one board, and two sockets under another board. And for the sides of the Tabernacle Westward, he made sixe boards. And two boards made he for the corners of the Tabernacle, in the two sides. And they were coupled beneath and coupled together at the head thereof, to one ring: thus hee did to both of them in both the corners. And there were eight boards, and their sockets were sixteene sockets of silver: under every board two sockets.

The barres.

And he made barres of Shittim wood: five for the boards of the one side of the Tabernacle, and five barres for the boards of the other side of the Tabernacle, and five barres for the boards of the Tabernacle for the sides Westward. And he made the middle barre to shoot thorow the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of golde to be places for the barres, and overlaid the barres with gold.

The vaile.

And he made a Vaile of blew, and purple, and scarlet, and fine twined linnen: with Cherubims made he it of cunning worke. And he made thereunto foure pillars of Shittim wood, and overlaid them with golde: their hookes were of gold: and he cast for them foure sockets of silver.

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And hee made an hanging for the Tabernacle doore of blew and purple, and scarlet, and fine twined linnen, of needle worke, and the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brasse.

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The hanging
for the doore.

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AND Bezaleel made the Arke of Shittim wood: two cubites and a halfe was the length of it, and a cubite and a halfe the breadth of it, and a cubite and a halfe the height of it. And he overlaid it with pure gold within and without, and made a crowne of gold to it round about. And hee cast for it foure rings of gold, to be set by the foure corners of it: even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of Shittim wood, and overlaid them with gold. And hee put the staves into the rings, by the sides of the Arke, to beare the Arke.

The Arke.

And he made the Mercie seat of pure gold: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof. And he made two Cherubims of gold, beaten out of one piece made hee them, on the two endes of the Mercie seate: one Cherub on the end on this side, and another Cherub on the other end, on that side: out of the Mercie seat made hee the Cherubims on the two ends thereof. And the Cherubims spread out their wings on high, and covered with their wings over the Mercie seat with their faces one to another: even to the Mercie seat ward were the faces of the Cherubims.

The Mercie
seat with
Cherubims.

And hee made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and a halfe the height thereof. And he overlaid it with pure gold, and made thereunto a crowne of gold round about. Also he made thereunto a border of an handbreadth, round about: and made a crowne of gold for the border thereof round about. And hee cast for it foure rings of gold, and put the rings upon the foure corners that were in the foure feete thereof. Over against the border were the rings, the places for the staves, to beare the Table. And he made the staves of Shittim wood, and overlaid them with gold, to beare the Table. And hee made the vessels which were upon the Table, his dishes, and his spoones, and his bowles, and his covers to cover withall, of pure gold.

The Table with
his vessels.

And he made the Candlesticke of pure gold, of beaten worke made he the Candlesticke, his shaft and his branch, his bowles, and his knops, and his flowers were of the same. And six branches

The Candle-
sticke with his
lamps and
instruments.

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going out of the sides thereof: three branches of the candlesticke out of the one side thereof, and three branches of the candlesticke out of the other side thereof. Three bowles made he after the fashion of almonds, in one branch, a knop and a flower: and three bowles made like almonds, in another branch, a knop and a flower: so throughout the sixe branches, going out of the Candlesticke. And in the candlesticke were foure bowles made like almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the sixe branches going out of it. Their knops and their branches were of the same: all of it was one beaten worke of pure gold. And he made his seven lampes, and his snuffers, and his snuffe-dishes of pure gold. Of a talent of pure gold made he it, and all the vessels thereof.

The Altar of incense.

And he made the incense Altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit: it was foure square, and two cubites was the height of it; the hornes thereof were of the same. And he overlayed it with pure gold, both the top of it and the sides thereof round about, and the hornes of it: also he made unto it a crowne of gold round about. And he made two rings of gold for it under the crowne thereof, by the two corners of it, upon the two sides thereof, to bee places for the staves to beare it withall. And he made the staves of Shittim wood, and overlayed them with gold.

The anointing oyle and sweet incense.

And he made the holy anoynting oyle, and the pure incense of sweet spices, according to the worke of the Apothecary.

CHAPTER XXXVIII

The Altar of burnt offerings.

AND he made the Altar of burnt offering of Shittim wood: five cubits was the length thereof, and five cubits the breadth thereof: it was foure square, and three cubits the height thereof. And hee made the hornes thereof on the foure corners of it: the hornes thereof were of the same, and he overlayed it with brasse. And he made all the vessels of the Altar, the pots and the shovels, and the basons, and the fleshhookes, and the firepannes: all the vessels thereof made he of brasse. And he made for the Altar a brasen grate of networke, under the compasse thereof, beneath unto the midst of it. And hee cast foure rings for the foure ends of the grate of brasse, to bee places for the staves. And he made the staves of Shittim wood, and overlayed them with brasse. And hee put the staves into the rings on the sides

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of the Altar, to beare it withall; hee made the Altar hollow with boards.

CHAPTER XXXVIII

And hee made the Laver of brasse, and the foot of it of brasse, The Laver of brasse. of the looking glasses of the women assembling, which assembled at the doore of the Tabernacle of the Congregation.

And he made the Court: on the Southside Southward, The Court. the hangings of the Court were of fine twined linnen, a hundred cubits. Their pillars were twenty, and their brasen sockets twentie: the hooks of the pillars, and their fillets were of silver. And for the North side, the hangings were an hundred cubites, their pillars were twentie, and their sockets of brasse twentie: the hookes of the pillars, and their fillets of silver. And for the West side were hangings of fiftie cubites, their pillars ten, and their sockets ten: the hookes of the pillars, and their fillets of silver. And for the East side Eastward fiftie cubites. The hangings of the one side of the gate were fiteene cubites, their pillars three, and their sockets three. And for the other side of the court gate on this hand and that hand were hangings of fiteene cubites, their pillars three, and their sockets three. All the hangings of the court round about, were of fine twined linnen. And the sockets for the pillars were of brasse, the hookes of the pillars, and their fillets of silver, and the overlaying of their chapters of silver, and all the pillars of the court were filleted with silver. And the hanging for the gate of the Court was needle worke, of blew, and purple, and scarlet, and fine twined linnen: and twentie cubites was the length, and the height in the breadth was five cubites, answerable to the hangings of the Court. And their pillars were foure, and their sockets of brasse foure, their hookes of silver, and the overlaying of their chapters, and their fillets of silver. And all the pinnes of the Tabernacle, and of the court round about, were of brasse.

This is the summe of the Tabernacle, even of the Tabernacle The summe of that the people offered. of Testimonie, as it was counted, according to the commaundement of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the Priest. And Bezaleel the sonne of Uri, the sonne of Hur, of the tribe of Iudah, made all that the Lord commanded Moses. And with him was Aholiab, sonne of Ahisamach, of the tribe of Dan, an engraver, and a cunning workeman, and an embroiderer in blew, and in purple, and in scarlet, and fine linnen. All the gold that was occupied for the worke in all the worke of the holy place, even the gold of the offering, was twentie and nine talents, and seven hundred and thirtie shekels, after the shekel of the Sanctuary. And the

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CHAPTER XXXVIII

silver of them that were numbred of the Congregation, was an hundred talents, and a thousand, seven hundred and threescore and fiftene shekels, after the shekel of the Sanctuary. A Bekah for every man, that is, halfe a shekel, after the shekel of the Sanctuary, for every one that went to be numbred, from twentie yeeres olde and upward, for sixe hundred thousand, and three thousand, and five hundred, and fiftie men. And of the hundred talents of silver, were cast the sockets of the Sanctuary, and the sockets of the vaile: an hundred sockets of the hundred talents, a talent for a socket. And of the thousand, seven hundred, seventie and five shekels, he made hookes for the pillars, and overlaide their chapters, and filleted them. And the brasse of the offering was seventie talents, and two thousand and foure hundred shekels. And therewith he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen Altar, and the brasen grate for it, and all the vessels of the Altar, and the sockets of the court round about, and the sockets of the court gate, and all the pinnes of the Tabernacle, and all the pinnes of the court round about.

CHAPTER XXXIX

The clothes of service and holy garments.

AND of the blew, and purple, and scarlet, they made clothes of service, to doe service in the holy place, and made the holy garments for Aaron, as the LORD commanded Moses.

The Ephod.

And he made the Ephod of gold, blew, and purple, and scarlet, and fine twined linnen. And they did beate the golde into thinne plates, and cut it into wiers, to worke it in the blew, and in the purple, and in the scarlet, and in the fine linnen, with cunning worke. They made shoulder pieces for it, to couple it together; by the two edges was it coupled together. And the curious girdle of his Ephod that was upon it, was of the same, according to the worke thereof: of gold, blew, and purple, and scarlet, and fine twined linnen, as the LORD commanded Moses.

And they wrought Onix stones enclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel. And hee put them on the shoulders of the Ephod, that they should be stones for a memoriall to the children of Israel, as the LORD commanded Moses.

The Brestplate.

And he made the brestplate of cunning worke, like the worke of the Ephod, of gold, blew, and purple, and scarlet, and fine twined linnen. It was foure square, they made the brestplate double: a spanne was the length therof, and a spanne the

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breadth thereof being doubled. And they set in it foure rowes of stones: the first row was a Sardius, a Topaz, and a Carbuncle: this was the first row. And the second row an Emeraude, a Sapphire and a Diamond. And the third row a Lygure, an Agate, and an Amethyst. And the fourth row, a Berill, an Onix and a Jasper: they were enclosed in ouches of gold in their inclosings. And the stones were according to the names of the children of Israel, twelve according to their names, like the ingravings of a signet, every one with his name, according to the twelve tribes. And they made upon the brestplate chaines, at the ends, of wrethen worke of pure gold. And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the brestplate. And they put the two wreathen chaines of golde in the two rings on the ends of the brestplate. And the two endes of the two wreathen chaines they fastened in the two ouches, and put them on the shoulder pieces of the Ephod, before it. And they made two rings of gold, and put them on the two endes of the brest plate upon the border of it, which was on the side of the Ephod inward. And they made two other golden rings, and put them on the two sides of the Ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the Ephod. And they did bind the brest plate by his rings unto the rings of the Ephod, with a lace of blew, that it might be above the curious girdle of the Ephod, and that the brest plate might not bee loosed from the Ephod, as the LORD commanded Moses.

And he made the robe of the Ephod of woven worke, all of blew. And there was a hole in the midst of the robe as the hole of an habergeon, with a band round about the hole, that it should not rent. And they made upon the hemmes of the robe pomegranates, of blew, and purple, and scarlet, and twined linnen. And they made belles of pure gold, and put the belles betweene the pomegranates, upon the hemme of the robe, round about betweene the pomegranates. A bell and a pomegranate, a bell and a pomegranate round about the hemme of the robe to minister in, as the LORD commanded Moses.

And they made coats of fine linnen, of woven worke, for Aaron and for his sonnes. And a miter of fine linnen, and goodly bonnets of fine linnen, and linnen breeches of fine twined linnen, and a girdle of fine twined linnen and blew, and purple, and scarlet of needle worke, as the LORD commanded Moses.

And they made the plate of the holy Crowne of pure gold, and wrote upon it a writing, like to the engravings of a signet,

The robe of
the Ephod.

The Coates,
Miter and girdle
of fine linnen.

The plate of the
holy Crowne.

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CHAPTER XXXIX

HOLINES TO THE LORD. And they tied unto it a lace of blew to fasten it on high upon the mitre, as the LORD commanded Moses.

All is viewed and approved by Moses.

Thus was all the worke of the Tabernacle of the tent of the Congregation finished: and the children of Israel did according to al that the LORD commanded Moses, so did they.

And they brought the Tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his barres, and his pillars, and his sockets, and the covering of rammes skinnes died red, and the covering of badgers skinnes, and the vaile of the covering: the Arke of the Testimony, and the staves thereof, and the Mercie seat, the Table, and all the vessels thereof, and the Shew bread: the pure Candlesticke, with the lampes thereof, even with the lampes to be set in order, and all the vessels thereof, and the oyle for light: and the golden altar, and the anointing oyle, and the sweet incense, and the hanging for the Tabernacle doore: the brasen altar, and his grate of brasse, his staves, and all his vessels, the laver and his foote: the hangings of the Court, his pillars, and his sockets, and the hanging for the court gate, his coards, and his pinnes, and all the vessels of the service of the Tabernacle, for the tent of the Congregation: the clothes of service to doe service in the holy place, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office. According to all that the LORD commanded Moses, so the children of Israel made all the worke. And Moses did looke upon all the worke, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

CHAPTER XL

The Tabernacle is commanded to be reared,

AND the LORD spake unto Moses, saying, On the first day of the first moneth shalt thou set up the Tabernacle of the Tent of the Congregation. And thou shalt put therein the Arke of the Testimonie, and cover the Arke with the Vaile: and thou shalt bring in the Table, and set in order the things that are to be set in order upon it, and thou shalt bring in the Candlesticke, and light the lampes thereof. And thou shalt set the Altar of gold for the incense before the Arke of the Testimonie, and put the hanging of the doore to the Tabernacle. And thou shalt set the Altar of the burnt offering, before the doore of the Tabernacle of the Tent of the Congregation. And thou shalt set the Laver betweene the Tent of the Congregation and the Altar, and shalt put water therein. And thou shalt set up the Court round about,

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and hang up the hanging at the Court gate. And thou shalt take the annoynting oyle, and annoynt the Tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt annoynt the Altar of the burnt offering, and all his vessels, and sanctifie the Altar: and it shall be an Altar most Holy. And thou shalt annoynt the Laver and his foot, and sanctifie it. And thou shalt bring Aaron and his sonnes unto the doore of the Tabernacle of the Congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and annoynt him, and sanctifie him, that he may minister unto me in the Priests office. And thou shalt bring his sonnes, and clothe them with coats. And thou shalt annoynt them, as thou didst annoynt their father, that they may minister unto me in the Priests office: For their annoynting shall surely be an everlasting Priesthood, throughout their generations. Thus did Moses: according to all that the LORD commanded him, so did he.

and annoynted.

Aaron and his sonnes to be sanctified.

Moses performeth all things accordingly.

And it came to passe in the first moneth, in the second yeere, on the first day of the moneth, that the Tabernacle was reared up. And Moses reared up the Tabernacle, and fastened his sockets, and set up the boards thereof, and put in the barres thereof, and reared up his pillars. And he spread abroad the tent over the Tabernacle, and put the covering of the Tent above upon it, as the LORD commanded Moses.

And he tooke and put the testimony into the Arke, and set the staves on the Arke, and put the Mercie-seat above upon the Arke. And he brought the Arke into the Tabernacle, and set up the Vaile of the covering, and covered the Arke of the Testimony, as the LORD commanded Moses.

And hee put the Table in the Tent of the Congregation, upon the side of the Tabernacle Northward, without the Vaile. And he set the bread in order upon it, before the LORD, as the LORD had commanded Moses.

And he put the candlesticke in the Tent of the Congregation, over against the Table, on the side of the Tabernacle Southward. And he lighted the lampes before the LORD, as the LORD commanded Moses.

And he put the golden Altar in the Tent of the Congregation, before the Vaile. And he burnt sweet incense thereon, as the LORD commanded Moses.

And hee set up the hanging, at the doore of the Tabernacle. And he put the Altar of burnt offering by the doore of the Tabernacle of the Tent of the Congregation, and offered upon it the burnt offering, and the meat offering, as the LORD commanded Moses.

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CHAPTER XL

And he set the Laver betweene the Tent of the Congregation and the Altar, and put water there, to wash withall. And Moses, and Aaron and his sonnes, washed their hands, and their feet thereat. When they went into the Tent of the Congregation, and when they came neere unto the Altar, they washed, as the LORD commanded Moses. And hee reared up the Court round about the Tabernacle, and the Altar, and set up the hanging of the Court gate: so Moses finished the worke.

A cloude
covereth the
Tabernacle.

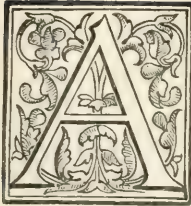
Then a cloud covered the Tent of the Congregation, and the glory of the LORD filled the Tabernacle. And Moses was not able to enter into the Tent of the Congregation, because the cloud abode thereon, and the glory of the LORD filled the Tabernacle. And when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their iourneys: but if the cloud were not taken up, then they iourneyed not, till the day that it was taken up. For the cloud of the LORD was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their iourneys.

The THIRD BOOKE of MOSES, called

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CHAPTER I

The burnt
offerings



Of the herd,

AND the LORD called unto Moses, and spake unto him out of the Tabernacle of the Congregation, saying, Speake unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattell, even of the herd, and of the flocke. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his owne voluntary will, at the doore of the Tabernacle of the Congregation before the LORD. And he shall put his hand upon the head of the burnt offering: and it shall be accepted for him to make atonement for him. And he shall kill the bullocke before the

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CHAPTER I

LORD: and the Priests Aarons sonnes shall bring the blood, and sprinkle the blood round about upon the altar, that is by the doore of the Tabernacle of the Congregation. And hee shall flay the burnt offering, and cut it into his pieces. And the sonnes of Aaron the Priest shall put fire upon the Altar, and lay the wood in order upon the fire. And the Priests Aarons sonnes shall lay the parts, the head and the fat in order upon the wood that is in the fire which is upon the altar. But the inwards and his legges shall he wash in water, and the Priest shall burne all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

And if his offering be of the flocks, namely of the sheepe, or of the goates for a burnt sacrifice, he shall bring it a male without blemish. And hee shall kill it on the side of the Altar Northward, before the LORD: and the Priestes Aarons sonnes shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the Priest shall lay them in order on the wood that is on the fire, which is upon the altar: but hee shall wash the inwards and the legs with water, and the Priest shall bring it all, and burne it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

And if the burnt sacrifice for his offering to the LORD be of fowles, then he shall bring his offering of turtle doves, or of yong pigeons. And the Priest shall bring it unto the altar, and wring off his head, and burne it on the altar: and the blood thereof shall be wrung out at the side of the altar. And he shall plucke away his crop with his feathers, and cast it beside the altar on the East part, by the place of the ashes. And hee shall cleave it with the wings thereof, but shall not divide it asunder: And the Priest shall burne it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire of a sweet savour unto the LORD.

CHAPTER II

AND when any will offer a meate offering unto the LORD, his offering shall be of fine flowre: and hee shall powre oyle upon it, and put frankincense thereon. And he shall bring it to Aarons sonnes the Priests: and hee shall take thereout his handfull of the flowre thereof, and of the oile thereof, with all the frankincense thereof, and the Priest shall burne the memoriall of it upon the altar, to be an offering made by fire of a sweet

The meate offering of flower with oile and incense,

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CHAPTER II

either baked
in the oven,

or on a plate,

or in a
frying pan,

Or of the
first fruits
in the eare.

The salt of the
meate offering.

savour unto the LORD. And the remnant of the meat offering shall be Aarons and his sonnes: it is a thing most holy of the offerings of the LORD made by fire.

And if thou bring an oblation of a meate offering baked in the oven, it shall bee an unleavened cake of fine flowre mingled with oyle, or unleavened wafers anointed with oyle.

And if thy oblation be a meate offering baked in a panne, it shall bee of fine flowre unleavened, mingled with oyle. Thou shalt part it in pieces, and powre oyle thereon: it is a meate offering.

And if thy oblation be a meate offering baked in the frying pan, it shalbe made of fine flowre with oyle. And thou shalt bring the meat offering that is made of these things unto the LORD, and when it is presented unto the Priest, he shall bring it unto the Altar. And the Priest shall take from the meat offering a memoriall thereof, and shall burne it upon the Altar, it is an offering made by fire of a sweet savour unto the LORD. And that which is left of the meat offering, shalbe Aarons and his sonnes: It is a thing most holy, of the offerings of the LORD made by fire. No meat offering, which ye shall bring unto the LORD, shall be made with leaven: For ye shall burne no leaven, nor any hony, in any offering of the LORD made by fire.

As for the oblation of the first fruits, yee shall offer them unto the LORD, but they shall not be burnt on the Altar for a sweet savour. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the Covenant of thy God to bee lacking from thy meat offering: with all thine offerings thou shalt offer salt. And if thou offer a meat offering of thy first fruits unto the LORD, thou shalt offer for the meat offering of thy first fruits, greene eares of corne dried by the fire, even corne beaten out of full eares. And thou shalt put oyle upon it, and lay frankincense thereon; it is a meat offering. And the Priest shall burne the memoriall of it, part of the beaten corne thereof, and part of the oyle thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

CHAPTER III

The meat
offering of
the herde,

AND if his oblation be a sacrifice of peace offering, if hee offer it of the herd, whether it be a male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his offering, and kil it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood upon the Altar round about. And he

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shall offer of the sacrifice of the peace offering, an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is on them, which is by the flanks: and the caule above the liver with the kidneys, it shall he take away. And Aarons sonnes shall burne it on the Altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire of a sweet savour unto the LORD.

CHAPTER III

And if his offering for a sacrifice of peace offering unto the LORD, be of the flocke, male or female, he shall offer it without blemish. If hee offer a lambe for his offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the Tabernacle of the Congregation: And Aarons sonnes shall sprinkle the blood thereof, round about upon the Altar. And he shall offer of the sacrifice of the peace offering, an offering made by fire unto the LORD: the fat thereof and the whole rumpe, it shall he take off hard by the backe bone: and the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them, which is by the flankes, and the caule above the liver, with the kidneys, it shall he take away. And the Priest shall burne it upon the Altar: it is the food of the offering made by fire unto the LORD.

And if his offering be a goat, then he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the Tabernacle of the Congregation: and the sonnes of Aaron shall sprinkle the blood thereof upon the Altar, round about. And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them, which is by the flankes, and the caule above the liver with the kidneys, it shall he take away. And the Priest shall burne them upon the Altar: it is the food of the offering made by fire, for a sweet savour: All the fat is the LORDS. It shall be a perpetuall statute for your generations, throughout all your dwellings, that ye eat neither fat, nor blood.

CHAPTER III

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, If a soule shall sinne through ignorance against any of the commandements of the LORD (concerning things which ought not to be done) and shall do

The sinne
offering of
ignorance,

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CHAPTER
III
for the Priest,

against any of them: if the Priest that is anointed, doe sinne according to the sinne of the people, then let him bring for the sinne which he hath sinned, a yong bullocke without blemish, unto the LORD for a sinne offering. And hee shall bring the bullocke unto the doore of the Tabernacle of the Congregation before the LORD, and shall lay his hand upon the bullockes head, and kill the bullocke before the LORD. And the Priest that is anointed, shall take of the bullockes blood, and bring it to the Tabernacle of the Congregation. And the Priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the Vaile of the Sanctuary. And the Priest shall put some of the blood upon the hornes of the Altar of sweet incense before the LORD, which is in the Tabernacle of the Congregation, and shall powre all the blood of the bullocke at the bottome of the altar of the burnt offering, which is at the doore of the Tabernacle of the Congregation. And he shall take off from it all the fat of the bullocke for the sinne offering: the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneis, and the fat that is upon them, which is by the flankes, and the caule above the liver with the kidneis, it shall he take away, as it was taken off from the bullocke of the sacrifice of peace offerings: and the Priest shall burne them upon the altar of the burnt offering. And the skinne of the bullocke, and all his flesh, with his head, and with his legs, and his inwards, and his doung, even the whole bullocke shall he carie fourth without the campe, unto a cleane place, where the ashes are powred out, and burne him on the wood with fire: where the ashes are powred out, shall he be burnt.

for the Congregation,

And if the whole Congregation of Israel sinne through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the Commandements of the LORD, concerning things which should not be done, and are guiltie: when the sinne which they have sinned against it, is knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation. And the Elders of the Congregation shall lay their hands upon the head of the bullocke, before the LORD: and the bullocke shall be killed before the LORD. And the Priest that is anointed, shall bring of the bullockes blood to the Tabernacle of the Congregation. And the Priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vaile. And he shall put some of the blood upon the hornes of the altar, which is before the LORD, that is in the

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CHAPTER III

Tabernacle of the Congregation, and shall powre out all the blood at the bottome of the altar of the burnt offering, which is at the doore of the Tabernacle of the Congregation. And he shall take all his fat from him, and burne it upon the altar. And he shall do with the bullocke as he did with the bullocke for a sinne offering, so shall he do with this: And the Priest shall make an atonement for them, and it shall be forgiven them. And he shall carie fourth the bullocke without the campe, and burne him as he burned the first bullocke: it is a sinne offering for the Congregation.

When a ruler hath sinned and done somewhat through ^{for the Ruler,} ignorance against any of the Commandements of the LORD his God, concerning things which should not be done, and is guilty: or if his sinne wherein hee hath sinned, come to his knowledge: he shall bring his offering, a kid of the goates, a male without blemish. And hee shall lay his hand upon the head of the goate, and kill it in the place where they kill the burnt offering before the LORD: it is a sinne offering. And the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the Altar of burnt offering, and shall powre out his blood at the bottome of the Altar of burnt offering. And he shall burne all his fat upon the Altar, as the fat of the sacrifice of peace offerings: and the Priest shall make an atonement for him, as concerning his sinne, and it shall be forgiven him.

And if any one of the common people sinne through ignorance, ^{for any of} while he doeth somewhat against any of the commandements of ^{the people.} the LORD, concerning things which ought not to be done, and be guiltie: or if his sinne which he hath sinned come to his knowledge, then hee shall bring his offering, a kidde of the goats, a female without blemish, for his sinne which he hath sinned. And he shall lay his hand upon the head of the sinne offering, and slay the sin offering in the place of the burnt offering. And the Priest shall take of the blood thereof with his finger, and put it upon the hornes of the Altar of burnt offering, and shall powre out all the blood thereof at the bottome of the Altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings: and the Priest shall burne it upon the Altar, for a sweet savour unto the LORD, and the Priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lambe for a sinne offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sinne offering, and slay

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CHAPTER IIII

it for a sinne offering, in the place where they kill the burnt offering. And the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the Altar of burnt offering, and shall powre out all the blood thereof at the bottome of the Altar. And he shall take away all the fat thereof, as the fat of the lambe is taken away from the sacrifice of the peace offerings: and the Priest shall burne them upon the Altar, according to the offerings made by fire unto the LORD, and the Priest shall make an atonement for his sinne that he hath committed, and it shalbe forgiven him.

CHAPTER V

He that sinneth
in concealing
his knowledge,
in touching an
uncleane thing,

AND if a soule sinne, and heare the voyce of swearing, and is a witness, whether he hath seene or knowen of it, if he doe not utter it, then he shall beare his iniquity. Or if a soule touch any uncleane thing, whether it be a carcase of an uncleane beast, or a carcase of uncleane cattell, or the carcase of uncleane creeping things, and if it be hidden from him, he also shall be uncleane, and guilty: or if he touch the uncleannesse of man, whatsoever uncleanesse it be that a man shalbe defiled withall, and it be hid from him, when he knoweth of it, then he shalbe guilty. Or if a soule sweare, pronouncing with his lips to do evill, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shalbe guilty in one of these. And it shalbe when he shalbe guiltie in one of these things, that he shall confesse that hee hath sinned in that thing. And he shall bring his trespass offering unto the LORD for his sinne which he hath sinned, a female from the flocke, a lambe, or a kidde of the goates, for a sinne offering: And the Priest shal make an atonement for him concerning his sinne. And if hee be not able to bring a lambe, then he shall bring for his trespass which hee hath committed, two turtle doves, or two yong pigeons unto the LORD: one for a sinne offering, and the other for a burnt offering. And he shall bring them unto the Priest, who shall offer that which is for the sinne offering first, and wring off his head from his necke, but shall not divide it asunder. And he shall sprinkle of the blood of the sinne offering upon the side of the Altar, and the rest of the blood shall be wrung out at the bottome of the altar: it is a sinne offering. And hee shall offer the second for a burnt offering, according to the maner: and the Priest shal make an atonement for him for his sinne, which he had sinned, and it shall be forgiven him.

or in making
an oath.

His trespassed
offering,
of the flocke,

of fowles,

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But if hee be not able to bring two turtle doves, or two yong pigeons; then he that sinned, shall bring for his offering the tenth part of an Ephah of fine flowre for a sinne offering: hee shall put no oyle upon it, neither shall he put any frankincense thereon: for it is a sinne offering. Then shall hee bring it to the Priest, and the Priest shall take his handfull of it, even a memorial thereof, and burne it on the altar, according to the offerings made by fire unto the LORD: it is a sinne offering. And the Priest shall make an atonement for him as touching his sinne that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the Priests, as a meat offering. CHAPTER
V
or of flowre.

And the LORD spake unto Moses, saying, If a soule commit a trespassse, and sinne through ignorance, in the holy things of the LORD; then hee shall bring for his trespassse unto the LORD, a ramme without blemish, out of the flockes, with thy estimation by shekels of silver, after the shekel of the Sanctuarie, for a trespassse offering. And hee shall make amends for the harme that he hath done in the holy thing, and shall adde the fift part thereto, and give it unto the Priest: and the Priest shall make an atonement for him with the ramme of the trespassse offering, and it shall be forgiven him. The trespassse
offering in
sacredge,

And if a soule sinne, and commit any of these things which are forbidden to be done by the commaundements of the LORD, though he wist it not, yet is hee guiltie, and shall beare his iniquitie. And he shall bring a ramme without blemish out of the flocke, with thy estimation, for a trespassse offering unto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein he erred, and wist it not: and it shall be forgiven him. It is a trespassse offering: he hath certainly trespassed against the LORD. and in sinnes
of ignorance.

CHAPTER VI

AND the LORD spake unto Moses, saying, If a soule sinne, and commit a trespassse against the LORD, and lie unto his neighbour in that which was delivered him to keepe, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour: or have found that which was lost, and lieth concerning it, and sweareth falsly: in any of all these that a man doth, sinning therein: then it shall be, because he hath sinned, and is guiltie, that hee shall restore that which he tooke violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keepe, or the lost thing which he found: or all that about which hee hath sworne falsly: hee shall even restore The trespassse
offering for
sinnes done
wittingly.

LEVITICUS

CHAPTER VI

it in the principall, and shall adde the fift part more thereto, and give it unto him to whom it apperteineth, in the day of his trespasse offering. And hee shall bring his trespasse offering unto the LORD, a ramme without blemish out of the flocke, with thy estimation, for a trespasse offering unto the Priest. And the Priest shall make an atonement for him, before the LORD: and it shall bee forgiven him, for any thing of all that he hath done, in trespassing therein.

The Law of the
burnt offering,

And the LORD spake unto Moses, saying, Command Aaron and his sonnes, saying, This is the law of the burnt offering: (It is the burnt offering, because of the burning upon the Altar all night unto the morning, and the fire of the altar shall be burning in it.) And the Priest shall put on his linnen garment, and his linnen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the Altar, and he shall put them besides the Altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the Campe, unto a cleane place. And the fire upon the Altar shall be burning in it: it shall not be put out; And the Priest shall burne wood on it every morning, and lay the burnt offering in order upon it, and he shall burne thereon the fatte of the peace offerings. The fire shall ever be burning upon the Altar: it shall never goe out.

and of the
meate offering.

And this is the law of the meat offering: the sonnes of Aaron shall offer it before the LORD, before the Altar. And he shall take of it his handfull, of the flowre of the meat offering, and of the oyle therof, and all the frankincense which is upon the meat offering, and shall burne it upon the Altar, for a sweet savour, even the memoriall of it unto the LORD. And the remainder thereof shall Aaron and his sonnes eat: with unleavened bread shall it be eaten in the holy place: in the court of the Tabernacle of the Congregation they shall eat it. It shall not be baked with leaven: I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin offering, and as the trespasse offering. All the males among the children of Aaron shall eat of it: It shalbe a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shalbe holy.

The offering at
the consecration
of a Priest.

And the LORD spake unto Moses, saying, This is the offering of Aaron, and of his sonnes which they shall offer unto the LORD, in the day when he is anoynted: The tenth part of an Ephah of fine flowre for a meat offering perpetuall, halfe of it in the morning,

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CHAPTER VI

and halfe thereof at night. In a panne it shalbe made with oyle, and when it is baken, thou shalt bring it in : and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. And the Priest of his sonnes that is anoynted in his stead, shal offer it : It is a statute for ever unto the LORD, it shalbe wholly burnt. For every meat offering for the Priest shal be wholly burnt : it shall not be eaten.

And the LORD spake unto Moses, saying, Speake unto Aaron and to his sonnes, saying, This is the law of the sinne offering : In the place where the burnt offering is killed, shall the sinne offering be killed before the LORD : it is most holy. The Priest that offereth it for sinne, shall eat it : In the holy place shal it be eaten, in the court of the Tabernacle of the Congregation. Whatsoever shall touch the flesh thereof, shalbe holy : and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, in the holy place. But the earthen vessell wherein it is sodden, shall be broken : And if it be sodden in a brasen pot, it shall be both scowred, and rinsed in water. All the males among the Priests shall eate thereof : it is most holy. And no sinne offering whereof any of the blood is brought into the Tabernacle of the Congregation to reconcile withall in the holy place, shall be eaten : it shall be burnt in the fire.

The Law of the sinne offering.

CHAPTER VII

LIKEWISE this is the lawe of the trespassse offering : it is most Holy. In the place where they kil the burnt offering, shall they kil the trespassse offering ; and the blood thereof shall hee sprinkle round about upon the Altar. And he shall offer of it, all the fat thereof ; the rumpe, and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flankes, and the caule that is above the liver, with the kidneys, it shall he take away. And the Priest shall burne them upon the Altar, for an offering made by fire unto the LORD : it is a trespassse offering. Every male among the Priestes shall eate thereof : it shall be eaten in the holy place : it is most holy. As the sinne offering is, so is the trespassse offering : there is one law for them : the Priest that maketh atonement therewith, shall have it. And the Priest that offereth any mans burnt offering, even the Priest shall have to himselfe the skinne of the burnt offering which he hath offered. And all the meate offering that is baken in the oven, and all that is dressed in the frying panne, and in the panne, shall be the Priests that offereth it. And every meate

The law of the trespassse offering,

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CHAPTER VII

and of the
Peace offerings,
whether it be
for a Thankes-
giving,

or a Vow,
or a Free-will-
offering.

offering mingled with oyle, and drie, shall all the sonnes of Aaron have, one as much as another. And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD. If hee offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oyle, and unleavened wafers anointed with oyle, and cakes mingled with oyle of fine flowre fried. Besides the cakes, hee shall offer for his offering leavened bread, with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation, for an heave offering unto the LORD, and it shall bee the Priests that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving, shall be eaten the same day that it is offered: he shall not leave any of it untill the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrowe also the remainder of it shall be eaten. But the remainder of the flesh of the sacrifice on the third day shall bee burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shal it be imputed unto him that offereth it: it shall be an abomination, and the soule that eateth of it, shall beare his iniquitie. And the flesh that toucheth any uncleane thing, shal not be eaten: it shall be burnt with fire, and as for the flesh, all that be cleane shall eat thereof. But the soule that eateth of the flesh of the sacrifice of peace offerings, that pertaine unto the LORD, having his uncleannesse upon him, even that soule shall be cut off from his people. Moreover, the soule that shall touch any uncleane thing, as the uncleannesse of man, or any uncleane beast, or any abominable uncleane thing, and eate of the flesh of the sacrifice of peace offerings which pertaine unto the LORD, even that soule shall be cut off from his people.

The fat,

And the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, Ye shall eat no maner fat of oxen, or of sheepe, or of goat. And the fat of the beast that dieth of it selfe, and the fat of that which is torne with beasts, may be used in any other use: but yee shall in no wise eate of it. For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soule that eateth it, shall be cut off from his people. Moreover ye shall eat no maner of blood, whether it bee of foule or of beast in any of your dwellings. Whatsoever soule it be that eateth any maner of blood, even that soule shall be cut off from his people.

and the blood
are forbidden.

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And the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, Hee that offereth the sacrifice of his peace offerings unto the LORD, shall bring his oblation unto the LORD, of the sacrifice of his peace-offerings. His owne hands shall bring the offerings of the LORD made by fire, the fat with the brest, it shall hee bring, that the brest may be waved for a wave offering before the LORD. And the Priest shall burne the fat upon the Altar: but the brest shalbe Aarons and his sonnes. And the right shoulder shall ye give unto the Priest for an heave offering of the sacrifices of your peace offerings. Hee among the sonnes of Aaron that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. For the wave brest and the heave shoulder have I taken of the children of Israel, from off the sacrifices of their peace offerings, and have given them unto Aaron the Priest, and unto his sonnes, by a statute for ever, from among the children of Israel.

CHAPTER VII

The Priests
portion in the
Peace offerings.

This is the portion of the anointing of Aaron, and of the anointing of his sonnes, out of the offerings of the LORD made by fire, in the day when he presented them, to minister unto the LORD in the Priests office: which the LORD commanded to be given them of the children of Israel, in the day that hee anointed them, by a statute for ever, throughout their generations. This is the law of the burnt offering, the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings: which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII

AND the LORD spake unto Moses, saying, Take Aaron and his sonnes with him, and the garments, and the anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread. And gather thou all the Congregation together unto the doore of the Tabernacle of the Congregation. And Moses did as the LORD commanded him, and the assembly was gathered together unto the doore of the Tabernacle of the Congregation. And Moses saide unto the Congregation, This is the thing which the LORD commanded to be done. And Moses brought Aaron and his sonnes, and washed them with water. And he put upon him the coate, and girded him with the girdle, and clothed him with the robe, and put the Ephod upon him, and he girded him with the curious girdle of the Ephod, and

Moses consecrateth Aaron and his sonnes.

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CHAPTER VIII

bound it unto him therewith. And hee put the brest plate upon him : also he put in the brest plate the Urim and the Thummim. And he put the miter upon his head ; also upon the miter, even upon his forefront did hee put the golden plate, the holy crowne, as the LORD commanded Moses. And Moses tooke the anointing oile, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctifie them. And he powred of the anointing oile upon Aarons head, and anointed him, to sanctifie him. And Moses brought Aarons sonnes, and put coats upon them, and girded them with girdles, and put bonnets upon them, as the LORD commanded Moses. And he brought the bullocke for the sinne offering, and Aaron and his sonnes laid their hands upon the head of the bullocke for the sinne offering. And he slew it, and Moses tooke the blood, and put it upon the hornes of the altar round about with his finger, and purified the altar, and powred the blood at the bottome of the altar, and sanctified it, to make reconciliation upon it. And he tooke all the fat that was upon the inwards, and the kall above the liver, and the two kidneis, and their fat, and Moses burned it upon the Altar. But the bullocke, and his hide, his flesh and his dounge, he burnt with fire without the campe, as the LORD commanded Moses.

Their sinne offering.

And he brought the ramme for the burnt offering : and Aaron and his sonnes laid their hands upon the head of the ramme. And he killed it, and Moses sprinkled the blood upon the Altar round about. And he cut the ramme into pieces, and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legges in water, and Moses burnt the whole ramme upon the Altar : It was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD, as the LORD commanded Moses.

Their burnt offering.

And hee brought the other ramme, the ramme of consecration : and Aaron and his sonnes layd their hands upon the head of the ramme. And he slew it, and Moses tooke of the blood of it, and put it upon the tip of Aarons right eare, and upon the thumbe of his right hand, and upon the great toe of his right foot. And he brought Aarons sonnes, and Moses put of the blood upon the tippe of their right eare, and upon the thumbs of their right hands, and upon the great toes of their right feete : and Moses sprinkled the blood upon the Altar round about. And hee tooke the fat, and the rumpe, and all the fat that was upon the inwards, and the caule above the liver, and the two

The ram of consecrations.

LEVITICUS

CHAPTER VIII

kidneys and their fat, and the right shoulder. And out of the basket of unleavened bread, that was before the LORD, he tooke one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shoulder. And hee put all upon Aarons hands, and upon his sonnes hands, and waved them for a wave offering before the LORD. And Moses tooke them from off their hands, and burnt them on the Altar, upon the burnt offering: They were consecrations for a sweet savour: It is an offering made by fire unto the LORD. And Moses tooke the brest, and waved it for a wave offering before the LORD: For of the ramme of consecration it was Moses part, as the LORD commanded Moses. And Moses tooke of the anoynting oyle, and of the blood which was upon the Altar, and sprinkled it upon Aaron, and upon his garments, and upon his sonnes, and upon his sunnes garments with him: and sanctified Aaron, and his garments, and his sonnes, and his sonnes garments with him.

And Moses said unto Aaron and to his sonnes, Boile the flesh at the doore of the Tabernacle of the Congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it. And that which remaineth of the flesh, and of the bread, shall yee burne with fire. And ye shall not goe out of the doore of the Tabernacle of the Congregation in seven dayes, untill the dayes of your consecration be at an end: for seven dayes shall he consecrate you. As he hath done this day, so the LORD hath commanded to doe, to make an atonement for you. Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seven dayes, and keepe the charge of the LORD, that ye die not: for so I am commanded. So Aaron and his sonnes did all things which the LORD commanded by the hand of Moses.

The place and time of their consecration.

CHAPTER IX

AND it came to passe on the eight day, that Moses called Aaron and his sonnes, and the elders of Israel. And hee saide unto Aaron, Take thee a yong calfe for a sinne offering, and a ramme for a burnt offering, without blemish, and offer them before the LORD. And unto the children of Israel thou shalt speake, saying, Take ye a kid of the goats, for a sinne offering, and a calfe, and a lambe, both of the first yeere without blemish, for a burnt offering. Also a bullocke and a ramme, for peace offerings, to sacrifice before the LORD, and a meat

The first offerings of Aaron, for himselfe and the people.

LEVITICUS

CHAPTER IX offering mingled with oyle: for to day the LORD will appeare unto you.

And they brought that which Moses commanded, before the Tabernacle of the Congregation: and all the Congregation drew neere and stood before the LORD. And Moses said, This is the thing which the LORD commanded that ye should doe: and the glory of the LORD shall appeare unto you. And Moses said unto Aaron, Goe unto the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for thy selfe, and for the people, and offer the offering of the people, and make an atonement for them, as the LORD commanded.

The sinne-offering,

Aaron therefore went unto the Altar, and slew the calfe of the sinne offering, which was for himselfe. And the sonnes of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the hornes of the Altar, and powred out the blood at the bottome of the Altar. But the fat and the kidneys, and the caule above the liver of the sinne offering he burnt upon the Altar, as the LORD commanded Moses. And the flesh and the hide he burnt with fire, without the campe. And hee slew the burnt offering, and Aarons sonnes presented unto him the blood, which he sprinckled round about upon the Altar. And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt them upon the Altar. And he did wash the inwards, and the legs, and burnt them upon the burnt offering on the Altar.

and the burnt offering for himselfe.

The offerings for the people.

And he brought the peoples offering, and tooke the goat, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first. And he brought the burnt offering, and offered it according to the maner. And he brought the meat offering, and tooke an handfull thereof, and burnt it upon the Altar, beside the burnt sacrifice of the morning. He slew also the bullocke and the ramme, for a sacrifice of peace offerings, which was for the people: And Aarons sonnes presented unto him the blood, (which hee sprinckled upon the Altar round about) and the fat of the bullocke and of the ramme, the rumpe, and that which covereth the inwards, and the kidneys, and the caule above the liver, and they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right shoulder, Aaron waved for a wave offering before the LORD, as Moses commanded. And Aaron lift up his hand towards the people, and blessed them, and came downe from offering of the sinne offering, and the burnt offering, and peace offerings. And Moses and Aaron went into the Tabernacle of the Congregation,

Moses and Aaron blesse the people.

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and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the Altar the burnt offering, and the fat: which when all the people saw, they shouted, and fell on their faces.

CHAPTER IX

Fire commeth from the Lord, upon the Altar.

CHAPTER X

AND Nadab and Abihu, the sonnes of Aaron, tooke either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which hee commaunded them not. And there went out fire from the LORD and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will bee sanctified in them that come nigh me, and before all the people I will be glorified: And Aaron held his peace. And Moses called Mishael and Elzaphan the sonnes of Uzziel, the uncle of Aaron, and said unto them, Come neere, cary your brethren from before the Sanctuary, out of the campe. So they went neere, and caried them in their coats out of the campe, as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sonnes, Uncover not your heads, neither rend your clothes, lest you die, and lest wrath come upon all the people: But let your brethren, the whole house of Israel, bewaile the burning which the LORD hath kindled. And ye shal not goe out from the doore of the Tabernacle of the Congregation, lest you die: for the anointing oyle of the LORD is upon you: and they did according to the word of Moses.

Nadab and Abihu, for offering of strange fire, are burnt by fire.

Aaron and his sonnes are forbidden to mourne for them.

And the LORD spake unto Aaron, saying, Doe not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when ye goe into the Tabernacle of the Congregation, lest yee die: It shall bee a statute for ever, throughout your generations: and that ye may put difference betweene holy and unholy, and betweene uncleane and cleane: and that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

The Priests are forbidden wine when they are to goe into the Tabernacle.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the LORD made by fire, and eate it without leaven, beside the altar: for it is most holy. And ye shal eat it in the holy place, because it is thy due, and thy sonnes due of the sacrifices of the LORD, made by fire: for so I am commaunded. And the wave breast and heave shoulder shall ye

The law of eating the holy things.

LEVITICUS

CHAPTER X

eate in a cleane place, thou, and thy sonnes, and thy daughters with thee: For they be thy due and thy sonnes due, which are given out of the sacrifice of peace offerings, of the children of Israel. The heave shoulder, and the wave breast shal they bring, with the offrings made by fire of the fat, to wave it for a wave offering before the LORD: and it shall bee thine, and thy sonnes with thee. by a statute for ever, as the LORD hath commanded.

Aarons excuse
for transgress-
ing thereof.

And Moses diligently sought the goate of the sinne offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sonnes of Aaron, which were left alive, saying, Wherefore have ye not eaten the sinne offering in the holy place, seeing it is most holy, and God hath given it you to beare the iniquitie of the Congregation, to make atonement for them, before the LORD? Behold, the blood of it was not brought in, within the holy place: yee should indeed have eaten it in the holy place, as I commanded. And Aaron said unto Moses, Behold, this day have they offered their sinne offering, and their burnt offering before the LORD: and such things have befallen me: and if I had eaten the sinne offering to day, should it have bin accepted in the sight of the LORD? And when Moses heard that, he was content.

CHAPTER XI

What beasts
may,

AND the LORD spake unto Moses, and to Aaron, saying unto them, Speake unto the children of Israel, saying, These are the beasts which ye shal eat among all the beasts that are on the earth: whatsoever parteth the hoofe, and is cloven footed, and cheweth cud among the beasts, that shall ye eate. Nevertheless, these shall ye not eate, of them that chewe the cud, or of them that divide the hoofe: as the camel, because hee cheweth the cud, but divideth not the hoofe, he is uncleane unto you. And the conie, because he cheweth the cud, but divideth not the hoofe, he is uncleane unto you. And the hare, because he cheweth the cud, but divideth not the hoofe, he is uncleane unto you. And the swine, though he divide the hoofe, and be cloven footed, yet hee cheweth not the cud: he is uncleane to you. Of their flesh shall ye not eat, and their carcase shall ye not touch: they are uncleane to you.

and what may
not bee eaten.

What fishes.

These shal ye eat, of all that are in the waters: whatsoever hath finnes and scales in the waters, in the seas, and in the rivers, them shall ye eate. And all that have not finnes nor scales in the seas, and in the rivers, of all that move in the

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waters, and of any living thing which is in the waters, they shalbe an abomination unto you: they shalbe even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination. Whatsoever hath no finnes nor scales in the waters, that shalbe an abomination unto you.

And these are they which ye shall have in abomination among What foules. the foules, they shall not be eaten, they are an abomination: The Eagle, and the Ossifrage, and the Ospray, and the Vulture, and the Kite, after his kinde: every Raven after his kinde: and the Owle, and the night-hauke, and the Cuckow, and the Hawke after his kinde, and the little Owle, and the Cormorant, and the great Owle, and the Swanne, and the Pellicane, and the Gier-eagle, and the Storke, the Heron after her kinde, and the Lapwing, and the Batte. All foules that creepe, going upon all foure, shalbe an abomination unto you. Yet these may ye eat, of every flying creeping thing that goeth upon all foure, which have legges above their feet, to leape withall upon the earth. Even these of them ye may eat: the Locust, after his kinde, and the Bald-locust after his kinde, and the Beetle after his kinde, and the Grassehopper after his kinde. But al other flying creeping things which have foure feet, shall be an abomination unto you. And for these ye shalbe uncleane: whosoever toucheth the carkasse of them, shall be uncleane untill the even. And whosoever beareth ought of the carkasse of them, shall wash his clothes, and be uncleane untill the even. The carkasses of every beast which divideth the hoofe, and is not cloven footed, nor cheweth the cud, are uncleane unto you: every one that toucheth them, shalbe uncleane. And whatsoever goeth upon his pawes, among all maner of beasts, that goe on all foure, those are uncleane unto you: who so toucheth their carkasse, shall be uncleane untill the Even. And he that beareth the carkasse of them, shall wash his clothes, and be uncleane untill the Even: they are uncleane unto you.

These also shalbe uncleane unto you, among the creeping The creeping things which are uncleane. things that creepe upon the earth: the Weasell, and the Mouse, and the Tortois, after his kinde, and the Ferret, and the Cameleon, and the Lyzard, and the Snaile, and the Molle. These are uncleane to you among all that creepe: whosoever doth touch them when they bee dead, shall be uncleane untill the Even. And upon whatsoever any of them, when they are dead, doeth fall, it shalbe uncleane, whether it be any vessel of wood, or raiment, or skinne, or sacke, whatsoever vessell it be, wherein any worke is done, it must be put into water, and it shall be uncleane untill the Even;

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so it shalbe cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall bee uncleane; and yee shall breake it. Of all meat which may be eaten, that on which such water commeth, shall be uncleane: And all drinke that may be drunke in every such vessell, shalbe uncleane. And every thing, whereupon any part of their carkasse falleth, shall be uncleane, whether it be oven, or ranges for pots, they shalbe broken downe: for they are uncleane, and shall be uncleane unto you. Neverthesse, a fountaine or pit, wherein there is plenty of water, shalbe cleane: but that which toucheth their carkasse shall be uncleane. And if any part of their carkasse fall upon any sowing seed which is to be sowed, it shalbe cleane: but if any water be put upon the seed, and any part of their carkasse fall thereon, it shalbe uncleane unto you. And if any beast of which ye may eat, die, he that toucheth the carkasse thereof, shall be uncleane untill the Even. And hee that eateth of the carkasse of it, shall wash his clothes, and be uncleane until the Even: he also that beareth the carkasse of it, shall wash his clothes, and bee uncleane untill the Even. And every creeping thing that creepeth upon the earth, shalbe an abomination: it shall not be eaten. Whatsoever goeth upon the bellie, and whatsoever goeth upon all foure, or whatsoever hath more feet among all creeping things that creepe upon the earth, them ye shall not eate, for they are an abomination. Yee shall not make your selves abominable with any creeping thing that creepeth, neither shall ye make your selves uncleane with them, that ye should be defiled thereby. For I am the LORD your God: yee shall therefore sanctifie your selves, and ye shall be holy, for I am holy: neither shall ye defile your selves with any maner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy. This is the law of the beasts, and of the foule, and of every living creature that moveth in the waters, and of everie creature that creepeth upon the earth: to make a difference betweene the uncleane and the cleane, and betweene the beast that may be eaten, and the beast that may not be eaten.

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The purification
of women after
childbirth.

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, If a woman have conceived seed, and borne a man child, then she shall be uncleane seven dayes: according to the dayes of the separation for her infirmitie

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shall she be uncleane. And in the eight day, the flesh of his fore-skinne shall be circumcised. And she shal then continue in the blood of her purifying three and thirtie dayes: Shee shall touch no hallowed thing, nor come into the Sanctuary, untill the dayes of her purifying be fulfilled. But if she beare a maid child, then she shalbe uncleane two weekes, as in her separation: and she shall continue in the blood of her purifying threescore and sixe dayes. And when the dayes of her purifying are fulfilled, for a sonne, or for a daughter, she shall bring a lambe of the first yeere for a burnt offering, and a yong pigeon, or a turtle dove for a sinne offering, unto the doore of the Tabernacle of the Congregation, unto the Priest: who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lambe, then she shall bring two turtles, or two yong pigeons, the one for the burnt offering, and the other for a sinne offering: and the Priest shall make an atonement for her, and shee shall bee cleane.

CHAPTER XII

Her offerings
for her
purifying.

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AND the LORD spake unto Moses and Aaron, saying, When a man shall have in the skinne of his flesh, a rising, a scabbe, or bright spot, and it bee in the skinne of his flesh like the plague of leprosie, then he shall bee brought unto Aaron the Priest, or unto one of his sonnes the Priests. And the Priest shall looke on the plague in the skinne of the flesh: and when the haire in the plague is turned white, and the plague in sight be deeper then the skin of his flesh, it is a plague of leprosie: and the Priest shall looke on him, and pronounce him uncleane. If the bright spot be white in the skinne of his flesh, and in sight bee not deeper then the skinne, and the haire thereof be not turned white, then the Priest shall shut up him that hath the plague, seven dayes. And the Priest shall looke on him the seventh day: and beholde, if the plague in his sight be at a stay, and the plague spread not in the skinne, then the Priest shall shut him up seven dayes more. And the Priest shall looke on him againe the seventh day: and beholde, if the plague be somewhat darke, and the plague spread not in the skin, the Priest shall pronounce him cleane: it is but a scab: and he shall wash his clothes, and be cleane. But if the scab spread much abroad in the skinne after that hee hath beene seene of the Priest, for his cleansing hee shall be seene of the Priest againe. And if the Priest see,

The Lawes and
tokens whereby
the Priest is
to be guided
in discerning
the Leprosie.

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that behold, the scab spreadeth in the skin, then the Priest shall pronounce him uncleane: it is a leprosie.

When the plague of leprosie is in a man, then he shall be brought unto the Priest; and the Priest shall see him: and behold, if the rising be white in the skin, and it have turned the haire white, and there be quicke raw flesh in the rising: it is an old leprosie in the skinne of his flesh, and the Priest shall pronounce him uncleane, and shal not shut him up: for he is uncleane. And if a leprosie breake out abroad in the skin, and the leprosie cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the Priest looketh: then the Priest shall consider: and behold, if the leprosie have covered al his flesh, he shal pronounce him cleane that hath the plague, it is all turned white; he is cleane. But when raw flesh appeareth in him, he shall be uncleane. And the Priest shall see the raw flesh, and pronounce him to bee uncleane: for the raw flesh is uncleane: it is a leprosie. Or if the raw flesh turne againe, and bee changed unto white, hee shall come unto the Priest: and the Priest shall see him: and beholde, if the plague bee turned into white, then the Priest shall pronounce him cleane that hath the plague; hee is cleane.

The flesh also, in which, even in the skinne thereof was a bile, and is healed, and in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish, and it be shewed to the Priest: and if when the Priest seeth it, behold, it be in sight lower then the skinne, and the haire thereof be turned white, the Priest shall pronounce him uncleane: it is a plague of leprosie broken out of the bile. But if the Priest looke on it, and behold, there be no white haire therein, and if it be not lower then the skin, but be somewhat darke; then the Priest shall shut him up seven dayes. And if it spread much abroad in the skinne, then the Priest shall pronounce him uncleane; it is a plague. But if the bright spot stay in his place, and spread not, it is a burning bile; and the Priest shall pronounce him cleane.

Or if there be any flesh in the skin whereof there is a hot burning, and the quicke flesh that burneth have a white bright spot, somewhat reddish, or white; then the Priest shall looke upon it: and behold, if the haire in the bright spot be turned white, and it bee in sight deeper then the skinne, it is a leprosie broken out of the burning: wherefore the Priest shal pronounce him uncleane: it is the plague of leprosie. But if the Priest looke on it, and behold, there be no white haire in the bright spot, and it be no lower then the other skin, but be somewhat darke, then

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the Priest shall shut him up seven dayes. And the Priest shall looke upon him the seventh day: and if it be spread much abroad in the skin, then the Priest shall pronounce him uncleane; it is the plague of leprosie. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat darke; it is a rising of the burning, and the Priest shall pronounce him cleane: for it is an inflammation of the burning.

If a man or woman hath a plague upon the head or the beard, then the Priest shall see the plague: and behold, if it be in sight deeper then the skin, and there be in it a yellow thin haire, then the Priest shall pronounce him uncleane, it is a dry skall, even a leprosie upon the head or beard. And if the Priest looke on the plague of the skall, and behold, it be not in sight deeper then the skin, and that there is no blacke haire in it; then the Priest shall shut up him that hath the plague of the skall, seven dayes. And in the seventh day the Priest shall looke on the plague: and behold, if the skall spread not, and there be in it no yellow haire, and the skall be not in sight deeper then the skin; he shall be shaven, but the skall shall he not shave: and the Priest shall shut up him that hath the skall, seven dayes more. And in the seventh day the Priest shall looke on the skall: and behold, if the skall be not spread in the skin, nor be in sight deeper then the skin, then the Priest shall pronounce him cleane: and he shall wash his clothes, and be cleane. But if the skall spread much in the skinne after his cleansing, then the Priest shall looke on him, and behold, if the skall be spread in the skinne, the Priest shall not seeke for yellow haire: he is uncleane. But if the skall be in his sight at a stay, and that there is blacke haire grown up therein: the skall is healed, he is cleane, and the Priest shall pronounce him cleane.

If a man also or a woman have in the skinne of their flesh bright spots, even white bright spots, then the Priest shall looke: and behold, if the bright spots in the skinne of their flesh be darkish white, it is a freckled spot that groweth in the skin: he is cleane. And the man whose haire is fallen off his head, he is bald: yet is hee cleane. And he that hath his haire fallen off from the part of his head toward his face, he is forehead-bald: yet is hee cleane. And if there be in the bald head, or bald forehead a white reddish sore, it is a leprosie sprung up in his bald-head, or his bald forehead. Then the Priest shall looke upon it: and beholde, if the rising of the sore bee white reddish in his balde head, or in his balde forehead, as the leprosie appeareth in the skinne of the flesh, hee is a leprous man, he is uncleane: the Priest shall pro-

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nounce him utterly uncleane, his plague is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Uncleane, uncleane. All the dayes wherein the plague shall bee in him, he shall bee defiled, hee is uncleane: he shall dwell alone, without the campe shall his habitation be.

The garment also, that the plague of leprosie is in, whether it bee a woollen garment, or a linnen garment, whether it bee in the warpe, or woofe of linnen or of woollen, whether in a skin, or in any thing made of skinne: and if the plague be greenish or reddish in the garment, or in the skin, either in the warpe, or in the woofe, or in any thing of skinne, it is a plague of leprosie, and shall be shewed unto the Priest. And the Priest shall looke upon the plague, and shut up it that hath the plague, seven dayes. And he shall looke on the plague on the seventh day: if the plague be spread in the garment, either in the warpe, or in the woofe, or in a skin, or in any worke that is made of skinne, the plague is a fretting leprosie; it is uncleane. Hee shall therefore burne that garment, whether warpe or woofe, in wollen or in linnen, or any thing of skinne, wherein the plague is: for it is a fretting leprosie; it shall bee burnt in the fire. And if the Priest shall looke, and behold the plague be not spread in the garment, either in the warpe, or in the woofe, or in any thing of skinne; then the Priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven dayes more. And the Priest shall looke on the plague after that it is washed: and behold, if the plague have not changed his colour, and the plague be not spread, it is uncleane, thou shalt burne it in the fire, it is fret inward, whether it be bare within or without. And if the Priest looke, and behold, the plague be somewhat darke after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warpe, or out of the woofe. And if it appeare still in the garment, either in the warpe, or in the woofe, or in any thing of skinne, it is a spreading plague, thou shalt burne that wherein the plague is, with fire. And the garment, either warpe, or woofe, or whatsoever thing of skin it bee, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shalbe cleane. This is the law of the plague of leprosie in a garment of woollen or linnen, either in the warpe, or woofe, or any thing of skinnes, to pronounce it cleane, or to pronounce it uncleane.

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AND the LORD spake unto Moses, saying, This shalbe the law of the leper, in the day of his cleansing: he shall be brought unto the Priest. And the Priest shall goe forth out of the campe, and the Priest shall looke: and beholde, if the plague of leprosie be healed in the leper, then shall the Priest command to take for him that is to bee cleansed, two birds alive, and cleane, and Cedar wood, and scarlet, and hysope. And the Priest shall command that one of the birds bee killed in an earthen vessell, over running water. As for the living bird, he shal take it, and the Cedar wood, and the scarlet, and the hysope, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinckle upon him that is to be cleansed from the leprosie, seven times, and shall pronounce him cleane, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his haire, and wash himselfe in water, that he may be cleane: And after that hee shall come into the Campe, and shall tary abroad out of his tent seven dayes. But it shall be on the seventh day, that he shall shave all his haire off his head and his beard, and his eyebrowes, even all his haire he shal shave off: And he shall wash his clothes, also he shall wash his flesh in water, and he shall be cleane. And on the eight day he shall take two hee lambes without blemish, and one ewe-lambe of the first yeere, without blemish, and three tenth deales of fine flowre for a meat offering, mingled with oyle, and one log of oyle. And the Priest that maketh him cleane, shall present the man that is to be made cleane, and those things before the LORD, at the doore of the Tabernacle of the Congregation: and the Priest shall take one hee lambe, and offer him for a trespasse offering, and the log of oyle, and wave them for a wave offering before the LORD. And he shall slay the lambe in the place where he shall kil the sin-offering, and the burnt offering in the holy place: for as the sinne offering is the Priests, so is the trespasse offering: it is most Holy. And the Priest shall take some of the blood of the trespasse offering, and the Priest shall put it upon the tip of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot. And the Priest shall take some of the log of oyle, and powre it into the palme of his owne left hand: and the Priest shall dip his right finger in the oyle that is in his left hand, and shall sprinckle of the oyle with his finger, seven times before the LORD. And

The rites and sacrifices in cleansing of the Leper.

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of the rest of the oyle that is in his hand, shall the Priest put upon the tip of the right eare of him that is to be cleansed, and upon the thumbe of his right hande, and upon the great toe of his right foot, upon the blood of the trespassse offering. And the remnant of the oyle that is in the Priests hand, he shall powre upon the head of him that is to be cleansed: and the Priest shall make an atonement for him before the LORD. And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed from his uncleannesse, and afterward he shall kill the burnt offering. And the Priest shall offer the burnt offering, and the meat offering upon the Altar: and the Priest shall make an atonement for him, and he shall be cleane. And if he be poore, and cannot get so much, then hee shall take one lambe for a trespassse offering to be waved, to make an atonement for him, and one tenth deale of fine flowre mingled with oyle, for a meat offering, and a log of oyle, and two turtle doves, or two yong pigeons, such as he is able to get: and the one shall be a sinne offering, and the other a burnt offering. And hee shall bring them on the eighth day, for his cleansing unto the Priest, unto the doore of the Tabernacle of the Congregation, before the LORD. And the Priest shall take the lambe of the trespassse offering, and the log of oyle, and the Priest shall wave them for a wave offering before the LORD. And he shall kill the lambe of the trespassse offering, and the Priest shall take some of the blood of the trespassse offering, and put it upon the tip of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foote. And the Priest shall powre of the oyle into the palme of his owne left hand. And the Priest shall sprinkle with his right finger, some of the oyle that is in his left hand, seven times before the LORD. And the Priest shall put of the oyle that is in his hand, upon the tip of the right eare of him that is to be cleansed, and upon the thumbe of his right hand, and upon the great toe of his right foot; upon the place of the blood of the trespassse offering. And the rest of the oyle that is in the Priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD. And he shall offer the one of the turtle doves, or of the yong pigeons, such as he can get: even such as he is able to get, the one for a sinne offering, and the other for a burnt offering, with the meat offering. And the Priest shall make an atonement for him that is to be cleansed, before the LORD. This is the law of him in whom is the plague of leprosie, whose hand is not able to get that which pertaineth to his cleansing.

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And the LORD spake unto Moses, and unto Aaron, saying, When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosie in a house of the land of your possession; and hee that oweth the house shall come, and tell the Priest, saying, It seemeth to me there is as it were a plague in the house: then the Priest shall command that they emptie the house, before the Priest goe into it to see the plague, that all that is in the house be not made uncleane: and afterward the Priest shall goe in, to see the house. And he shall looke on the plague: and behold, if the plague be in the walls of the house, with hollow strakes, greenish or reddish, which in sight are lower then the wall; then the Priest shall goe out of the house, to the doore of the house, and shut up the house seven dayes. And the Priest shall come againe the seventh day, and shall looke: and behold, if the plague bee spread in the walls of the house; then the Priest shall command that they take away the stones in which the plague is, and they shall cast them into an uncleane place without the Citie. And hee shall cause the house to be scraped within round about, and they shall powre out the dust that they scrape off, without the citie into an uncleane place. And they shall take other stones, and put them in the place of those stones; and hee shall take other mortar, and shall plaister the house. And if the plague come againe, and breake out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; then the Priest shall come and looke, and behold, if the plague bee spread in the house, it is a fretting leprosie in the house: it is uncleane. And he shall breake downe the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall cary them forth out of the city into an uncleane place. Moreover, he that goeth into the house all the while that it is shut up, shalbe uncleane untill the Even. And hee that lieth in the house, shall wash his clothes: and hee that eateth in the house, shall wash his clothes. And if the Priest shall come in, and looke upon it, and behold, the plague hath not spread in the house, after the house was plastered: then the Priest shall pronounce the house cleane, because the plague is healed. And he shall take to cleanse the house, two birds, and Cedar wood, and scarlet, and hyssope. And he shall kill the one of the birds in an earthen vessell, over running water. And he shall take the Cedar-wood and the hyssope, and the scarlet, and the living bird, and dip them in the blood of the slaine bird, and in the running water, and sprinkle the house seven times. And

The signes
of leprosie
in a house.

The cleansing
of that house.

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he shall cense the house with the blood of the bird, and with the running water, and with the living bird, and with the Cedar wood, and with the hyssope, and with the scarlet. But hee shall let goe the living bird out of the citie into the open fields, and make an atonement for the house : and it shall be cleane. This is the law for all manner plague of leprosie and skall, and for the leprosie of a garment, and of an house, and for a rising, and for a scabbe, and for a bright spot : to teach when it is uncleane, and when it is cleane : this is the lawe of leprosie.

CHAPTER XV

The uncleannes
of men in
their issues.

AND the LORD spake unto Moses and to Aaron, saying, Speake unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is uncleane. And this shall be his uncleannesse in his issue : whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleannesse. Every bed whereon he lieth, that hath the issue, is uncleane : and every thing whereon he sitteth, shall bee uncleane. And whosoever toucheth his bed, shall wash his clothes, and bath himselfe in water, and bee uncleane untill the Even. And hee that sitteth on any thing whereon hee sate that hath the issue, shall wash his clothes, and bath himselfe in water, and bee uncleane untill the Even. And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe himselfe in water, and be uncleane untill the Even. And if he that hath the issue, spit upon him that is cleane, then hee shall wash his clothes, and bathe himselfe in water, and bee uncleane untill the Even. And what saddle soever he rideth upon, that hath the issue, shall bee uncleane. And whosoever toucheth any thing that was under him, shall be uncleane until the Even : And he that beareth any of those things, shall wash his clothes, and bathe himselfe in water, and be uncleane untill the Even. And whomsoever hee toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe himselfe in water, and be uncleane untill the Even. And the vessell of earth that hee toucheth which hath the issue, shall bee broken : and every vessell of wood shall be rinsed in water. And when hee that hath an issue, is cleansed of his issue, then hee shall number to himselfe seven dayes for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be cleane. And on the eight day hee shall take to him two turtle doves, or two yong pigeons, and come before

The clensing
of them.

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the LORD, unto the doore of the Tabernacle of the Congregation, and give them unto the Priest. And the Priest shall offer them, the one for a sinne offering, and the other for a burnt offering, and the Priest shall make an atonement for him before the LORD for his issue. And if any mans seede of copulation goe out from him, then hee shall wash all his flesh in water, and bee uncleane untill the Even. And every garment and every skinne whereon is the seede of copulation, shall be washed with water, and be uncleane untill the Even. The woman also with whom man shall lie with seed of copulation, they shall both bath themselves in water, and be uncleane untill the Even.

The unclean-
nesse of women
in their issues.

And if a woman have an issue, and her issue in her flesh be blood, shee shall bee put apart seven dayes: and whosoever toucheth her, shall bee uncleane until the Even. And every thing that she lieth upon in her separation, shall be uncleane: every thing also that she sitteth upon, shalbe uncleane. And whosoever toucheth her bed, shall wash his clothes, and bathe himselfe in water, and be uncleane untill the Even. And whosoever toucheth any thing that she sate upon, shall wash his clothes, and bathe himselfe in water, and be uncleane untill the Even. And if it be on her bed, or on any thing whereon she sitteth, when hee toucheth it, he shall be uncleane untill the Even. And if any man lye with her at all, and her flowers be upon him, hee shall be uncleane seven dayes: and all the bed whereon he lyeth, shall be uncleane. And if a woman have an issue of her blood many dayes out of the time of her separation, or if it runne beyond the time of her separation, all the dayes of the issue of her uncleannesse, shall be as the dayes of her separation: she shalbe uncleane. Every bed whereon she lyeth all the dayes of her issue, shall be unto her as the bed of her separation: and whatsoever shee sitteth upon, shall bee uncleane, as the uncleannesse of her separation. And whosoever toucheth those things, shalbe uncleane, and shall wash his clothes, and bathe himselfe in water, and be uncleane untill the Even. But if she be cleansed of her issue, then she shall number to her selfe seven dayes: and after that, she shalbe cleane. And on the eight day she shall take unto her two turtles or two yong pigeons, and bring them unto the Priest, to the doore of the Tabernacle of the Congregation. And the Priest shall offer the one for a sinne offering, and the other for a burnt offering, and the Priest shall make an atonement for her before the LORD, for the issue of her uncleannesse. Thus shall yee separate the children of Israel from their uncleannesse, that they die not in their uncleannesse, when

Their clensing.

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they defile my Tabernacle that is among them. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith; and of her that is sicke of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lyeth with her which is uncleane.

CHAPTER XVI

How the hie Priest must enter into the Holy place.

AND the LORD spake unto Moses, after the death of the two sonnes of Aaron, when they offered before the LORD, and died. And the LORD sayd unto Moses, Speake unto Aaron thy brother, that hee come not at all times in to the Holy place within the Vaile, before the Mercy seat, which is upon the Arke, that hee die not: for I will appear in the cloud upon the Mercy seat. Thus shall Aaron come in to the Holy place: with a yong bullocke for a sinne offering, and a ramme for a burnt offering. Hee shall put on the holy linnen coate, and he shall have the linnen breeches upon his flesh, and shall be girded with a linnen girdle, and with the linnen Miter shall hee be attired. These are holy garments: therefore shall he wash his flesh in water, and so put them on. And he shall take of the Congregation of the children of Israel, two kiddes of the Goates for a sinne offering, and one ramme for a burnt offering. And Aaron shall offer his bullocke of the sinne offering, which is for himselfe, and make an atonement for himselfe, and for his house. And he shall take the two goats, and present them before the LORD at the doore of the Tabernacle of the Congregation. And Aaron shall cast lottes upon the two Goates: one lot for the LORD, and the other lot for the Scape goat. And Aaron shall bring the goate upon which the LORDS lot fell, and offer him for a sinne offering. But the goat on which the lot fell to be the Scape goate, shalbe presented alive before the LORD, to make an atonement with him, and to let him goe for a Scape goate into the wilderness. And Aaron shall bring the bullocke of the sinne offering, which is for himselfe, and shall make an atonement for himselfe, and for his house, and shall kill the bullocke of the sinne offering which is for himselfe. And he shall take a censer full of burning coales of fire from off the Altar before the LORD, and his handes full of sweet incense beaten small, and bring it within the vaile. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercie seate that is upon the testimonie, that he die not. And he shall take of the blood of the bullocke, and sprinkle it with his finger upon the Mercie seat Eastward: and

The sinne-offering for himselfe.

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before the Mercie seate shall hee sprinkle of the blood with his finger seven times. CHAPTER
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Then shall he kill the goate of the sinne offering that is for the people, and bring his blood within the Vaile, and doe with that blood as he did with the blood of the bullocke, and sprinkle it upon the Mercie seat, and before the Mercie seat. And he shall make an atonement for the holy place, because of the uncleannesse of the children of Israel, and because of their transgressions in all their sinnes: and so shall hee doe for the Tabernacle of the Congregation that remaineth among them, in the midst of their uncleannesse. And there shall bee no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the holy place, untill hee come out, and have made an atonement for himselfe, and for his houshold, and for all the Congregation of Israel. And he shall goe out unto the Altar that is before the LORD, and make an atonement for it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it upon the hornes of the Altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and clense it, and hallow it from the uncleannesse of the children of Israel.

And when hee hath made an end of reconciling the holy place, and the Tabernacle of the Congregation, and the Altar, hee shall bring the live goate. And Aaron shall lay both his hands upon the head of the live goate, and confesse over him all the iniquities of the children of Israel, and all their transgressions in all their sinnes, putting them upon the head of the goate, and shall send him away by the hand of a fit man into the wilderness. And the goate shall beare upon him all their iniquities, unto a land not inhabited; and he shall let goe the goat in the wilderness. And Aaron shall come into the Tabernacle of the Congregation, and shal put off the linnen garments which he put on, when he went in to the holy place, and shall leave them there. And he shall wash his flesh with water in the holy place, and put on his garments, and come foorth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people. And the fat of the sinne offering shall he burne upon the Altar. And he that let goe the goat for the Scape-goat, shal wash his clothes, and bathe his flesh in water, and afterward come into the Campe. And the bullocke for the sinne offering, and the goat for the sin offering, whose blood was brought in, to make atonement in the holy place, shall one cary foorth without the Campe, and they shal burne in the fire their skinnes and their flesh, and their dounge. And he that burneth

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The yeerely
Feast of the
Expiations.

them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the Campe.

And this shall be a statute for ever unto you: that in the seventh moneth, on the tenth day of the moneth, ye shall afflict your soules, and doe no worke at all, whether it bee one of your owne countrey, or a stranger that sojourneth among you. For on that day shal the Priest make an atonement for you, to cleanse you, that yee may bee cleane from all your sinnes before the LORD. It shall be a Sabbath of rest unto you, and ye shall afflict your soules by a statute for ever. And the Priest whom he shall anoynt, and whom he shall consecrate to minister in the Priests office in his fathers stead, shall make the atonement, and shal put on the linnen clothes, even the holy garments. And he shall make an atonement for the holy Sanctuary, and hee shall make an atonement for the Tabernacle of the Congregation, and for the Altar: and he shall make an atonement for the Priests, and for all the people of the Congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sinnes once a yeere. And hee did as the LORD commanded Moses.

CHAPTER XVII

The blood of all
slaine beasts
must be offered
to the Lord at
the doore of
the Tabernacle.

AND the LORD spake unto Moses, saying, Speake unto Aaron and unto his sonnes, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying; What man soever there bee of the house of Israel, that killeth an ox, or lambe, or goat in the Campe, or that killeth it out of the Campe, and bringeth it not unto the doore of the Tabernacle of the Congregation, to offer an offering unto the LORD before the Tabernacle of the LORD, blood shall be imputed unto that man; he hath shed blood, and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the doore of the Tabernacle of the Congregation unto the Priest, and offer them for peace offerings unto the LORD. And the Priest shall sprinkle the blood upon the Altar of the LORD, at the doore of the Tabernacle of the Congregation, and burne the fat for a sweet savour unto the LORD. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring: This shall be a statute for ever unto them throughout their generations.

They must not
offer to devils.

And thou shalt say unto them, Whatsoever man there be of the
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house of Israel, or of the strangers which sojourne among you, that offreth a burnt offering or sacrifice, and bringeth it not unto the doore of the Tabernacle of the Congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

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And whatsoever man there be of the house of Israel, or of the strangers that sojourne among you, that eateth any maner of blood, I will even set my face against that soule that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the Altar, to make an atonement for your soules: for it is the blood, that maketh an atonement for the soule. Therefore I said unto the children of Israel, No soule of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourne among you, which hunteth and catcheth any beast or foule that may be eaten, he shall even powre out the blood thereof, and cover it with dust. For it is the life of all flesh, the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall not eat the blood of no maner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shalbe cut off. And every soule that eateth that which died of it selfe, or that which was torne with beasts, whether it bee one of your owne country, or a stranger, he shall both wash his clothes, and bathe himselfe in water, and be uncleane untill the Even: then shall he be cleane. But if he wash them not, nor bathe his flesh, then he shal beare his iniquity.

All eating
of blood is
forbidden,

and all that
dieth alone,
or is torne.

CHAPTER XVIII

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, I am the LORD your God. After the doings of the land of Egypt wherein ye dwelt, shal ye not doe: and after the doings of the land of Canaan whither I bring you, shall ye not doe: neither shall yee walke in their ordinances. Ye shall doe my iudgements, and keepe mine ordinances, to walke therein: I am the LORD your God. Yee shall therefore keepe my statutes, and my iudgements: which if a man doe, hee shall live in them: I am the LORD. None of you shall approche to any that is neere of kinne to him, to uncover their nakednesse: I am the LORD. The nakednesse of thy father, or the nakednesse of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakednesse. The nakednesse of thy fathers wife shalt thou not uncover: it is thy fathers nakednesse.

Unlawfull
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The nakednesse of thy sister, the daughter of thy father, or daughter of thy mother, whether shee be borne at home, or borne abroad, even their nakednesse thou shalt not uncover. The nakednesse of thy sonnes daughter, or of thy daughters daughter, even their nakednesse thou shalt not uncover: for theirs is thine owne nakednesse. The nakednesse of thy fathers wives daughter, begotten of thy father, (she is thy sister,) thou shalt not uncover her nakednesse. Thou shalt not uncover the nakednesse of thy fathers sister: she is thy fathers neere kinswoman. Thou shalt not uncover the nakednesse of thy mothers sister: for she is thy mothers neere kinswoman. Thou shalt not uncover the nakednesse of thy fathers brother, thou shalt not approche to his wife: shee is thine aunt. Thou shalt not uncover the nakednesse of thy daughter in law: shee is thy sonnes wife, thou shalt not uncover her nakednesse. Thou shalt not uncover the nakednesse of thy brothers wife: it is thy brothers nakednesse. Thou shalt not uncover the nakednesse of a woman and her daughter, neither shalt thou take her sonnes daughter, or her daughters daughter, to uncover her nakednesse: For they are her neere kinsewomen: it is wickednesse. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakednes besides the other, in her life time. Also thou shalt not approche unto a woman to uncover her nakednes, as long as shee is put apart for her uncleannesse. Moreover, thou shalt not lie carnally with thy neighbours wife, to defile thy selfe with her. And thou shalt not let any of thy seed passe through the fire to Molech, neither shalt thou prophane the Name of thy God: I am the LORD. Thou shalt not lie with mankinde, as with womankinde: it is abomination. Neither shalt thou lie with any beast, to defile thy selfe therewith: neither shall any woman stand before a beast to lie downe thereto: It is confusion. Defile not you your selves in any of these things: for in all these, the nations are defiled which I cast out before you. And the land is defiled: Therefore I doe visit the iniquitie thereof upon it, and the land it selfe vomiteth out her inhabitants. Ye shall therefore keepe my Statutes and my Iudgements, and shall not commit any of these abominations; neither any of your owne nation, nor any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled.) That the land spew not you out also, when ye defile it, as it spewed out the nations that were before you. For whosoever shall commit any of these abominations, even the soules that commit them, shall be cut off from among their people. Therefore shal ye keepe

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mine Ordinance, that ye commit not any one of these abominable customes, which were committed before you, and that ye defile not your selves therein : I am the LORD your God.

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CHAPTER XIX

AND the LORD spake unto Moses, saying, Speake unto all the Congregation of the children of Israel, and say unto them, Ye shall feare every man his mother, and his father, and keepe my Sabbaths : I am the LORD your God. A repetition of sundry Lawes.

Turne ye not unto idoles, nor make to your selves molten gods : I am the LORD your God.

And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it, at your owne will. It shall be eaten the same day ye offer it, and on the morrow : and if ought remaine untill the third day, it shalbe burnt in the fire. And if it be eaten at all on the third day, it is abominable ; it shall not be accepted. Therefore every one that eateth it, shal beare his iniquitie, because he hath prophaned the halowed thing of the LORD ; and that soule shalbe cut off from among his people.

And when ye reape the harvest of your land, thou shalt not wholly reape the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not gleane thy vineyard, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for the poore and stranger : I am the LORD your God.

Ye shall not steale, neither deale falsly, neither lie one to another. And ye shall not sweare by my Name falsly, neither shalt thou prophane the Name of thy God : I am the LORD.

Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired, shal not abide with thee all night, untill the morning.

Thou shalt not curse the deafe, nor put a stumbling blocke before the blind, but shalt feare thy God : I am the LORD.

Ye shall doe no unrighteousnes in iudgement ; thou shalt not respect the person of the poore, nor honour the person of the mightie : but in righteousnes shalt thou iudge thy neighbour.

Thou shalt not goe up and downe as a tale-bearer among thy people : neither shalt thou stand against the blood of thy neighbour : I am the LORD.

Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him.

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Thou shalt not avenge nor beare any grudge against the children of thy people, but thou shalt love thy neighbor as thy selfe : I am the LORD.

Yee shall keepe my Statutes : Thou shalt not let thy cattell gender with a diverse kinde : Thou shalt not sowe thy field with mingled seed : Neither shall a garment mingled of linnen and woollen come upon thee.

And whosoever lieth carnally with a woman that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedome given her, she shall be scourged : they shall not be put to death, because she was not free : and he shall bring his trespass offering unto the LORD, unto the doore of the Tabernacle of the Congregation, even a ramme for a trespass offering. And the Priest shall make an atonement for him with the ramme of the trespass offering before the LORD for his sinne which hee hath done : and the sinne which he hath done shall bee forgiven him.

And when yee shall come in to the land, and shall have planted all maner of trees for food, then ye shall count the fruit therof as uncircumcised : three yeeres shall it be as uncircumcised unto you : it shall not be eaten of. But in the fourth yeere all the fruit thereof shall be holy to praise the LORD withall. And in the fift yeere shall ye eate of the fruit thereof, that it may yeelede unto you the increase thereof : I am the LORD your God.

Ye shall not eate any thing with the blood, neither shall ye use inchantment, nor observe times. Ye shall not round the corners of your heads, neither shalt thou marre the corners of thy beard. Ye shall not make any cuttings in your flesh for the dead, nor print any markes upon you : I am the LORD.

Doe not prostitute thy daughter, to cause her to be a whore, lest the land fall to whoredome, and the land become full of wickednesse.

Ye shall keepe my Sabbaths, and reverence my Sanctuary : I am the LORD.

Regard not them that have familiar spirits, neither seeke after Wizards, to be defiled by them : I am the LORD your God.

Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God : I am the LORD.

And if a stranger sojourne with thee in your land, yee shall not vex him. But the stranger that dwelleth with you, shalbe as one borne amongst you, and thou shalt love him as thy selfe, for ye were strangers in the land of Egypt : I am the LORD your God.

Ye shall doe no unrighteousnes in iudgment, in meteyard, in weight, or in measure. Just ballances, iust weights, a iust Ephah,

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and a iust Hin shall ye have: I am the LORD your God, which brought you out of the land of Egypt. Therefore shall ye observe all my Statutes, and all my Iudgements, and doe them: I am the LORD.

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AND the LORD spake unto Moses, saying, Againe, thou shalt say to the children of Israel; Whosoever he be of the children of Israel, or of the strangers that soiourne in Israel, that giveth any of his seed unto Molech, he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people: because he hath given of his seed unto Molech, to defile my Sanctuary, and to prophane my holy Name. And if the people of the land doe any wayes hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not: then I will set my face against that man, and against his family, and will cut him off, and all that goe a whoring after him, to commit whoredome with Molech, from among their people.

Of him that giveth of his seed to Molech.

Of him that favoureth such an one.

And the soule that turneth after such as have familiar spirits, and after wizards, to goe a whoring after them, I will even set my face against that soule, and will cut him off from among his people.

Of going to Wizards.

Sanctifie your selves therefore, and bee yee holy: for I am the LORD your God. And ye shall keepe my Statutes, and do them: I am the LORD which sanctifie you.

Of sanctification.

For every one that curseth his father or his mother, shall be surely put to death: hee hath cursed his father or his mother; his blood shall be upon him.

Of him that curseth his parents.

And the man that committeth adulterie with another mans wife, even he that committeth adulterie with his neighbours wife, the adulterer, and the adulteresse shall surely be put to death. And the man that lieth with his fathers wife, hath uncovered his fathers nakednesse: both of them shall be put to death; their blood shall be upon them.

Of adulterie.

And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

Of Incest.

If a man also lie with mankind, as hee lyeth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

Of Sodomie.

And if a man take a wife, and her mother, it is wickednesse: They shall be burnt with fire, both he and they, that there be no wickednesse among you. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach

Of Incest.

Of Beastialitie.

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Of Incest.

Of uncleanness.

Of Incest.

Obedience is required with holinesse.

Wizards must be put to death.

unto any beast, and lie downe thereto, thou shalt kill the woman and the beast: they shall surely be put to death, their blood shalbe upon them. And if a man shall take his sister, his fathers daughter, or his mothers daughter, and see her nakednesse, and she see his nakednesse, it is a wicked thing, and they shall bee cut off in the sight of their people: he hath uncovered his sisters nakednesse, he shall beare his iniquitie. And if a man shall lie with a woman having her sicknesse, and shal uncover her nakednesse: he hath discovered her fountaine, and she hath uncovered the fountaine of her blood: and both of them shall bee cut off from among their people. And thou shalt not uncover the nakednesse of thy mothers sister, nor of thy fathers sister: for hee uncovereth his neere kinne: they shall beare their iniquitie. And if a man shall lie with his uncles wife, he hath uncovered his uncles nakednesse: they shall beare their sinne, they shall die childlesse. And if a man shall take his brothers wife, it is an uncleane thing: hee hath uncovered his brothers nakednesse, they shall be childlesse.

Ye shall therefore keepe all my Statutes, and all my Iudgements, and doe them: that the lande whither I bring you to dwell therein, spue you not out. And ye shall not walke in the maners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them. But I have said unto you, Yee shall inherit their land, and I will give it unto you, to possesse it, a land that floweth with milke and hony: I am the LORD your God, which have separated you from other people. Ye shall therefore put difference betweene cleane beasts, and uncleane, and betweene uncleane foules, and cleane: and ye shall not make your soules abominable by beast or by foule, or by any maner of living thing, that creepeth on the ground, which I have separated from you as uncleane. And ye shal be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

A man also or woman that hath a familiar spirit, or that is a wizzard, shall surely be put to death: they shall stone them with stones: their blood shalbe upon them.

CHAPTER XXI

Of the Priests mourning.

AND the LORD said unto Moses; Speake unto the Priests the sonnes of Aaron, and say unto them, There shall none be defiled for the dead among his people: but for his kinne, that is neere unto him, that is, for his mother, and for his father,

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and for his sonne, and for his daughter, and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled. But hee shall not defile himselfe being a chiefe man among his people, to prophane himselfe. They shall not make baldnesse upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh: they shalbe holy unto their God, and not profane the name of their God: for the offrings of the LORD made by fire, and the bread of their God they doe offer: therefore they shall be holy. They shall not take a wife that is a whore, or profane, neither shall they take a woman put away from her husband: for he is holy unto his God. Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shalbe holy unto thee: for I the LORD which sanctifie you, am holy.

Of their holinesse.

Of their Mariages.

Of their estimation.

And the daughter of any Priest, if she profane her selfe, by playing the whore, she profaneth her father: shee shall be burnt with fire. And he that is the high Priest among his brethren, upon whose head the anointing oyle was powred, and that is consecrated to put on the garments, shall not uncover his head, nor rent his clothes: neither shall he goe in to any dead body, nor defile himselfe for his father, or for his mother: neither shall hee goe out of the Sanctuary, nor prophane the Sanctuary of his God; for the crowne of the anointing oile of his God is upon him: I am the LORD. And he shall take a wife in her virginitie. A widow, or a divorced woman, or prophane, or an harlot, these shall he not take: but he shall take a virgine of his owne people to wife. Neither shal he prophane his seed among his people: for I the LORD doe sanctifie him.

Of their Mariages.

And the LORD spake unto Moses, saying, Speake unto Aaron, saying, Whosoever he be of thy seed in their generations, that hath any blemish, let him not approche to offer the bread of his God: for whatsoever man hee be that hath a blemish, he shall not approche: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken footed, or broken handed, or crooke-backt, or a dwarfe, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken: no man that hath a blemish, of the seed of Aaron the Priest, shall come nigh to offer the offrings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most Holy, and of the holy: onely he shall not goe in unto the Vaile, nor come nigh unto the Altar, because he hath a blemish, that he

The Priests that have blemishes must not minister in the Sanctuaric.

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prophane not my Sanctuaries : for I the LORD doe sanctifie them. And Moses told it unto Aaron, and to his sonnes, and unto all the children of Israel.

CHAPTER XXII

The Priests in their uncleanness must abstaine from the holy things.

AND the LORD spake unto Moses, saying, Speake unto Aaron, and to his sonnes, that they separate themselves from the holy things of the children of Israel, and that they prophane not my holy Name, in those things which they halow unto me : I am the LORD. Say unto them, Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soule shalbe cut off from my presence : I am the LORD. What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things, untill he be cleane. And who so toucheth any thing that is uncleane by the dead, or a man whose seed goeth from him : or whosoever toucheth any creeping thing, whereby he may be made uncleane, or a man of whom hee may take uncleanness, whatsoever uncleanness he hath : the soule which hath touched any such, shalbe uncleane untill Even, and shall not eate of the holy things, unlesse he wash his flesh with water. And when the Sunne is downe, he shall be cleane, and shall afterward eate of the holy things, because it is his food. That which dieth of it selfe, or is torne with beasts, hee shall not eate to defile himselfe therewith : I am the LORD. They shall therefore keepe mine Ordinance, lest they beare sinne for it, and die therefore, if they prophane it : I the LORD doe sanctifie them. There shall no stranger eat of the holy thing ; a sojourner of the Priests, or an hired servant shall not eate of the holy thing. But if the Priest buy any soule with his money, he shall eat of it, and he that is borne in his house : they shall eat of his meat. If the Priests daughter also be married unto a stranger, she may not eate of an offering of the holy things. But if the Priests daughter be a widow, or divorced, and have no childe, and is returned unto her fathers house, as in her youth, she shall eat of her fathers meat, but there shall no stranger eate thereof.

How they shall bee cleansed.

Who of the Priests house may eate of the holy things.

And if a man eate of the holy thing unwittingly, then he shall put the fift part thereof unto it, and shall give it unto the Priest, with the holy thing. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD : or suffer them to beare the iniquitie of trespasse, when they eate their holy things : for I the LORD do sanctifie them.

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And the LORD spake unto Moses, saying, Speake unto Aaron and to his sonnes, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vowes, and for all his free will offerings, which they will offer unto the LORD for a burnt offering: ye shall offer at your owne wil a male without blemish, of the beeves, of the sheepe, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD, to accomplish his vow, or a free will offering in beeves or sheepe, it shall be perfect, to be accepted: there shall be no blemish therein. Blind, or broken, or maimed, or having a wenne, or scurvie, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the Altar unto the LORD. Either a bullocke, or a lambe that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free will offering: but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut, neither shall you make any offering thereof in your land. Neither from a strangers hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

CHAPTER XXII

The sacrifices must be without blemish.

And the LORD spake unto Moses, saying, When a bullocke, or a sheepe, or a goat is brought forth, then it shall be seven dayes under the damme, and from the eight day and thenceforth, it shall be accepted for an offering made by fire unto the LORD. And whether it be cowe or ewe, ye shall not kill it, and her yong, both in one day. And when yee will offer a sacrifice of thanksgiving unto the LORD, offer it at your owne will. On the same day it shall be eaten up, ye shall leave none of it untill the morrow: I am the LORD. Therefore shall ye keepe my Commandements, and doe them: I am the LORD. Neither shall ye profane my holy Name, but I will be hallowed among the children of Israel: I am the LORD which hallow you, that brought you out of the land of Egypt, to be your God: I am the LORD.

The age of the sacrifice.

The law of eating the sacrifice of thanksgiving.

CHAPTER XXIII

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which yee shall proclaime to be holy convocations, even these are my feasts. Sixe dayes shall worke be

The feasts of the Lord.

The Sabbath.

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done, but the seventh day is the Sabbath of rest, an holy convocation; ye shall doe no worke therein: it is the Sabbath of the LORD in all your dwellings.

The Passeover.

These are the feastes of the LORD, even holy convocations, which ye shall proclaime in their seasons. In the fourteenth day of the first moneth at even, is the LORDS Passeover. And on the fifteenth day of the same moneth, is the feast of unleavened bread unto the LORD: seven dayes ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile worke therein. But ye shall offer an offering made by fire unto the LORD seven dayes: in the seventh day is an holy convocation, Ye shall doe no servile worke therein.

The Sheafe
of first fruits.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, When yee be come into the land which I give unto you, and shal reape the harvest thereof, then ye shall bring a sheafe of the first fruits of your harvest unto the Priest: and hee shall wave the sheafe before the LORD to be accepted for you: on the morrow after the Sabbath the Priest shall wave it. And ye shall offer that day, when ye wave the sheafe, an hee lambe without blemish of the first yeere, for a burnt offering unto the LORD. And the meat offering thereof shall be two tenth deales of fine flowre, mingled with oile, an offering made by fire unto the LORD, for a sweet savour: and the drinke offering thereof shalbe of wine, the fourth part of an Hin. And ye shall eat neither bread, nor parched corne, nor greene eares, untill the selfe same day that yee have brought an offering unto your God: It shalbe a statute for ever, throughout your generations, in all your dwellings.

The Feast
of Pentecost.

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheafe of the wave offering; seven Sabbaths shalbe complete. Even unto the morrow after the seventh Sabbath, shall ye number fifty dayes, and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave-loaves, of two tenth deales: they shalbe of fine flowre, they shall be baked with leaven, they are the first fruits unto the LORD. And ye shall offer with the bread seven lambes without blemish, of the first yeere, and one yong bullocke and two rammes: they shall be for a burnt offering unto the LORD, with their meat offering and their drinke offerings, even an offering made by fire of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goates, for a sinne offering, and two lambes of the first yeere, for a sacrifice of peace offerings.

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And the Priest shall wave them with the bread of the first fruits, for a wave-offring before the LORD, with the two lambs: they shalbe holy to the LORD for the Priests. And ye shal proclaime on the selfe same day, that it may be an holy convocation unto you: ye shall doe no servile worke therein: it shall be a statute for ever in all your dwellings throughout your generations.

And when ye reape the harvest of your land, thou shalt not make cleane riddance of the corners of the field, when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poore, and to the stranger: I am the LORD your God.

Gleanings to be left for the poore.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, In the seventh moneth, in the first day of the moneth shall yee have a Sabbath, a memoriall of blowing of trumpets, an holy convocation. Ye shall do no servile worke therein; but ye shall offer an offering made by fire unto the LORD.

The Feast of Trumpets.

And the LORD spake unto Moses, saying, Also on the tenth day of this seventh moneth, there shalbe a day of atonement, it shalbe an holy convocation unto you, and ye shall afflict your soules, and offer an offering made by fire unto the LORD. And ye shall doe no worke in that same day: for it is a day of atonement, to make an atonement for you, before the LORD your God. For whatsoever soule it bee that shall not bee afflicted in that same day, hee shall bee cut off from among his people. And whatsoever soule it bee that doeth any worke in that same day, the same soule will I destroy from among his people. Ye shall doe no maner of worke: it shall be a statute for ever throughout your generations, in all your dwellings. It shalbe unto you a Sabbath of rest, and yee shall afflict your soules in the ninth day of the moneth at Even, from Even unto Even shall ye celebrate your Sabbath.

The day of atonement.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, The fifteenth day of this seventh moneth, shall be the feast of Tabernacles for seven dayes unto the LORD. On the first day shalbe an holy convocation: ye shall doe no servile worke therein. Seven dayes ye shall offer an offering made by fire unto the LORD, on the eight day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: It is a solemne assembly, and ye shall doe no servile worke therein. These are the feasts of the LORD which ye shall proclaime to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drinke offerings, every

The Feast of Tabernacles.

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thing upon his day; beside the Sabbaths of the LORD, and beside your gifts, and beside all your vowes, and beside all your free will offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh moneth when yee have gathered in the fruit of the land, ye shall keepe a feast unto the LORD seven dayes. On the first day shall bee a Sabbath, and on the eight day shall bee a Sabbath. And ye shall take you on the first day the boughes of goodly trees, branches of Palme trees, and the boughes of thicke trees, and willowes of the brooke, and yee shall reioyce before the LORD your God seven dayes. And yee shall keepe it a feast unto the LORD seven dayes in the yeere: It shalbe a Statute for ever in your generations, ye shall celebrate it in the seventh moneth. Ye shall dwell in boothes seven dayes: all that are Israelites borne, shall dwell in boothes; that your generations may know that I made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the feastes of the LORD.

CHAPTER XXIII

The oyle for
the lampes.

AND the LORD spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oyle Olive, beaten, for the light, to cause the lampes to burne continually. Without the Vaile of the Testimonie, in the Tabernacle of the Congregation, shal Aaron order it from the evening unto the morning, before the LORD continually: It shall be a Statute for ever in your generations. He shall order the lampes upon the pure Candlesticke before the LORD continually.

The Shew-
bread.

And thou shalt take fine flowre, and bake twelve cakes thereof: two tenth deales shall be in one cake. And thou shalt set them in two rowes, sixe on a row upon the pure Table, before the LORD. And thou shalt put pure frankincense upon ech row, that it may bee on the bread for a memoriall, even an offering made by fire unto the LORD. Every Sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aarons and his sonnes, and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the LORD made by fire, by a perpetuall statute.

Shelomiths
sonne
blasphemeth.

And the sonne of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this sonne

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of the Israelitish woman, and a man of Israel strove together in the campe. And the Israelitish womans sonne blasphemed the name of the LORD, and cursed, and they brought him unto Moses : and his mothers name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in ward, that the minde of the LORD might bee shewed them.

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And the LORD spake unto Moses, saying, Bring forth him that hath cursed, without the Campe, and let all that heard him, lay their hands upon his head, and let all the Congregation stone him. And thou shalt speake unto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne. And hee that blasphemeth the Name of the LORD, he shall surely be put to death, and all the Congregation shall certainly stone him : Aswell the stranger, as he that is borne in the land, when he blasphemeth the Name of the LORD, shall be put to death.

The Law of
Blasphemie.

And he that killeth any man, shall surely be put to death. And he that killeth a beast, shall make it good ; beast for beast. And if a man cause a blemish in his neighbour ; as he hath done, so shal it be done to him : breach for breach, eye for eye, tooth for tooth : as he hath caused a blemish in a man, so shall it be done to him againe. And hee that killeth a beast, hee shall restore it : and hee that killeth a man, he shall be put to death. Ye shall have one maner of law, aswell for the stranger, as for one of your owne countrey : for I am the LORD your God.

Of Murther.
Of Damage.

And Moses spake to the children of Israel, that they should bring forth him that had cursed, out of the Campe, and stone him with stones : and the children of Israel did as the LORD commanded Moses.

The blasphemmer
is stoned.

CHAPTER XXV

AND the LORD spake unto Moses in Mount Sinai, saying, Speake unto the children of Israel, and say unto them : When yee come into the land which I give you, then shall the land keepe a Sabbath unto the LORD. Sixe yeeres thou shalt sow thy field, and sixe yeeres thou shalt prune thy Vineyard, and gather in the fruit thereof. But in the seventh yeere shalbe a Sabbath of rest unto the land, a Sabbath for the LORD : thou shalt neither sow thy field, nor prune thy Vineyard. That which groweth of its owne accord of thy harvest, thou shalt not reape, neither gather the grapes of thy Vine undressed : for it is a yeere of rest unto the land. And the Sabbath of the land shall be meat for you ; for thee, and for thy servant, and for thy mayd, and for thy hired servant, and for the stranger that sojourneth with thee, and for

The Sabbath
of the seventh
yeere.

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The Iubile in
the fiftieth
yeere.

thy cattel, and for the beast that are in thy land, shal all the encrease thereof be meat.

And thou shalt number seven Sabbaths of yeeres unto thee, seven times seven yeeres, and the space of the seven Sabbaths of yeeres, shall be unto thee fourtie and nine yeeres. Then shalt thou cause the trumpet of the Iubile to sound, on the tenth day of the seventh moneth; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth yeere, and proclaime libertie throughout all the land, unto al the inhabitants thereof: It shalbe a Iubile unto you, and ye shall returne every man unto his possession, and ye shall returne every man unto his family. A Iubile shall that fiftieth yeere be unto you: Ye shall not sow, neither reape that which groweth of it selfe in it, nor gather the grapes in it of thy Vine undressed. For it is the Iubile, it shall be holy unto you: ye shall eate the encrease thereof out of the field. In the yeere of this Iubile yee shall returne every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbours hand, ye shall not oppresse one another. According to the number of yeres after the Iubile, thou shalt buy of thy neighbour, and according unto the number of yeeres of the fruits, he shall sell unto thee. According to the multitude of yeeres, thou shalt encrease the price thereof, and according to the fewnesse of yeeres, thou shalt diminish the price of it: for according to the number of the yeeres of the fruites doeth hee sell unto thee. Yee shall not therefore oppresse one another; but thou shalt feare thy God: For I am the LORD your God.

Of oppression.

A blessing
of obedience.

Wherefore ye shall do my Statutes, and keepe my Iudgements, and doe them, and ye shall dwell in the land in safetie. And the land shall yeeld her fruit, and ye shal eat your fill, and dwell therin in safetie. And if ye shall say, What shall we eate the seventh yeere? Behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixt yeere, and it shall bring forth fruit for three yeeres. And ye shall sow the eight yeere, and eat yet of old fruit, untill the ninth yeere: untill her fruits come in, ye shall eate of the old store.

The redemption
of land,

The land shall not be sold for ever: for the land is mine, for ye were strangers and sojourners with me. And in all the land of your possession, ye shall grant a redemption for the land.

If thy brother be waxen poore, and hath sold away some of his possession, and if any of his kinne come to redeeme it, then shall hee redeeme that which his brother sold. And if the man have none to redeeme it, and himselfe bee able to redeeme it:

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then let him count the yeeres of the sale therof, and restore the overplus unto the man, to whom he sold it, that he may returne unto his possession. But if he be not able to restore it to him, then that which is sold, shall remaine in the hand of him that hath bought it, untill the yeere of Iubile: and in the Iubile it shall goe out, and he shall returne unto his possession. And if a man sell a dwelling house in a walled citie, then he may redeeme it within a whole yeere after it is solde: within a full yeere may he redeeme it. And if it be not redeemed within the space of a full yeere, then the house that is in the walled citie, shall be established for ever to him that bought it, throughout his generations: it shall not goe out in the Iubile. But the houses of the villages which have no walles round about them, shall bee counted as the fields of the countrey: they may bee redeemed, and they shall goe out in the Iubile. Notwithstanding, the cities of the Levites, and the houses of the cities of their possession, may the Levites redeeme at any time. And if a man purchase of the Levites, then the house that was sold, and the citie of his possession shall goe out in the yeere of Iubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold, for it is their perpetuall possession.

Of houses.

And if thy brother bee waxen poore, and fallen in decay with thee, then thou shalt relieve him, yea though he be a stranger, or a sojourner, that hee may live with thee. Take thou no usurie of him, or increase: but feare thy God, that thy brother may live with thee. Thou shalt not give him thy money upon usurie, nor lend him thy victuals for increase. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Compassion
of the poore.

And if thy brother that dwelleth by thee be waxen poore, and be sold unto thee, thou shalt not compell him to serve as a bond servant. But as an hired servant, and as a sojourner he shall be with thee, and shall serve thee unto the yere of Iubile. And then shall hee depart from thee, both he and his children with him, and shall returne unto his owne familie, and unto the possession of his fathers shall he returne. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond men. Thou shalt not rule over him with rigour, but shalt feare thy God. Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the Heathen, that are round about you: of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do

The usage
of bondmen.

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soiourne among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shalbe your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall bee your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

The redemption of servants.

And if a soiourner or stranger waxe rich by thee, and thy brother that dwelleth by him waxe poore, and sell himselfe unto the stranger or soiourner by thee, or to the stocke of the strangers family: after that he is sold, hee may be redeemed againe: one of his brethren may redeeme him. Either his uncle, or his uncles sonne may redeeme him, or any that is nigh of kinne unto him, of his family, may redeeme him: or if he be able, hee may redeeme himselfe. And he shall reckon with him that bought him, from the yeere that he was sold to him, unto the yeere of Iubile, and the price of his sale shalbe according unto the number of yeeres, according to the time of an hired servant shall it be with him. If there be yet many yeeres behinde, according unto them hee shall give againe the price of his redemption, out of the money that hee was bought for. And if there remaine but few yeeres unto the yeere of Iubile, then he shall count with him, and according unto his yeeres shall he give him againe the price of his redemption. And as a yeerely hired servant shall he be with him: and the other shall not rule with rigour over him in thy sight. And if hee be not redeemed in these yeeres, then he shall goe out in the yeere of Iubile, both he, and his children with him. For unto me the children of Israel are servants, they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

CHAPTER XXVI

Of Idolatry.

YEE shall make you no Idoles nor graven Image, neither reare you up a standing image, neither shall yee set up any Image of stone in your land, to bow downe unto it:

Religiousnes.

For I am the LORD your God. Ye shall keepe my Sabbaths, and reverence my Sanctuary: I am the LORD.

A blessing to them that keepe the Commandements.

If ye walke in my Statutes, and keepe my Commandements, and doe them; then I will give you raine in due season, and the land shall yeeld her increase, and the trees of the field shall yeeld their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and

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ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lye downe, and none shall make you afraid: and I will rid evill beasts out of the land, neither shall the sword goe through your land. And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitfull, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old, because of the new. And I will set my Tabernacle amongst you: and my soule shall not abhorre you. And I will walke among you, and will be your God, and ye shall be my people. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bandes of your yoke, and made you go upright.

But if ye will not hearken unto me, and will not doe all these Commandements: and if ye shall despise my Statutes, or if your soule abhorre my Iudgements, so that ye will not doe all my Commandements, but that ye breake my Covenant: I also will doe this unto you, I will even appoint over you terrour, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seede in vaine, for your enemies shall eat it. And I will set my face against you, and ye shall be slaine before your enemies: they that hate you shall reigne over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sinnes. And I will breake the pride of your power, and I will make your heaven as yron, and your earth as brasse: and your strength shall be spent in vaine: for your land shall not yeeld her increase, neither shall the trees of the land yeeld their fruits.

And if ye walke contrary unto me, and will not hearken unto mee, I will bring seven times moe plagues upon you, according to your sinnes. I will also send wilde beasts among you, which shall rob you of your children, and destroy your cattell, and make you few in number, and your high wayes shall be desolate. And if ye will not be reformed by these things, but will walke contrary unto me: then will I also walke contrary unto you, and will punish you yet seven times for your sinnes. And I will bring a sword upon you, that shall avenge the quarrell of my covenant:

A curse to
those that
breake them.

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and when yee are gathered together within your cities, I will send the pestilence among you, and ye shalbe delivered into the hand of the enimie. And when I have broken the staffe of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread againe by weight: and ye shall eate and not bee satisfied. And if ye wil not for all this hearken unto me, but walke contrary unto mee, then I wil walke contrary unto you also in fury, and I, even I will chastise you seven times for your sinnes. And ye shal eate the flesh of your sonnes, and the flesh of your daughters shall ye eate. And I will destroy your high places, and cut downe your images, and cast your carkeises upon the carkeises of your idoles, and my soule shall abhorre you. And I wil make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwel therein, shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the lande enjoy her Sabbaths, as long as it lieth desolate, and yee be in your enemies land, even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate, it shall rest: because it did not rest in your Sabbaths, when ye dwelt upon it. And upon them that are left alive of you, I will send a faintnesse into their hearts in the lands of their enemies, and the sound of a shaken leafe shall chase them, and they shall flee, as fleeing from a sword: and they shall fall, when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth: and yee shall have no power to stand before your enemies. And yee shall perish among the Heathen, and the land of your enemies shall eate you up. And they that are left of you shall pine away in their iniquitie in your enemies lands, and also in the iniquities of their fathers shall they pine away with them. If they shall confesse the iniquitie of their fathers, with their trespasse which they trespassed against me, and that also they have walked contrary unto me: and that I also have walked contrary unto them, and have brought them into the land of their enemies: if then their uncircumcised hearts bee humbled, and they then accept of the punishment of their iniquitie: then will I remember my covenant with Iacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land. The land also shalbe left of them, and shall enjoy her Sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquitie: because,

God promiseth
to remember
them that
repent.

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even because they despised my Iudgements, and because their soule abhorred my Statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhorre them, to destroy them utterly, and to breake my covenant with them: for I am the LORD their God. But I wil for their sakes remember the covenant of their Ancestours, whom I brought forth out of the land of Egypt, in the sight of the Heathen, that I might be their God: I am the LORD. These are the Statutes, and Iudgements, and Lawes which the LORD made betweene him and the children of Israel, in mount Sinai, by the hand of Moses.

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AND the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD, by thy estimation. And thy estimation shall be: Of the male from twentie yeeres old, even unto sixtie yeeres old: even thy estimation shall be fiftie shekels of silver, after the shekel of the Sanctuary. And if it be a female, then thy estimation shall be thirtie shekels. And if it be from five yeeres olde, even unto twentie yeeres old, then thy estimation shall be of the male twentie shekels, and for the female ten shekels. And if it be from a moneth old, even unto five yeeres old, then thy estimation shall be of the male, five shekels of silver, and for the female, thy estimation shall be three shekels of silver. And if it be from sixtie yeeres old, and above, if it be a male, then thy estimation shall be fiftene shekels, and for the female ten shekels. But if he bee poorer then thy estimation, then he shall present himselfe before the Priest, and the Priest shall value him: according to his abilitie that vowed, shall the Priest value him. And if it be a beast whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD, shall be holy. He shall not alter it, nor change it, a good for a bad, or a bad for a good: And if hee shall at all change beast for beast, then it, and the exchange thereof shall be holy. And if it be any uncleane beast, of which they doe not offer a sacrifice unto the LORD, then he shall present the beast before the Priest: and the Priest shall value it, whether it be good or bad: as thou valuest it who art the Priest: so shall it be. But if hee will at all redeeme it, then he shall adde a fift part thereof unto thy estimation.

He that maketh a singular vow must bee the Lords.
The estimation of the person.

Of a beast given by vow.

And when a man shall sanctifie his house to be holy unto the LORD, then the Priest shall estimate it, whether it be good or bad:

Of a house.

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Of a field and
the redemption
thereof.

as the Priest shall estimate it, so shall it stand. And if he that sanctified it, will redeeme his house, then he shall adde the fift part of the money of thy estimation unto it, and it shall be his. And if a man shall sanctifie unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: An Homer of barley seed shall be valued at fiftie shekels of silver. If hee sanctifie his field from the yeere of Iubile, according to thy estimation it shall stand. But if hee sanctifie his field after the Iubile, then the Priest shall reckon unto him the money, according to the yeeres that remaine, even unto the yeere of the Iubile, and it shall be abated from thy estimation. And if he that sanctified the field, will in any wise redeeme it, then he shal adde the fift part of the money of thy estimation unto it, and it shall be assured to him. And if hee will not redeeme the field, or if he have sold the field to another man, it shall not be redeemed any more. But the field, when it goeth out in the Iubile, shall be holy unto the LORD, as a field devoted: the possession thereof shalbe the Priests. And if a man sanctifie unto the LORD a field which he hath bought, which is not of the fieldes of his possession: then the Priest shall reckon unto him the worth of thy estimation, even unto the yeere of the Iubile, and hee shall give thine estimation in that day, as a holy thing unto the LORD. In the yeere of the Iubile, the field shall returne unto him of whom it was bought, even to him to whom the possession of the land did belong. And all thy estimations shall be according to the shekel of the Sanctuarie: twentie Gerahs shall bee the shekel.

Onely the firstling of the beasts which should be the LORDS firstling, no man shall sanctifie it, whether it bee oxe, or sheepe: It is the LORDS. And if it be of an uncleane beast, then hee shall redeeme it according to thine estimation, and shall adde a fifth part of it thereto: Or if it be not redeemed, then it shalbe sold according to thy estimation. Notwithstanding, no devoted thing that a man shall devote unto the LORD, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD. None devoted, which shalbe devoted of men, shall be redeemed: but shall surely be put to death. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORDS: it is holy unto the LORD. And if a man will at all redeeme ought of his tithes, he shall adde thereto the fifth part thereof. And concerning the tithe of the herde, or of the flocke, even of whatsoever passeth under the rod, the tenth shalbe holy

No devoted
thing may
be redeemed.

The tithe may
not be changed.

LEVITICUS

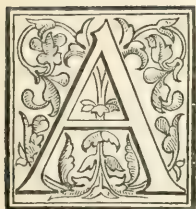
unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and the change thereof, shall be holy; it shall not be redeemed. These are the Commandements which the

LORD commanded Moses, for the children of Israel in mount Sinai.

CHAPTER
XXVII

The FOURTH BOOKE of MOSES, called NUMBERS

CHAPTER I



AND the LORD spake unto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, on the first day of the second moneth, in the second yeere, after they were come out of the land of Egypt, saying, Take yee the summe of all the Congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polle: from

God commaundeth
Moses to
number the
people.

twentie yeeres old and upward, all that are able to goe forth to warre in Israel: thou and Aaron shall number them by their armies. And with you there shalbe a man of every Tribe: every one head of the house of his fathers.

And these are the names of the men that shall stand with you: of the tribe of Reuben, Elizur the sonne of Shedeur. Of Simeon: Shelumiel the son of Zurishaddai. Of Iudah: Nahshon, the sonne of Amminadab. Of Issachar: Nethaneel, the sonne of Zuar. Of Zebulun: Eliab the sonne of Helon. Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamaliel the sonne of Pedahzur. Of Benjamin: Abidan, the sonne of Gideoni. Of Dan: Ahiezer, the sonne of Ammishaddai. Of Asher: Pagiel the sonne of Ocran. Of Gad: Eliasaph, the sonne of Deuel. Of Naphtali: Ahira the sonne of Enan. These were the renowned of the Congregation, Princes of the tribes of their fathers, heads of thousands in Israel.

The Princes
of the Tribes.

And Moses and Aaron tooke these men, which are expressed by

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CHAPTER I

The number
of every Tribe.

their names. And they assembled all the Congregation together on the first day of the second moneth, and they declared their pedegrees after their families, by the house of their fathers, according to the number of the names, from twenty yeres old and upward by their polle. As the LORD commaunded Moses, so he numbred them in the wilderness of Sinai. And the children of Reuben Israels eldest sonne, by their generations after their families, by the house of their fathers, according to the number of the names, by their polle, every male from twenty yeeres old and upward, all that were able to go forth to warre: those that were numbred of them, even of the tribe of Reuben, were forty and sixe thousand and five hundred.

Of the children of Simeon by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names, by their polles, every male from twenty yeeres old and upward, all that were able to goe foorth to warre: those that were numbred of them, even of the tribe of Simeon, were fiftie and nine thousand, and three hundred.

Of the children of Gad by their generations, after their families by the house of their fathers, according to the number of the names, from twenty yeeres old and upward, all that were able to goe foorth to warre: those that were numbred of them, even of the tribe of Gad, were forty and five thousand, sixe hundred and fiftie.

Of the children of Iudah by their generations, after their families by the house of their fathers, according to the number of the names, from twenty yeeres old and upward, all that were able to goe foorth to warre: those that were numbred of them, even of the tribe of Iudah, were threescore and fourteene thousand, and sixe hundred.

Of the children of Issachar, by their generations, after their families by the house of their fathers, according to the number of the names, from twenty yeres old and upward, all that were able to goe foorth to warre: those that were numbred of them, even of the tribe of Issachar, were fiftie and foure thousand, and foure hundred.

Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeres old and upward, all that were able to goe foorth to warre: those that were numbred of them, even of the tribe of Zebulun, were fiftie and seven thousand and foure hundred.

NUMBERS

CHAPTER I

Of the children of Ioseph ; namely of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty yeres old and upward, all that were able to goe forth to warre : those that were numbred of them, even of the tribe of Ephraim, were forty thousand and five hundred.

Of the children of Manasseh by their generations, after their families, by the house of their fathers according to the number of the names, from twenty yeeres old and upward, all that were able to go forth to warre : those that were numbred of them, even of the tribe of Manasseh, were thirty and two thousand, and two hundred.

Of the children of Beniamin, by their generations, after their families, by the house of their fathers, according to the number of the names from twenty yeeres old and upward, all that were able to goe forth to warre : those that were numbred of them, even of the tribe of Beniamin, were thirtie and five thousand, and foure hundred.

Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twentie yeeres old and upward, all that were able to goe forth to warre : those that were numbred of them, even of the tribe of Dan, were threescore and two thousand, and seven hundred.

Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twentie yeres old and upward, all that were able to goe forth to warre : those that were numbred of them, even of the tribe of Asher, were fourtie and one thousand, and five hundred.

Of the children of Naphtali, throughout their generations, after their families by the house of their fathers, according to the number of the names, from twentie yeeres olde and upward, all that were able to goe forth to warre : those that were numbred of them, even of the tribe of Naphtali, were fiftie and three thousand, and foure hundred. These are those that were numbred, which Moses and Aaron numbred, and the Princes of Israel, being twelve men : each one was for the house of his fathers. So were all those that were numbred of the children of Israel, by the house of their fathers, from twenty yeeres old and upward, all that were able to goe forth to warre in Israel : even all they, that were numbred, were six hundred thousand, and three thousand, and five hundred and fiftie.

NUMBERS

CHAPTER

I

The Levites are exempted for the Service of the Lord.

But the Levites after the tribe of their fathers, were not numbred among them. For the LORD had spoken unto Moses, saying, Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel. But thou shalt appoint the Levites over the Tabernacle of Testimonie, and over all the vessels thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encampe round about the Tabernacle. And when the Tabernacle setteth forward, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it up: and the stranger that commeth nigh, shall be put to death. And the children of Israel shall pitch their tents every man by his own campe, and every man by his own standerd, throughout their hostes. But the Levites shall pitch round about the Tabernacle of Testimonie, that there be no wrath upon the Congregation of the children of Israel: and the Levites shall keepe the charge of the Tabernacle of Testimonie. And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER II

The order of the Tribes in their tents.

AND the LORD spake unto Moses, and unto Aaron, saying, Every man of the children of Israel shall pitch by his owne standerd, with the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch. And on the East side toward the rising of the Sunne, shall they of the standerd of the campe of Iudah pitch, throughout their armies: and Nahshon the sonne of Amminadab, shall bee captaine of the children of Iudah. And his hoste, and those that were numbred of them, were threescore and fourteene thousand, and sixe hundred. And those that doe pitch next unto him, shall be the tribe of Issachar: and Nethaneel the sonne of Zuar, shall bee captaine of the children of Issachar. And his hoste, and those that were numbred thereof, were fiftie and foure thousand, and foure hundred. Then the tribe of Zebulun: and Eliab the sonne of Helon, shall be captaine of the children of Zebulun. And his hoste and those that were numbred thereof, were fiftie and seven thousand, and foure hundred. All that were numbred in the Campe of Iudah, were an hundred thousand, and fourescore thousand, and sixe thousand, and foure hundred, throughout their armies: these shall first set foorth.

On the Southside shall be the standerd of the Campe of

NUMBERS

CHAPTER II

Reuben, according to their armies: and the captaine of the children of Reuben shall be Elizur the sonne of Shedeur. And his hoste, and those that were numbred thereof, were fourtie and sixe thousand, and five hundred. And those which pitch by him, shall bee the tribe of Simeon, and the captaine of the children of Simeon shall be Shelumiel the sonne of Zurishaddai. And his hoste, and those that were numbred of them, were fiftie and nine thousand, and three hundred. Then the tribe of Gad: and the captaine of the sonnes of Gad shall be Eliasaph the sonne of Reuel. And his hoste, and those that were numbred of them, were fourtie and five thousand, and sixe hundred and fiftie. All that were numbred in the Campe of Reuben were an hundred thousand, and fiftie and one thousand, and foure hundred and fiftie throughout their armies: and they shall set forth in the second ranke.

Then the Tabernacle of the Congregation shall set forward with the Campe of the Levites, in the midst of the Campe: as they encampe, so shall they set forward, every man in his place by their standerds.

On the West side shall bee the standerd of the Campe of Ephraim, according to their armies: and the captaine of the sonnes of Ephraim, shall be Elishama the sonne of Ammihud. And his hoste, and those that were numbred of them, were fourtie thousand and five hundred. And by him shall be the tribe of Manasseh: and the captaine of the children of Manasseh, shall be Gamaliel the sonne of Pedahzur. And his hoste, and those that were numbred of them, were thirtie and two thousand, and two hundred. Then the tribe of Benjamin: and the captaine of the sonnes of Benjamin, shall bee Abidan the sonne of Gideoni. And his hoste, and those that were numbred of them, were thirtie and five thousand, and foure hundred. All that were numbred of the Campe of Ephraim, were an hundred thousand, and eight thousand, and an hundred, throughout their armies: and they shall goe forward in the third ranke.

The standerd of the Campe of Dan shall be on the Northside by their armies: and the captaine of the children of Dan shall be Ahiezer, the sonne of Ammishaddai. And his hoste, and those that were numbred of them, were threescore and two thousand, and seven hundred. And those that encampe by him, shall be the tribe of Asher: and the captaine of the children of Asher, shall be Pagiel the sonne of Ocran. And his hoste, and those that were numbred of them, were fourtie and one thousand, and five hundred.

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CHAPTER II

Then the tribe of Naphtali: and the captaine of the children of Naphtali, shall bee Ahira the sonne of Enan. And his hoste, and those that were numbred of them, were fiftie and three thousand, and foure hundred. All they that were numbred in the Campe of Dan, were an hundred thousand, and fifty and seven thousand and sixe hundred: they shall goe hindmost with their standerds.

These are those which were numbred of the children of Israel, by the house of their fathers; all those that were numbred of the Campes throughout their hostes, were sixe hundred thousand, and three thousand, and five hundred and fiftie. But the Levites were not numbred among the children of Israel, as the LORD commanded Moses. And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standerds, and so they set forward every one after their families, according to the house of their fathers.

CHAPTER III

The sonnes of Aaron.

THESE also are the generations of Aaron and Moses, in the day that the LORD spake with Moses in Mount Sinai.

And these are the names of the sonnes of Aaron: Nadab the first borne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron the Priests, which were anointed, whom he consecrated to minister in the Priests office. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministred in the Priests office in the sight of Aaron their father.

The Levites are given to the Priests for the service of the Tabernacle,

And the LORD spake unto Moses, saying, Bring the tribe of Levi neere, and present them before Aaron the Priest, that they may minister unto him. And they shall keepe his charge, and the charge of the whole Congregation before the Tabernacle of the Congregation, to doe the service of the Tabernacle. And they shall keepe all the instruments of the Tabernacle of the Congregation, and the charge of the children of Israel, to doe the service of the Tabernacle. And thou shalt give the Levites unto Aaron and to his sonnes: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sonnes, and they shall waite on their priests office: and the stranger that commeth nigh, shall bee put to death. And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel, in stead of all

in stead of the first borne.

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CHAPTER III

the first borne that openeth the matrice among the children of Israel: therefore the Levites shall be mine, because all the first borne are mine: for on the day that I smote all the first borne in the land of Egypt, I halowed unto mee all the first borne in Israel, both man, and beast, mine they shall be: I am the LORD.

And the LORD spake unto Moses, in the wilderness of Sinai, saying, Number the children of Levi, after the house of their fathers, by their families: every male from a moneth old and upward shalt thou number them. And Moses numbered them according to the word of the LORD, as he was commanded. And these were the sonnes of Levi, by their names: Gershon, and Kohath, and Merari. And these are the names of the sonnes of Gershon, by their families: Libni, and Shimei. And the sonnes of Kohath by their families: Amram, and Izehar, Hebron and Uzziel. And the sonnes of Merari by their families: Mahli, and Mushi: these are the families of the Levites, according to the house of their fathers. Of Gershon was the familie of the Libnites, and the familie of the Shimites: these are the families of the Gershonites. Those that were numbered of them, according to the number of all the males, from a moneth old and upward, even those that were numbered of them, were seven thousand and five hundred. The families of the Gershonites shal pitch behind the Tabernacle Westward. And the chiefe of the house of the father of the Gershonites, shall be Eliasaph the sonne of Lael. And the charge of the sonnes of Gershon, in the Tabernacle of the Congregation, shall be the Tabernacle, and the tent, the covering thereof, and the hanging for the doore of the Tabernacle of the Congregation: and the hangings of the Court, and the curtaine for the doore of the court, which is by the Tabernacle, and by the Altar round about, and the cords of it, for all the service therof.

The Levites are numbered by their families.

The families, number and charge of the Gershonites,

And of Kohath was the familie of the Amramites, and the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Uzzielites: these are the families of the Kohathites. In the number of all the males, from a moneth olde and upward, were eight thousand, and sixe hundred, keeping the charge of the Sanctuary. The families of the sonnes of Kohath, shall pitch on the side of the Tabernacle Southward. And the chiefe of the house of the father of the families of the Kohathites shalbe Elizaphan the sonne of Uzziel. And their charge shall be the Arke, and the Table, and the Candlesticke, and the altars, and the vessels of the Sanctuarie, wherewith they minister, and the hanging, and all the service thereof. And Eleazar the sonne

Of the Kohathites,

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CHAPTER III of Aaron the Priest, shall be chiefe over the chiefe of the Levites, and have the oversight of them that keepe the charge of the Sanctuary.

Of the Merarites. Of Merari was the family of the Mahlites, and the family of the Mushites : these are the families of Merari. And those that were numbred of them, according to the number of all the males from a moneth old and upward, were sixe thousand and two hundred. And the chiefe of the house of the father of the families of Merari, was Zuriel the sonne of Abihail : these shall pitch on the side of the Tabernacle Northwards. And under the custody and charge of the sonnes of Merari, shall bee the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto : and the pillars of the Court round about, and their sockets, and their pinnes, and their cords.

The place and charge of Moses and Aaron. But those that encampe before the Tabernacle toward the East, even before the Tabernacle of the Congregation Eastward, shall be Moses and Aaron, and his sonnes, keeping the charge of the Sanctuary, for the charge of the children of Israel : and the stranger that commeth nigh, shall be put to death. All that were numbred of the Levites, which Moses and Aaron numbred at the commaundement of the LORD, throughout their families, all the males from a moneth old and upward, were twenty and two thousand.

The first borne are freed by the Levites. And the LORD said unto Moses, Number all the first borne of the males of the children of Israel, from a moneth old and upward, and take the number of their names. And thou shalt take the Levites for me, (I am the LORD) in stead of all the first borne among the children of Israel, and the cattell of the Levites, in stead of all the firstlings among the cattell of the children of Israel. And Moses numbred as the LORD commanded him, all the first borne among the children of Israel. And all the first borne males, by the number of names, from a moneth old and upward, of those that were numbred of them, were twenty and two thousand, two hundred, and threescore and thirteene.

The overplus are redeemed. And the LORD spake unto Moses, saying, Take the Levites in stead of all the first borne among the children of Israel, and the cattell of the Levites in stead of their cattell, and the Levites shalbe mine : I am the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteene, of the first borne of the children of Israel, which are more then the Levites ; thou shalt even take five shekels a piece, by the polle, after the shekel of the Sanctuary shalt thou take them ; the

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shekel is twenty gerahs. And thou shalt give the money, where-with the odde number of them is to be redeemed, unto Aaron and to his sonnes. And Moses tooke the redemption money, of them that were over and above them that were redeemed by the Levites. Of the first borne of the children of Israel tooke he the money; a thousand, three hundred, and threescore and five shekels, after the shekel of the Sanctuary. And Moses gave the money of them that were redeemed, unto Aaron and to his sonnes, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER III

CHAPTER III

AND the LORD spake unto Moses, and unto Aaron, saying, Take the summe of the sonnes of Kohath, from among the sonnes of Levi, after their families, by the house of their fathers. From thirty yeeres old and upward, even until fifty yeeres old, all that enter into the hoste, to doe the worke in the Tabernacle of the Congregation. This shall bee the service of the sonnes of Kohath, in the Tabernacle of the Congregation, about the most Holy things.

The age and
time of the
Levites service.

And when the Campe setteth forward, Aaron shall come, and his sonnes, and they shall take downe the covering Vaile, and cover the Arke of Testimony with it: and shall put thereon the covering of badgers skines, and shall spread over it a cloth wholly of blew, and shall put in the staves thereof. And upon the table of Shewbread they shall spread a cloth of blew, and put thereon the dishes, and the spoones, and the bowles, and covers to cover withall: and the continuall bread shalbe thereon. And they shall spread upon them a clothe of scarlet, and cover the same with a covering of badgers skines, and shall put in the staves thereof. And they shall take a cloth of blew, and cover the candlesticke of the light, and his lampes, and his tongs, and his snuffe dishes, and all the oyle vessels thereof, wherewith they minister unto it. And they shall put it, and all the vessels thereof, within a covering of badgers skines, and shall put it upon a barre. And upon the golden Altar they shall spread a cloth of blew, and cover it with a covering of badgers skines, and shall put to the staves thereof. And they shall take all the instruments of ministry, wherewith they minister in the Sanctuary, and put them in a cloth of blew, and cover them with a covering of badgers skines, and shall put them on a barre. And they shall take away the ashes from the Altar, and spread a purple cloth thereon: and they shall put upon it all the vessels thereof,

The carriage of
the Kohathites
when the
Priests have
taken downe
the Tabernacle.

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wherewith they minister about it, even the censers, the flesh-hookes, and the shovels, and the basons, all the vessels of the Altar: and they shall spread upon it a covering of badgers skinnes, and put to the staves of it. And when Aaron and his sonnes have made an end of covering the Sanctuary, and all the vessels of the Sanctuary, as the campe is to set forward; after that, the sonnes of Kohath shall come to beare it: but they shal not touch any holy thing, lest they die. These things are the burden of the sonnes of Kohath in the Tabernacle of the Congregation.

The charge
of Eleazar.

And to the office of Eleazar the sonne of Aaron the Priest, pertaineth the oile for the light, and the sweet incense, and the dayly meat offering, and the anoynting oyle, and the oversight of all the Tabernacle, and of all that therein is, in the Sanctuary, and in the vessels thereof.

The office of
the Priests.

And the LORD spake unto Moses, and unto Aaron, saying, Cut ye not off the tribe of the families of the Kohathites, from among the Levites. But thus doe unto them, that they may live, and not die: when they approche unto the most Holy things, Aaron and his sonnes shall goe in, and appoint them every one to his service, and to his burden. But they shall not goe in to see when the holy things are covered, lest they die.

The carriage
of the
Gershonites.

And the LORD spake unto Moses, saying, Take also the summe of the sonnes of Gershon, throughout the houses of their fathers, by their families: from thirtie yeeres old and upward, untill fiftie yeeres old shalt thou number them: all that enter in to performe the service, to doe the worke in the Tabernacle of the Congregation. This is the service of the families of the Gershonites, to serve, and for burdens. And they shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation; his covering, and the covering of the badgers skinnes that is above upon it, and the hanging for the doore of the Tabernacle of the Congregation: and the hangings of the Court, and the hanging for the doore of the gate of the Court which is by the Tabernacle, and by the Altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve. At the appointment of Aaron and his sonnes, shall be all the service of the sonnes of the Gershonites, in all their burdens, and in all their service: and yee shall appoint unto them in charge all their burdens. This is the service of the families of the sonnes of Gershon, in the Tabernacle of the Congregation: and their charge shalbe under the hande of Ithamar the sonne of Aaron the Priest.

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As for the sonnes of Merari, thou shalt number them after their families, by the house of their fathers: from thirty yeeres old and upward, even unto fiftie yeeres old shalt thou number them, every one that entreth in to the service, to doe the worke of the Tabernacle of the Congregation. And this is the charge of their burden, according to all their service, in the Tabernacle of the Congregation, the boards of the Tabernacle, and the barres thereof, and the pillars thereof, and sockets thereof: and the pillars of the Court round about, and their sockets, and their pinnes, and their coards, with all their instruments, and with all their service: and by name yee shall reckon the instruments of the charge of their burden. This is the service of the families of the sonnes of Merari, according to all their service in the Tabernacle of the Congregation, under the hand of Ithamar the sonne of Aaron the Priest.

The carriage of
the Merarites.

And Moses and Aaron, and the chiefe of the Congregation, numbered the sonnes of the Kohathites, after their families, and after the house of their fathers; from thirtie yeeres old and upward, even unto fiftie yeeres old, every one that entreth in to the service, for the worke in the Tabernacle of the Congregation. And those that were numbered of them by their families, were two thousand, seven hundred and fiftie. These were they that were numbered of the families of the Kohathites; all that might doe service in the Tabernacle of the Congregation, which Moses and Aaron did number, according to the commandement of the LORD, by the hand of Moses. And those that were numbered of the sonnes of Gershon, throughout their families, and by the house of their fathers; from thirtie yeeres old and upward, even unto fiftie yeeres old, every one that entreth in to the service, for the worke in the Tabernacle of the Congregation: even those that were numbered of them, throughout their families, by the houses of their fathers, were two thousand, and sixe hundred and thirtie. These are they that were numbered of the families of the sonnes of Gershon, of all that might doe service in the Tabernacle of the Congregation, whom Moses and Aaron did number, according to the commandement of the LORD.

The number of
the Kohathites,

of the
Gershonites,

And those that were numbered of the families of the sonnes of Merari, throughout their families, by the house of their fathers: from thirtie yeeres old and upward, even unto fiftie yeeres old, every one that entreth in to the service, for the worke in the Tabernacle of the Congregation: even those that were numbered of them after their families, were three thousand and two hundred. These be those that were numbered of the families of the sonnes

and of the
Merarites.

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of Merari, whom Moses and Aaron numbred according to the word of the LORD by the hand of Moses. All those that were numbred of the Levites, whom Moses and Aaron, and the chiefe of Israel numbred, after their families, and after the house of their fathers: from thirty yeeres old and upward, even unto fifty yeeres old, every one that came to doe the service of the ministry, and the service of the burden in the Tabernacle of the Congregation: even those that were numbred of them, were eight thousand, and five hundred, and fourescore. According to the commandement of the LORD, they were numbred by the hand of Moses, every one according to his service, and according to his burden: Thus were they numbred of him, as the LORD commanded Moses.

CHAPTER V

The uncleane
are removed out
of the campe.

AND the LORD spake unto Moses, saying, Commaund the children of Israel, that they put out of the campe every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shal ye put out, without the campe shall yee put them, that they defile not their campes in the middest whereof I dwell. And the children of Israel did so, and put them out, without the campe: as the LORD spake unto Moses, so did the children of Israel.

Restitution
is to be made
in trespasses.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, When a man or woman shall commit any sinne that men commit, to doe a trespasse against the LORD, and that person be guiltie; then they shall confesse their sinne, which they have done: and hee shall recompense his trespasse, with the principall thereof, and adde unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespasse unto, let the trespasse be recompensed unto the LORD, even to the Priest: beside the ramme of the atonement, whereby an atonement shall be made for him. And every offering of all the holy things of the children of Israel, which they bring unto the Priest, shall be his. And every mans halowed things shall be his: whatsoever any man giveth the Priest, it shall be his.

The triall
of Iealousie.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, If any mans wife goe aside, and commit a trespasse against him; and a man lye with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witnesse against her, neither she be taken with the maner; and the spirit of ielousie

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CHAPTER V

come upon him, and he be ielous of his wife, and shee be defiled: or if the spirit of ielousie come upon him, and hee be ielous of his wife, and she be not defiled: then shall the man bring his wife unto the Priest, and he shall bring her offering for her, the tenth part of an Ephah of barley meale: hee shall powre no oyle upon it, nor put frankincense thereon; for it is an offering of ielousie, an offering of memoriall, bringing iniquitie to remembrance: and the Priest shall bring her neere, and set her before the LORD. And the Priest shall take holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle the Priest shall take, and put it into the water: and the Priest shall set the woman before the LORD, and uncover the womans head, and put the offering of memoriall in her hands, which is the Ielousie offering: and the Priest shall have in his hand the bitter water that causeth the curse. And the Priest shall charge her by an othe, and say unto the woman, If no man have lyen with thee, and if thou hast not gone aside to uncleannesse with another in stead of thy husband, be thou free from this bitter water that causeth the curse. But if thou hast gone aside to another in stead of thy husband, and if thou be defiled, and some man hath lien with thee beside thine husband: then the Priest shall charge the woman with an othe of cursing, and the Priest shall say unto the woman, The LORD make thee a curse, and an othe among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell. And this water that causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman shall say, Amen, Amen. And the Priest shall write these curses in a booke, and hee shall blot them out with the bitter water: and he shall cause the woman to drinke the bitter water, that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. Then the Priest shall take the iealousie offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the Altar. And the Priest shall take an handfull of the offering, even the memoriall thereof, and burne it upon the Altar, and afterward shall cause the woman to drinke the water. And when he hath made her to drinke the water, then it shall come to passe, that if shee be defiled, and have done trespasse against her husband, that the water that causeth the curse, shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be cleane, then she shall be free, and shall conceive seed. This is the law of ielousies, when a wife

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CHAPTER V

goeth aside to another in stead of her husband, and is defiled: or when the spirit of ielousie commeth upon him, and hee be ielous over his wife, and shall set the woman before the LORD, and the Priest shal execute upon her all this law. Then shall the man bee guiltlesse from iniquitie, and this woman shall beare her iniquitie.

CHAPTER VI

The Law of
the Nazarites.

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: hee shall separate himselfe from wine, and strong drinke, and shal drinke no vineger of wine, or vineger of strong drinke, neither shal he drinke any liquor of grapes, nor eate moist grapes, or dried. All the dayes of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the huske. All the dayes of the vow of his separation, there shall no rasour come upon his head: untill the dayes bee fulfilled in the which hee separateth himselfe unto the LORD, he shall be holy, and shall let the lockes of the haire of his head grow. All the dayes that he separateth himselfe unto the LORD, hee shall come at no dead body. Hee shall not make himselfe uncleane for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. All the dayes of his separation he is holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his consecration, then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eight day he shal bring two turtles or two yong pigeons to the Priest, to the doore of the Tabernacle of the Congregation. And the Priest shall offer the one for a sinne offering, and the other for a burnt offering, and make an atonement for him, for that hee sinned by the dead, and shall hallow his head that same day. And hee shall consecrate unto the LORD the dayes of his separation, and shall bring a lambe of the first yeere for a trespass offering: but the dayes that were before shall be lost, because his separation was defiled.

And this is the Lawe of the Nazarite: when the dayes of his separation are fulfilled, he shall be brought unto the doore of the Tabernacle of the Congregation. And he shall offer his offering unto the LORD, one hee lambe of the first yeere without blemish, for a burnt offering, and one ewe lambe of the first yeere without blemish, for a sinne offering, and one lambe without blemish for

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CHAPTER VI

peace offerings, and a basket of unleavened bread, cakes of fine flowre mingled with oyle, and wafers of unleavened bread anointed with oyle, and their meate offering, and their drinke offerings. And the Priest shall bring them before the LORD, and shall offer his sinne offering, and his burnt offering. And he shall offer the ramme for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the Priest shall offer also his meate offering, and his drinke offering. And the Nazarite shall shave the head of his separation, at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the Priest shall take the sodden shoulder of the ramme, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the haire of his separation is shaven. And the Priest shall wave them for a wave offering before the LORD: this is holy for the Priest, with the wave breast, and heave shoulder: and after that, the Nazarite may drinke wine. This is the Law of the Nazarite, who hath vowed, and of his offering unto the LORD for his separation, besides that, that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

And the LORD spake unto Moses, saying, Speake unto Aaron, and unto his sonnes, saying, On this wise ye shall blesse the children of Israel, saying unto them: The LORD blesse thee, and keepe thee the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace. And they shall put my Name upon the children of Israel, and I will blesse them.

The forme
of blessing
the people.

CHAPTER VII

AND it came to passe on the day that Moses had fully set up the Tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the Altar, and all the vessels thereof, and had anointed them, and sanctified them: that the Princes of Israel, heads of the house of their fathers, (who were the Princes of the tribes, and were over them that were numbred) offered: and they brought their offering before the LORD, six covered wagons, and twelve oxen: a wagon for two of the Princes, and for each one an ox, and they brought them before the Tabernacle. And the LORD spake unto Moses, saying, Take it of them, that they may be to doe the service of the Tabernacle of the

The offering
of the Princes
at the dedica-
tion of the
Tabernacle.

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CHAPTER VII

Congregation, and thou shalt give them unto the Levites, to every man according to his service. And Moses tooke the wagons, and the oxen, and gave them unto the Levites. Two wagons and foure oxen he gave unto the sonnes of Gershon, according to their service. And foure wagons and eight oxen he gave unto the sonnes of Merari, according unto their service, under the hand of Ithamar the sonne of Aaron the Priest. But unto the sonnes of Kohath he gave none: because the service of the Sanctuary belonging unto them, was that they should beare upon their shoulders.

Their severall
offerings at the
dedication
of the Altar.

And the Princes offered for dedicating of the Altar, in the day that it was anointed, even the Princes offered their offering before the Altar. And the LORD said unto Moses, They shall offer their offering eche Prince on his day, for the dedicating of the Altar.

And he that offered his offering the first day, was Nahshon the sonne of Amminadab, of the tribe of Iudah. And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuary; both of them were full of fine flowre mingled with oile for a meat offering: one spoone of ten shekels of gold, full of incense: one yong bullocke, one ramme, one lambe of the first yeere, for a burnt offering, one kid of the goats for a sinne offering: and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambes of the first yeere: this was the offering of Nahshon the sonne of Amminadab.

On the second day Nethaneel the sonne of Zuar, Prince of Issachar did offer. He offered for his offering one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventy shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oile, for a meat offering: one spoone of gold of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere for a burnt offering: one kid of the goats for a sinne offering: and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambes of the first yeere: this was the offering of Nethaneel the sonne of Zuar.

On the third day Eliab the sonne of Helon, Prince of the children of Zebulun did offer. His offering was one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oile, for a meat offering: one golden spoone of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere for

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a burnt offering : one kid of the goats for a sinne offering : and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambes of the first yeere : This was the offring of Eliab the sonne of Helon.

On the fourth day Elizur the sonne of Shedeur, Prince of the children of Reuben did offer. His offering was one silver charger of an hundred and thirty shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meat offering : one golden spoone of tenne shekels, full of incense : one yong bullocke, one ramme, one lambe of the first yeere for a burnt offering : one kid of the goats for a sinne offering : and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambs of the first yere : This was the offering of Elizur the sonne of Shedeur.

On the fifth day Shelumiel the sonne of Zurishaddai Prince of the children of Simeon, did offer. His offring was one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuary, both of them full of fine flowre, mingled with oyle, for a meate offering : one golden spoone of ten shekels, full of incense : one yong bullocke, one ramme, one lambe of the first yeere for a burnt offering : one kidde of the goates for a sinne offering : and for a sacrifice of peace offerings, two oxen, five rammes, five hee goates, five lambes of the first yeere : This was the offering of Shelumiel the sonne of Zurishaddai.

On the sixth day, Eliasaph the sonne of Deuel, Prince of the children of Gad, offered : his offering was one silver charger of the weight of an hundred and thirtie shekels, a silver bowle of seventie shekels, after the shekel of the Sanctuarie, both of them ful of fine flowre mingled with oyle, for a meate offering : one golden spoone of ten shekels, full of incense : one yong bullocke, one ramme, one lambe of the first yeere, for a burnt offering : one kid of the goates for a sinne offering : and for a sacrifice of peace offerings, two oxen, five rammes, five hee goates, five lambes of the first yeere. This was the offering of Eliasaph the sonne of Deuel.

On the seventh day, Elishama the sonne of Ammiud, Prince of the children of Ephraim offered. His offering was one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oile for a meat offering : one golden spoone of ten shekels, full of incense : one yong bullocke, one ramme, one lambe of the first yeere, for a

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burnt offering: one kid of the goates for a sinne offering: and for a sacrifice of peace offrings, two oxen, five rammes, five hee goats, five lambes of the first yeere. This was the offering of Elishama the sonne of Ammiud.

On the eight day offered Gamaliel the sonne of Pedazur, Prince of the children of Manasseh. His offering was one silver charger of an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oile, for a meate offering: one golden spoone of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere, for a burnt offering: one kid of the goates for a sinne offering: and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambes of the first yeere. This was the offering of Gamaliel the sonne of Pedazur.

On the ninth day, Abidan the sonne of Gideoni, prince of the children of Benjamin offered. His offering was one silver charger, the weight whereof was an hundred and thirtie shekels, a silver bowle of seventie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meate offering: one golden spoone of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere for a burnt offering: one kid of the goats for a sinne offering: and for a sacrifice of peace offerings, two oxen, five rammes, five hee goates, five lambes of the first yeere. This was the offering of Abidan, the sonne of Gideoni.

On the tenth day Abiezer the sonne of Ammishaddai, Prince of the children of Dan offered. His offering was one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle, for a meate offering: one golden spoone of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere, for a burnt offering: one kid of the goats for a sinne offering: and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambes of the first yeere. This was the offering of Abiezer the sonne of Ammishaddai.

On the eleventh day, Pagiel the sonne of Ocran, Prince of the children of Asher offered. His offering was one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuarie, both of them full of fine flowre mingled with oyle, for a meat offering: one golden spoone of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere for a burnt

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offering: one kid of the goates for a sinne offering: and for a sacrifice of peace offerings, two oxen, five rammes, five hee goats, five lambes of the first yeere. This was the offering of Pagiel the sonne of Ocran.

On the twelfth day, Ahira the sonne of Enan, Prince of the children of Naphtali, offered. His offering was one silver charger, the weight whereof was an hundred and thirtie shekels, one silver bowle of seventie shekels, after the shekel of the Sanctuary, both of them full of fine flowre mingled with oyle, for a meate offering: one golden spoone of ten shekels, full of incense: one yong bullocke, one ramme, one lambe of the first yeere for a burnt offering: one kidde of the goats for a sinne offering: and for a sacrifice of peace offrings, two oxen, five rammes, five hee goats, five lambs of the first yeere. This was the offering of Ahira the sonne of Enan. This was the dedication of the Altar (in the day when it was anointed) by the Princes of Israel: twelve chargers of silver, twelve silver bowles, twelve spoones of gold: each charger of silver weighing an hundred and thirtie shekels, each bowle seventie: all the silver vessels weighed two thousand and foure hundred shekels, after the shekel of the Sanctuary. The golden spoones were twelve, full of incense, weighing ten shekels apiece, after the shekel of the Sanctuary: all the gold of the spoones, was an hundred and twentie shekels. All the oxen for the burnt offering, were twelve bullocks, the rams twelve, the lambes of the first yeere twelve, with their meat offering: and the kids of the goats for sinne offering, twelve. And all the oxen for the sacrifice of the peace offerings, were twenty and foure bullocks, the rammes sixtie, the hee goates sixtie, the lambes of the first yeere sixtie. This was the dedication of the Altar, after that it was anoynted. And when Moses was gone into the Tabernacle of the Congregation, to speake with him, then he heard the voyce of one speaking unto him, from off the Mercie seat, that was upon the Arke of Testimony from betweene the two Cherubims: and he spake unto him.

God speaketh
to Moses from
the Mercie seat.

CHAPTER VIII

AND the LORD spake unto Moses, saying, Speake unto Aaron, and say unto him, When thou lightest the lampes, the seven lampes shall give light, over against the candlestick. And Aaron did so; he lighted the lampes therof, over against the candlestick, as the LORD commanded Moses. And this worke of the candlestick was of beaten gold, unto the shaft thereof, unto

How the
lampes are
to be lighted.

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CHAPTER VIII

The consecra-
tion of the
Levites.

the flowres thereof was beaten worke: according unto the paterne which the LORD had shewed Moses, so he made the candlestick.

And the LORD spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou doe unto them, to cleanse them: sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves cleane. Then let them take a yong bullocke with his meat offering, even fine flowre mingled with oyle, and an other yong bullock shalt thou take for a sinne offering. And thou shalt bring the Levites before the Tabernacle of the Congregation; and thou shalt gather the whole assembly of the children of Israel together. And thou shalt bring the Levites before the LORD, and the children of Israel shall put their hands upon the Levites. And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sinne offering, and the other for a burnt offering unto the LORD, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sonnes, and offer them for an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shalbe mine. And after that, shall the Levites goe in, to doe the service of the Tabernacle of the Congregation: and thou shalt clense them, and offer them for an offering. For they are wholly given unto me, from among the children of Israel: in stead of such as open every wombe, even in stead of the first borne of all the children of Israel, have I taken them unto me. For all the first borne of the children of Israel, are mine, both man and beast: on the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe. And I have taken the Levites for all the first borne of the children of Israel. And I have given the Levites as a gift to Aaron, and to his sonnes, from among the children of Israel, to do the service of the children of Israel, in the Tabernacle of the Congregation, and to make an atonement for the children of Israel: that there bee no plague among the children of Israel, when the children of Israel come nigh unto the Sanctuarie. And Moses and Aaron, and all the Congregation of the children of Israel did to the Levites according unto all that the LORD commanded Moses, concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes: and Aaron offered them as an offering

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before the LORD, and Aaron made an atonement for them to cleanse them. And after that, went the Levites in, to do their service in the Tabernacle of the Congregation before Aaron and before his sonnes: as the LORD had commanded Moses concerning the Levites, so did they unto them.

CHAPTER VIII

And the LORD spake unto Moses, saying, This is it that belongeth unto the Levites: from twentie and five yeeres old, and upward, they shall goe in to waite upon the service of the Tabernacle of the Congregation. And from the age of fiftie yeeres they shall cease waiting upon the service thereof, and shall serve no more: but shall minister with their brethren in the Tabernacle of the Congregation, to keepe the charge, and shall doe no service: thus shalt thou doe unto the Levites, touching their charge.

The age and time of their service.

CHAPTER IX

AND the LORD spake unto Moses in the wilderness of Sinai, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying, Let the children of Israel also keepe the Passeover, at his appointed season. In the fourteenth day of this moneth at even, ye shall keepe it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keepe it. And Moses spake unto the children of Israel that they should keepe the Passeover. And they kept the Passeover on the fourteenth day of the first moneth at Even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

The Passeover is commaunded againe. i

And there were certaine men who were defiled by the dead body of a man, that they could not keepe the Passeover on that day: and they came before Moses, and before Aaron on that day. And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept backe, that wee may not offer an offering of the LORD in his appointed season among the children of Israel? And Moses saide unto them, Stand still, and I will heare what the LORD wil command concerning you.

A second Passeover allowed for them that were uncleane or absent

And the LORD spake unto Moses, saying, Speake unto the children of Israel, saying, If any man of you, or of your posteritie shall be uncleane by reason of a dead body, or bee in a iourney afarre off, yet he shall keepe the Passeover unto the LORD. The fourteenth day of the second moneth at Even they shall keepe it, and eat it with unleavened bread and bitter herbes. They shall leave none of it unto the morning, nor breake any bone of it: according to all the ordinances of the Passeover they shall keepe

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CHAPTER IX

it. But the man that is cleane, and is not in a iourney, and forbearth to keep the Passeover, even the same soule shall be cut off from his people, because hee brought not the offering of the LORD in his appointed season: that man shall beare his sinne. And if a stranger shall sojourne among you, and will keepe the Passeover unto the LORD; according to the ordinance of the Passeover, and according to the maner thereof, so shall he doe: ye shall have one ordinance, both for the stranger, and for him that was borne in the land.

The cloude guideth the removings and incampings of the Israelites.

And on the day that the Tabernacle was reared up, the cloud covered the Tabernacle, namely the Tent of the Testimony: and at Even there was upon the Tabernacle, as it were the appearance of fire, untill the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the Tabernacle, then after that, the children of Israel iourneyed, and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandement of the LORD the children of Israel iourneied, and at the commandement of the LORD they pitched: as long as the cloud abode upon the Tabernacle, they rested in the tents. And when the cloud taried long upon the Tabernacle many daies, then the children of Israel kept the charge of the LORD, and iourneyed not. And so it was when the cloude was a few daies upon the Tabernacle, according to the commandement of the LORD, they abode in their tents, and according to the commandement of the LORD, they iourneyed. And so it was when the cloude abode from Even unto the morning, and that the cloude was taken up in the morning, then they iourneyed: whether it was by day or by night that the cloude was taken up, they iourneyed. Or whether it were two dayes, or a moneth, or a yeere that the cloude taried upon the Tabernacle, remayning thereon, the children of Israel abode in their tents, and iourneyed not: but when it was taken up, they iourneyed. At the commandement of the LORD they rested in the tents, and at the commaundement of the LORD they iourneyed: they kept the charge of the LORD, at the commandement of the LORD by the hand of Moses.

CHAPTER X

The use of the silver Trumpets.

AND the LORD spake unto Moses, saying, Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the iourneying of the campes. And when they

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CHAPTER X

shall blow with them, all the assembly shall assemble themselves to thee, at the doore of the Tabernacle of the Congregation. And if they blow but with one trumpet, then the Princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarme, then the campes that lie on the East parts, shall goe forward. When you blow an alarme the second time, then the campes that lye on the Southside, shall take their journey: they shall blow an alarme for their iourneys. But when the Congregation is to be gathered together, you shall blow: but you shall not sound an alarme. And the sonnes of Aaron the Priests shall blow with the trumpets; and they shalbe to you for an ordinance for ever throughout your generations. And if ye goe to warre in your land, against the enemy that oppreseth you, then ye shall blow an alarme with the trumpets, and ye shalbe remembred before the LORD your God, and yee shalbe saved from your enemies. Also in the day of your gladnesse, and in your solemne dayes, and in the beginnings of your monethes, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may bee to you for a memoriall before your God: I am the LORD your God.

And it came to passe on the twentieth day of the second moneth, in the second yeere, that the cloude was taken up from off the Tabernacle of the Testimony. And the children of Israel tooke their iourneys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first tooke their journey, according to the commandement of the LORD, by the hand of Moses.

The Israelites
remove from
Sinai to Paran.

In the first place went the standerd of the campe of the children of Iudah, according to their armies, and over his hoste was Nahshon the sonne of Amminadab. And over the hoste of the tribe of the children of Issachar, was Nethaneel the sonne of Zuar. And over the hoste of the tribe of the children of Zebulun, was Eliab the sonne of Helon. And the Tabernacle was taken downe, and the sonnes of Gershon, and the sonnes of Merari set forward, bearing the Tabernacle.

The order of
their march.

And the standerd of the campe of Reuben set forward according to their armies: and over his hoste was Elizur the sonne of Shedeur. And over the hoste of the tribe of the children of Simeon, was Shelumiel the sonne of Zurishaddai. And over the hoste of the tribe of the children of Gad, was Eliasaph the sonne of Deuel. And the Kohathites set forward, bearing the Sanctuary, and the other¹ did set up the Tabernacle against they came.

¹ That is, the Gershonites, and the Merarites, See v. 17.

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CHAPTER X

And the standerd of the campe of the children of Ephraim set forward, according to their armies, and over his hoste was Elishama the sonne of Ammiud. And over the hoste of the tribe of the children of Manasseh was Gamaliel the sonne of Pedazur. And over the hoste of the tribe of the children of Benjamin, was Abidan the sonne of Gideoni.

And the standerd of the campe of the children of Dan set forward, which was the rere-ward of all the campes throughout their hostes: and over his hoste was Ahiezer the sonne of Amishaddai. And over the hoste of the tribe of the children of Asher, was Pagiell the sonne of Ocran. And over the hoste of the tribe of the children of Naphtali was Ahira the sonne of Enan. Thus were the iourneyings of the children of Israel, according to their armies, when they set forward.

Hobab is
intreated by
Moses not
to leave them.

And Moses said unto Hobab the sonne of Raguel the Midianite Moses father in law, Wee are iourneying unto the place of which the LORD said, I wil give it you: come thou with us, and we will doe thee good: for the LORD hath spoken good concerning Israel. And he said unto him, I will not goe, but I will depart to mine owne land, and to my kinred. And he said, Leave us not, I pray thee, forasmuch as thou knowest how we are to encampe in the wilderness, and thou mayest bee to us in stead of eyes. And it shall bee if thou goe with us, yea it shall be, that what goodnesse the LORD shall doe unto us, the same will we doe unto thee.

The blessing of
Moses at the
remooing and
resting of the
Arke.

And they departed from the Mount of the LORD three dayes iourney: and the Arke of the Covenant of the LORD went before them in the three dayes iourney, to search out a resting place for them. And the cloude of the LORD was upon them by day, when they went out of the campe. And it came to passe when the Arke set forward, that Moses said, Rise up LORD, and let thine enemies be scattered, and let them that hate thee, flee before thee. And when it rested, he said, Returne, O LORD, unto the many thousands of Israel.

CHAPTER XI

The burning
at Taberah
quenched by
Moses prayer.

AND when the people complained, it displeased the LORD: and the LORD heard it: and his anger was kindled, and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the campe. And the people cried unto Moses, and when Moses prayed unto the

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LORD, the fire was quenched. And hee called the name of the place Taberah:¹ because the fire of the LORD burnt among them.

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And the mixt multitude that was among them, fell a lusting, and the children of Israel also wept againe, and said, Who shall give us flesh to eate? We remember the fish which wee did eate in Egypt freely: the cucumbers and the melons, and the leekes, and the onions, and the garlicke. But now our soule is dried away, there is nothing at all, besides this Manna, before our eyes. And the Manna was as Coriander seed, and the colour thereof as the colour of Bdelium: and the people went about, and gathered it, and ground it in milles, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oyle. And when the dew fell upon the campe in the night, the Manna fell upon it.

The people lust for flesh, and loth Manna.

Then Moses heard the people weepe throughout their families, every man in the doore of his tent, and the anger of the LORD was kindled greatly, Moses also was displeased. And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Cary them in thy bosome (as a nursing father beareth the sucking child) unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eate. I am not able to beare all this people alone, because it is too heavie for mee. And if thou deale thus with mee, kill me, I pray thee out of hand, if I have found favour in thy sight, and let me not see my wretchednesse.

Moses complaineth of his charge.

And the LORD said unto Moses, Gather unto me seventie men, of the Elders of Israel, whome thou knowest to be the elders of the people, and officers over them: and bring them unto the Tabernacle of the Congregation, that they may stand there with thee. And I will come downe and talke with thee there, and I will take of the spirit which is upon thee, and wil put it upon them, and they shall beare the burden of the people with thee, that thou beare it not thy selfe alone. And say thou unto the people, Sanctifie your selves against to morrow, and yee shall eate flesh: (for you have wept in the eares of the LORD, saying, Who shall give us flesh to eate? for it was well with us in Egypt:) therefore the LORD wil give you flesh, and ye shall eate.

God divideth his burden unto seventie Elders.

¹ That is, a burning.

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Ye shall not eat one day, nor two dayes, nor five dayes, neither ten dayes, nor twentie dayes: but even a whole moneth, untill it come out at your nostrels, and it bee loathsome unto you, because that yee have despised the LORD which is among you, and have wept before him, saying, Why came we fourth out of Egypt? And Moses said, The people amongst whome I am, are sixe hundred thousand footmen, and thou hast said, I will give them flesh, that they may eate a whole moneth. Shall the flockes and the herds be slaine for them to suffice them? or shal all the fish of the sea bee gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORDS hand waxed short? thou shalt see now whether my word shall come to pass unto thee, or not.

And Moses went out, and tolde the people the wordes of the LORD, and gathered the seventy men of the Elders of the people, and set them round about the Tabernacle. And the LORD came downe in a cloude, and spake unto him, and tooke of the spirit that was upon him, and gave it unto the seventie Elders: and it came to passe that when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the campe, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them, (and they were of them that were written, but went not out unto the Tabernacle) and they prophesied in the campe. And there ranne a yong man, and tolde Moses, and said, Eldad and Medad doe prophesie in the campe. And Ioshua the sonne of Nun the servant of Moses, one of his yong men, answered and said, My lord Moses, Forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the LORDS people were Prophets, and that the LORD would put his Spirit upon them. And Moses gate him into the campe, he, and the Elders of Israel.

Quailes are
given in wrath
at Kibroth-
Hattaavah.

And there went forth a winde from the Lord, and brought quailes from the sea, and let them fall by the campe, as it were a dayes iourney on this side, and as it were a dayes iourney on the other side round about the campe, and as it were two cubits high upon the face of the earth. And the people stood up all that day, and all that night, and all the next day, and they gathered the quailes: he that gathered least, gathered ten homers: and they spread them all abroad for themselves round about the campe. And while the flesh was yet betweene their teeth, yer it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very

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great plague. And he called the name of that place, Kibroth-Hattaavah:¹ because there they buried the people that lusted. And the people iourneyed from Kibroth-Hattaavah, unto Hazeroth: and abode at Hazeroth.

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AND Miriam and Aaron spake against Moses, because of the Ethiopian woman, whom hee had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken onely by Moses? Hath hee not spoken also by us? And the LORD heard it. (Now the man Moses was very meeke, above all the men which were upon the face of the earth.) And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the Tabernacle of the Congregation: and they three came out. And the LORD came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron and Miriam: and they both came foorth. And hee saide, Heare now my words: If there be a Prophet among you, I the LORD will make my selfe knowen unto him in a vision, and will speake unto him in a dreame: my servant Moses is not so, who is faithfull in all mine house. With him will I speake mouth to mouth even apparantly, and not in darke speeches, and the similitude of the LORD shall hee behold: wherefore then were yee not afraid to speake against my servant Moses? And the anger of the LORD was kindled against them, and he departed. And the cloud departed from off the Tabernacle, and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous. And Aaron said unto Moses, Alas my lord, I beseech thee, lay not the sinne upon us, wherein we have done foolishly, and wherein we have sinned: let her not bee as one dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe. And Moses cryed unto the LORD, saying, Heale her now, O God, I beseech thee.

God rebuketh
the sedition
of Miriam
and Aaron.

Miriam's
leprosie is
healed at the
prayer of Moses.

And the LORD said unto Moses, If her father had but spit in her face, should she not bee ashamed seven dayes? let her be shut out from the campe seven dayes, and after that let her be received in againe. And Miriam was shut out from the campe seven dayes: and the people iourneied not, til Miriam was brought in againe. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

God com-
mandeth her to
be shut out of
the hoste.

¹ That is, The graves of lust.

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The names of
the men who
were sent to
search the land.

CHAPTER XIII

AND the LORD spake unto Moses, saying, Send thou men, that they may search the lande of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commaundement of the LORD, sent them from the wilderness of Paran: all those men were heads of the children of Israel. And these were their names. Of the tribe of Reuben, Shammua the sonne of Zaccur. Of the tribe of Simeon, Shaphat the sonne of Hori. Of the tribe of Iudah, Caleb the sonne of Iephunneh. Of the tribe of Issachar, Igal the sonne of Ioseph. Of the tribe of Ephraim, Oshea the sonne of Nun. Of the tribe of Benjamin, Palti the sonne of Raphu. Of the tribe of Zebulun, Gaddiel the sonne of Sodi. Of the tribe of Ioseph, namely of the tribe of Manasseh, Gaddi the sonne of Susi. Of the tribe of Dan, Ammiel the sonne of Gemalli. Of the tribe of Asher, Sethur the sonne of Michael. Of the tribe of Naphtali, Nahbi the sonne of Vophsi. Of the tribe of Gad, Geuel the sonne of Machi. These are the names of the men which Moses sent to spie out the land: and Moses called Oshea the sonne of Nun, Iehoshua.

Their instruc-
tions.

And Moses sent them to spie out the land of Canaan, and said unto them, Get you up this way Southward, and goe up into the mountaine: and see the lande what it is, and the people that dwelleth therein, whether they bee strong or weake, fewe or many: and what the lande is that they dwell in, whether it be good or bad, and what cities they bee that they dwell in, whether in tents, or in strong holds: and what the land is, whether it be fat or leane, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land: (Now the time was the time of the first ripe grapes)

Their actes.

So they went up, and searched the land, from the wilderness of Zin, unto Rehob, as men come to Hamath. And they ascended by the South, and came unto Hebron: where Ahiman, Sheshai, and Talmai, the children of Anak were: Now Hebron was built seven yeeres before Zoan in Egypt. And they came unto the brooke of Eshcol, and cut downe from thence a branch with one cluster of grapes, and they bare it betweene two upon a staffe, and they brought of the pomegranates and of the figs. The place was called the brooke Eshcol,¹ because of the cluster of grapes which the children of Israel cut downe from thence. And they returned from searching of the land after fourty dayes.

¹ *i.* a cluster of grapes.

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And they went and came to Moses, and to Aaron, and to all the Congregation of the children of Israel unto the wilderness of Paran, to Kadesh, and brought backe word unto them, and unto all the Congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milke and honie; and this is the fruit of it. Neverthelesse, the people bee strong that dwell in the land, and the cities are walled and very great: and moreover, we saw the children of Anak there. The Amalekites dwell in the land of the South: and the Hittites, and the Iebusites, and the Amorites dwell in the mountaines: and the Canaanites dwell by the sea, and by the coast of Iordane. And Caleb stilled the people before Moses, and said, Let us goe up at once, and possesse it, for we are well able to overcome it. But the men that went up with him, said, Wee be not able to goe up against the people, for they are stronger then we. And they brought up an evill report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone, to search it, is a land that eateth up the inhabitants thereof, and all the people that we saw in it, are men of a great stature. And there we saw the giants, the sonnes of Anak, which come of the giants: and wee were in our owne sight as grasshoppers, and so wee were in their sight.

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Their relation.

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AND all the Congregation lifted up their voyce and cried: and the people wept that night. And all the children of Israel murmured against Moses, and against Aaron: and the whole Congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderness. And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives, and our children should be a pray? were it not better for us to returne into Egypt? And they saide one to another, Let us make a captaine, and let us returne into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the Congregation of the children of Israel.

The people murmure at the newes.

And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, which were of them that searched the land, rent their clothes. And they spake unto all the company of the children of Israel, saying, The land which wee passed thorow to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us, a land which

Ioshua and Caleb labour to stil them.

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floweth with milke and hony. Onely rebell not yee against the LORD, neither feare yee the people of the land, for they are bread for us: their defence is departed from them, and the LORD is with us: feare them not. But all the Congregation bade stone them with stones: and the glory of the LORD appeared in the Tabernacle of the Congregation, before all the children of Israel.

God threatneth them.

And the LORD said unto Moses, How long will this people provoke me? and how long will it bee, yer they beleewe me, for all the signes which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier then they.

Moses perswadeth God and obtaineth pardon.

And Moses said unto the LORD, Then the Egyptians shall heare it, (for thou broughtest up this people in thy might from among them :) and they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art scene face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Now if thou shalt kill all this people, as one man, then the nations which have heard the fame of thee, will speake, saying, Because the LORD was not able to bring this people into the lande which he sware unto them, therefore he hath slaine them in the wilderness. And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying, The LORD is long suffering, and of great mercie, forgiving iniquitie and transgression, and by no meanes clearing the guiltie, visiting the iniquity of the fathers upon the children, unto the third and fourth generation. Pardon, I beseech thee, the iniquitie of this people, according unto the greatnesse of thy mercie, and as thou hast forgiven this people, from Egypt, even untill now. And the LORD said, I have pardoned, according to thy word. But as truly as I live, all the earth shalbe filled with the glory of the LORD. Because all those men which have seene my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted mee now these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it. But my servant Caleb, because hee had another spirit with him, (and hath followed mee fully) him will I bring into the land, whereinto he went, and his seed shall possesse it. (Now the Amalekites, and the Canaanites dwelt in the valley) to morrow turne you and get you into the wilderness, by the way of the Red Sea.

And the LORD spake unto Moses, and unto Aaron, saying, How

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long shall I beare with this evil congregation which murmure against mee? I have heard the murmurings of the children of Israel, which they murmure against mee. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine eares, so will I doe to you: your carcases shall fall in this wilderness, and all that were numbred of you, according to your whole number from twentie yeeres old and upward, which have murmured against mee, doubtlesse ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun. But your little ones, which yee said should be a pray, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wildernes forty yeres, and beare your whoredomes, untill your carcases be wasted in the wilderness. After the number of the dayes in which ye searched the land, even fortie dayes (each day for a yeere) shall yee beare your iniquities, even forty yeeres, and yee shall know my breach of promise. I the LORD have said, I will surely doe it unto all this evill Congregation, that are gathered together against mee: in this wilderness they shalbe consumed, and there they shall die. And the men which Moses sent to search the land, who returned, and made all the Congregation to murmure against him, by bringing up a slander upon the land, even those men that did bring up the evill report upon the land, died by the plague, before the LORD. But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel, and the people mourned greatly.

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The murmurers are deprived of entring into the land.

The men who raised the evill report, die by a plague.

And they rose up early in the morning, and gate them up into the top of the mountaine, saying, Loe, we be here, and will goe up unto the place which the LORD hath promised: for we have sinned. And Moses said, Wherefore now doe you transgresse the commaundement of the LORD? but it shall not prosper. Goe not up, for the LORD is not among you, that ye be not smitten before your enemies. For the Amalekites, and the Canaanites are there before you, and yee shall fall by the sword, because yee are turned away from the LORD; therefore the LORD will not bee with you. But they presumed to go up unto the hill top: nevertheles the Arke of the Covenant of the LORD, and Moses departed not out of the campe. Then the Amalekites came downe, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

The people that would invade the land against the wil of God, are smitten.

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CHAPTER XV

The law of the meat offering and the drinke offering.

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AND the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the LORD, a burnt offering or a sacrifice in performing a vow, or in a free will offering, or in your solemne feasts, to make a sweet savour unto the LORD, of the herd or of the flocke: then shall he that offereth his offering unto the LORD, bring a meat offering of a tenth deale of flowre, mingled with the fourth part of an Hyn of oyle. And the fourth part of an Hyn of wine for a drinke offering shalt thou prepare, with the burnt offering or sacrifice for one lambe. Or for a ramme, thou shalt prepare for a meate offering two tenth deales of flowre mingled with the third part of an Hyn of oyle. And for a drinke offering, thou shalt offer the third part of an Hyn of wine, for a sweete savour unto the LORD. And when thou preparast a bullocke for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: then shall hee bring with a bullocke a meate offering of three tenth deales of flowre, mingled with halfe an Hyn of oyle. And thou shalt bring for a drinke offering halfe an Hyn of wine, for an offering made by fire of a sweet savour unto the LORD. Thus shall it be done for one bullocke, or for one ramme, or for a lambe, or a kidde. According to the number that yee shall prepare, so shall yee doe to every one, according to their number. All that are borne of the cuntry shall doe these things after this maner, in offering an offering made by fire of a sweet savour, unto the LORD. And if a stranger soiourne with you, or whosoever bee among you in your generations, and will offer an offering made by fire of a sweete savour unto the LORD: as ye doe, so hee shall doe. One ordinance shall be both for you of the Congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger bee, before the LORD. One law, and one maner shall be for you, and for the stranger that sojourneth with you.

The stranger is under the same law.

The law of the first of the dough for a heave offering.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be that when ye eate of the bread of the land, yee shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough, for an heave offering: as ye doe the heave offering of the threshing floore, so shall ye heave it. Of the first of your

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dough ye shal give unto the LORD, an heave offering in your generations.

And if yee have erred, and not observed all these Commandements which the LORD hath spoken unto Moses, even all that the LORD hath commanded you, by the hand of Moses from the day that the LORD commanded Moses, and henceforward among your generations: then it shalbe, if ought be committed by ignorance without the knowledge of the Congregation, that all the Congregation shall offer one yong bullocke for a burnt offering, for a sweet savour unto the LORD, with his meate offering, and his drinke offering, according to the manner, and one kid of the goats for a sinne offering. And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shal be forgiven them, for it is ignorance: and they shall bring their offrings, a sacrifice made by fire unto the LORD, and their sinne offering before the LORD, for their ignorance. And it shall bee forgiven all the Congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance.

The sacrifice
for sinne of
ignorance.

And if any soule sinne through ignorance, then hee shall bring a shee goat of the first yeere for a sinne offering. And the Priest shall make an atonement for the soule that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, and it shalbe forgiven him. You shall have one law for him that sinneth through ignorance, both for him that is borne amongst the children of Israel, and for the stranger that sojourneth among them.

The stranger
is under the
same law.

But the soule that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same reprocheth the LORD: and that soule shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandement, that soule shall utterly be cut off: his iniquitie shall be upon him.

The punish-
ment of
presumption.

And while the children of Israel were in the wildernes, they found a man that gathered stickes upon the Sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the Congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall bee surely put to death: all the Congregation shall stone him with stones without the campe. And all the Congregation brought him without the campe, and stoned him with stones, and he died, as the LORD commanded Moses.

Hee that
violated the
Sabbath,
is stoned.

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The law of
fringes.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, and bidde them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blew. And it shall bee unto you for a fringe, that ye may looke upon it, and remember all the commandements of the LORD, and doe them: and that ye seeke not after your owne heart, and your owne eyes, after which ye use to goe a whoring: that ye may remember, and doe all my commandements, and be holy unto your God. I am the LORD your God, which brought you out of the land of Egypt, to bee your God: I am the LORD your God.

CHAPTER XVI

The rebellion of
Korah, Dathan
and Abiram,

NOW Korah the sonne of Izhar, the sonne of Kohath, the sonne of Levi, and Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, sonnes of Reuben, tooke men. And they rose up before Moses, with certaine of the children of Israel, two hundred and fiftie Princes of the assembly, famous in the Congregation, men of renowne. 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 you up your selves above the Congregation of the LORD? And when Moses heard it, he fell upon his face. And hee spake unto Korah, and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy, and will cause him to come neere unto him: even him whom he hath chosen, will he cause to come neere unto him. This doe: take you censers, Korah, and all his company: and put fire therein, and put incense in them, before the LORD to morrow; And it shall be, that the man whom the LORD doeth choose, hee shall be holy: yee take too much upon you, ye sonnes of Levi. And Moses saide unto Korah, Heare, I pray you, ye sonnes of Levi. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the Congregation of Israel, to bring you neere to himselfe, to doe the service of the Tabernacle of the LORD, and to stand before the Congregation to minister unto them? And he hath brought thee neere to him, and all thy brethren the sonnes of Levi with thee: and seeke ye the Priesthood also? For which cause both thou, and all thy company are gathered together against the LORD: and what is Aaron, that ye murmure against him?

And Moses sent to call Dathan and Abiram the sonnes of
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Eliab: which said, We will not come up. Is it a small thing that thou hast brought us up out of a land that floweth with milke and hony, to kill us in the wilderness, except thou make thy selfe altogether a prince over us? Moreover, thou hast not brought us into a land that floweth with milke and hony, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one asse from them, neither have I hurt one of them. And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to morrow. And take every man his censer, and put incense in them, and bring yee before the LORD every man his censer, two hundred and fiftie censers, thou also and Aaron, each of you his censer. And they tooke every man his censer, and put fire in them, and laide incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron. And Korah gathered all the Congregation against them, unto the doore of the Tabernacle of the Congregation: and the glory of the LORD appeared unto all the Congregation. And the LORD spake unto Moses, and unto Aaron, saying, Separate your selves from among this Congregation, that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shal one man sinne, and wilt thou be wroth with all the Congregation?

And the LORD spake unto Moses, saying, Speake unto the Congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up, and went unto Dathan and Abiram: and the Elders of Israel followed him. And hee spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sinnes. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the doore of their tents, and their wives, and their sonnes, and their little children. And Moses said, Hereby ye shall know that the LORD hath sent me to doe all these workes: for I have not done them of mine owne mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the LORD hath not sent me: but if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertayne unto them, and they go downe quicke into the pit: then ye shall understand that these men have provoked the LORD.

Moses separateth the people from the rebels tents.

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The earth swalloweth up Korah, and a fire consumeth others.

And it came to passe as he had made an ende of speaking all these words, that the ground clave asunder that was under them : and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went downe alive into the pit, and the earth closed upon them : and they perished from among the Congregation. And all Israel that were round about them, fled at the crie of them : for they said, Lest the earth swallow us up also. And there came out a fire from the LORD, and consumed the two hundred and fiftie men that offered incense.

The censers are reserved to holy use.

And the LORD spake unto Moses, saying, Speake unto Eleazar the sonne of Aaron the Priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed. The censers of these sinners against their owne soules, let them make them broad plates for a covering of the Altar : for they offered them before the LORD, therefore they are hallowed, and they shall be a signe unto the children of Israel. And Eleazar the Priest tooke the brasen censers, wherewith they that were burnt had offered, and they were made broad plates for a covering of the Altar : to bee a memoriall unto the children of Israel, that no stranger, which is not of the seed of Aaron, come neere to offer incense before the LORD, that he be not as Korah, and as his company, as the LORD said to him by the hand of Moses.

Foureteene thousand and seven hundred are slaine by a plague for murmuring against Moses and Aaron.

But on the morrow, all the Congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD. And it came to passe when the Congregation was gathered against Moses and against Aaron, that they looked toward the Tabernacle of the Congregation : and behold, the cloud covered it, and the glory of the LORD appeared. And Moses and Aaron came before the Tabernacle of the Congregation.

And the LORD spake unto Moses, saying, Get you up from among this Congregation, that I may consume them, as in a moment : and they fell upon their faces.

Aaron by incense stayeth the plague.

And Moses said unto Aaron, Take a censer, and put fire therein from off the Altar, and put on incense, and goe quickly unto the Congregation, and make an atonement for them : for there is wrath gone out from the LORD ; the plague is begun. And Aaron tooke as Moses commanded, and ranne into the midst of the Congregation : and behold, the plague was begun among the people, and he put on incense, and made an atonement for the people. And he stood betweene the dead and the living, and the plague was stayed. Now they that died in the plague, were foureteene thousand and seven hundred, beside them that died

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about the matter of Korah. And Aaron returned unto Moses, unto the doore of the Tabernacle of the Congregation; and the plague was stayed.

CHAPTER
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CHAPTER XVII

AND the LORD spake unto Moses, saying, Speake unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every mans name upon his rodde. And thou shalt write Aarons name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the Tabernacle of the Congregation, before the Testimony, where I will meet with you. And it shall come to passe, that the mans rod whom I shall choose, shall blossom: and I will make to cease from mee the murmurings of the children of Israel, whereby they murmure against you.

Aarons rod among all the rods of the Tribes onely flourisheth.

And Moses spake unto the children of Israel, and every one of their Princes gave him a rod a piece, for each Prince one, according to their fathers houses, even twelve rods: and the rod of Aaron was among their rods. And Moses layd up the rods before the LORD, in the Tabernacle of Witnessse. And it came to passe that on the morrow Moses went into the Tabernacle of Witnessse, and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossomes, and yeilded almonds. And Moses brought out all the rods from before the LORD, unto all the children of Israel: and they looked, and tooke every man his rod.

And the LORD said unto Moses, Bring Aarons rod againe before the Testimony, to be kept for a token against the rebels, and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the LORD commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, wee die, we perish, we all perish. Whosoever commeth any thing neere unto the Tabernacle of the LORD, shall die: Shall wee be consumed with dying?

It is left for a monument against the rebels.

CHAPTER XVIII

AND the LORD said unto Aaron, Thou and thy sonnes, and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: and thou and thy sonnes with thee, shall beare the iniquitie of your Priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may

The charge of the Priests and Levites.

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CHAPTER XVIII

be ioyned unto thee, and minister unto thee : but thou and thy sonnes with thee shall minister before the Tabernacle of Witnesse. And they shall keepe thy charge, and the charge of all the Tabernacle : onely they shall not come nigh the vessels of the Sanctuarie, and the Altar, that neither they, nor you also die. And they shall bee ioyned unto thee, and keepe the charge of the Tabernacle of the Congregation, for all the service of the Tabernacle : and a stranger shall not come nigh unto you. And yee shall keepe the charge of the Sanctuary, and the charge of the Altar, that there be no wrath any more upon the children of Israel. And I, beholde, I have taken your brethren the Levites from among the children of Israel : to you they are given as a gift for the LORD, to doe the service of the Tabernacle of the Congregation. Therefore thou and thy sonnes with thee, shall keepe your Priests office for every thing of the Altar, and within the Vaile, and yee shall serve: I have given your Priests office unto you, as a service of gift : and the stranger that commeth nigh, shall bee put to death.

And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings, of all the hallowed things of the children of Israel, unto thee have I given them by reason of the anointing, and to thy sonnes by an ordinance for ever. This shall bee thine of the most holy things, reserved from the fire : every oblation of theirs, every meat offering of theirs, and every sinne offering of theirs, and every trespasse offering of theirs, which they shall render unto me, shall be most holy for thee, and for thy sonnes. In the most holy place shalt thou eate it, every male shall eate it : it shall be holy unto thee. And this is thine : the heave offering of their gift, with all the wave offrings of the children of Israel : I have given them unto thee, and to thy sonnes, and to thy daughters with thee, by a statute for ever : every one that is cleane in thy house, shall eate of it. All the best of the oyle, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the LORD, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine, every one that is cleane in thine house, shall eat of it. Every thing devoted in Israel, shall be thine. Every thing that openeth the matrice in all flesh, which they bring unto the LORD, whether it bee of men or beasts, shall be thine : Nevertheles the first borne of man shalt thou surely redeeme, and the firstling of uncleane beasts shalt thou redeeme. And those that are to be redeemed, from a moneth old shalt thou redeeme according to thine estima-

The Priests
portion.

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tion, for the money of five shekels, after the shekel of the Sanctuary, which is twentie gerahs. But the firstling of a cowe, or the firstling of a sheepe, or the firstling of a goat thou shalt not redeeme, they are holy: thou shalt sprinckle their blood upon the Altar, and shalt burne their fat for an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall bee thine: as the wave breast, and as the right shoulder are thine. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee and thy sonnes, and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever, before the LORD unto thee, and to thy seed with thee.

And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel. And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the Tabernacle of the Congregation. Neither must the children of Israel hencefoorth come nigh the Tabernacle of the Congregation, lest they beare sinne, and die. But the Levites shall doe the service of the Tabernacle of the Congregation, and they shall beare their iniquitie: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel which they offer as an heave offering unto the LORD, I have given to the Levites to inherite: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

The Levites
portion.

And the LORD spake unto Moses, saying, Thus speake unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corne of the threshing floore, and as the fulnesse of the wine presse. Thus you also shall offer an heave offering unto the LORD of all your tithes which ye receive of the children of Israel, and ye shall give thereof the LORDS heave offering to Aaron the Priest. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof, out of it. Therefore thou shalt say unto them, When yee have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing floore, and as the increase of the wine presse. And ye shall eat it in every place, ye and your households: for it is your reward for your service, in the Tabernacle of

The heave
offering to the
Priests out of
the Levites
portion.

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the Congregation. And yee shall beare no sinne by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX

The water of separation made of the ashes of a red heifer.

AND the LORD spake unto Moses, and unto Aaron, saying, This is the ordinance of the Law, which the LORD hath commaunded, saying, Speake unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke. And ye shall give her unto Eleazar the Priest, that hee may bring her forth without the campe, and one shall slay her before his face. And Eleazar the Priest shall take of her blood with his finger, and sprinckle of her blood directly before the Tabernacle of the Congregation seven times. And one shall burne the heifer in his sight: her skinne, and her flesh, and her blood, with her dounge, shall he burne. And the Priest shall take Cedar-wood, and hysope, and scarlet, and cast it into the midst of the burning of the heifer. Then the Priest shall wash his clothes, and hee shall bathe his flesh in water, and afterward he shall come into the campe, and the Priest shalbe uncleane untill the even. And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be uncleane untill the Even. And a man that is cleane, shall gather up the ashes of the heifer, and lay them up without the campe in a cleane place, and it shall bee kept for the Congregation of the children of Israel, for a water of separation: it is a purification for sinne. And he that gathereth the ashes of the heifer, shall wash his clothes, and be uncleane until the Even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them for a statute for ever.

The law for the use of it in purification of the uncleane.

He that toucheth the dead body of any man, shall bee uncleane seven dayes. He shall purifie himselfe with it on the third day, and on the seventh day he shall be cleane: but if he purifie not himselfe the third day, then the seventh day he shall not be cleane. Whosoever toucheth the dead bodie of any man that is dead, and purifieth not himselfe, defileth the Tabernacle of the LORD, and that soule shall be cut off from Israel, because the water of separation was not sprinckled upon him: he shall be uncleane, his uncleannesse is yet upon him. This is the law, when a man dieth in a tent; all that come into the tent, and all that is in the tent, shalbe unclean seven dayes. And every open vessel which hath no covering bound upon it, is uncleane. And

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whosoever toucheth one that is slaine with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be uncleane seven dayes. And for an uncleane person they shall take of the ashes of the burnt heifer of purification for sinne, and running water shall bee put thereto in a vessell: and a cleane person shall take hysope, and dippe it in the water, and sprinckle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slaine, or one dead, or a grave. And the cleane person shall sprinckle upon the uncleane on the third day, and on the seventh day: and on the seventh day he shall purifie himselfe, and wash his clothes, and bathe himselfe in water, and shall be cleane at Even. But the man that shall bee uncleane, and shall not purifie himselfe, that soule shall bee cut off from among the Congregation: because he hath defiled the Sanctuary of the LORD, the water of separation hath not bene sprinkled upon him, he is uncleane. And it shall be a perpetuall statute unto them, that he that sprinckleth the water of separation, shall wash his clothes: and he that toucheth the water of separation, shall be uncleane untill Even. And whatsoever the uncleane person toucheth, shall be uncleane: and the soule that toucheth it, shall bee uncleane untill Even.

CHAPTER XX

THEN came the children of Israel, even the whole Congregation, into the desert of Zin, in the first moneth: and the people abode in Kadesh, and Miriam died there, and was buried there. And there was no water for the Congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD. And why have yee brought up the Congregation of the LORD into this wilderness, that we and our cattell should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figges, or vines, or of pomegranates, neither is there any water to drinke. And Moses and Aaron went from the presence of the assembly, unto the doore of the Tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

And the Lord spake unto Moses, saying, Take the rodde, and gather thou the assembly together, thou and Aaron thy brother, and speake yee unto the rocke before their eyes, and it shall give forth his water, and thou shalt bring forth to them, water out of

The children of Israel come to Zin, where Miriam dieth.

They murmure for want of water.

Moses smiting the rocke bringeth forth water at Meribah.

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the rocke: so thou shalt give the Congregation, and their beasts drinke. And Moses tooke the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the Congregation together before the rocke, and hee said unto them, Heare now, ye rebels; must we fetch you water out of this rocke? And Moses lift up his hand, and with his rod he smote the rocke twice: and the water came out abundantly, and the Congregation dranke, and their beasts also.

And the LORD spake unto Moses and Aaron, Because ye beleeve me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this Congregation into the land which I have given them. This is the water of Meribah,¹ because the children of Israel strove with the LORD; and he was sanctified in them.

Moses at
Kadesh desireth
passage thorow
Edom, which
is denied him.

And Moses sent messengers from Kadesh, unto the King of Edom; Thus saith thy brother Israel, Thou knowest all the travaile that hath befallen us: how our fathers went downe into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers. And when wee cryed unto the LORD, he heard our voyce, and sent an Angel, and hath brought us foorth out of Egypt: and behold, wee are in Kadesh, a citie in the uttermost of thy border. Let us passe, I pray thee, thorow thy cuntry: we will not passe thorow the fields, or thorow the Vineyards, neither will we drinke of the water of the wells: we will goe by the Kings high-way, we wil not turne to the right hand nor to the left, untill wee have passed thy borders. And Edom said unto him, Thou shalt not passe by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will goe by the high-way: and if I and my cattell drinke of thy water, then I will pay for it: I will onely (without doing any thing else) go thorow on my feet. And he said, Thou shalt not goe thorow. And Edom came out against him with much people, and with a strong hand. Thus Edom refused to give Israel passage thorow his border: wherefore Israel turned away from him.

At Mount Hor
Aaron resigneth
his place to
Eleazar, and
dieth.

And the children of Israel, even the whole Congregation, journeyed from Kadesh, and came unto mount Hor. And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying; Aaron shall bee gathered unto his people: for hee shall not enter into the land which I have given unto the children of Israel, because yee rebelled against my word at the water of Meribah. Take Aaron, and Eleazar his sonne, and bring them up unto mount Hor. And strippe Aaron of his

¹ That is, strife.

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garments, and put them upon Eleazar his sonne, and Aaron shall be gathered unto his people, and shall die there. And Moses did as the LORD commaunded: and they went up into mount Hor, in the sight of all the Congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his sonne, and Aaron died there in the top of the mount: and Moses and Eleazar came downe from the mount. And when all the Congregation saw that Aaron was dead, they mourned for Aaron thirty dayes, even all the house of Israel.

CHAPTER XX

CHAPTER XXI

AND when king Arad the Canaanite, which dwelt in the South, heard tell that Israel came by the way of the spies, then hee fought against Israel, and tooke some of them prisoners. And Israel vowed a vow unto the LORD, and said, If thou wilt in deed deliver this people into my hand, then I wil utterly destroy their cities. And the LORD hearkened to the voyce of Israel, and delivered up the Canaanites: and they utterly destroyed them, and their cities, and hee called the name of the place Hormah.¹

Israe with some losse destroy the Canaanites at Hormah.

And they iourneyed from mount Hor, by the way of the red sea, to compass the land of Edom: and the soule of the people was much discouraged because of the way. And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water, and our soule loatheth this light bread. And the LORD sent fierie serpents among the people, and they bit the people, and much people of Israel died.

The people murmuring are plagued with fiery serpents.

Therefore the people came to Moses, and said, We have sinned: for wee have spoken against the LORD, and against thee: pray unto the LORD that hee take away the serpents from us: and Moses prayed for the people. And the LORD said unto Moses, Make thee a fierie serpent, and set it upon a pole: and it shall come to passe, that every one that is bitten, when hee looketh upon it, shall live. And Moses made a serpent of brasse, and put it upon a pole, and it came to passe, that if a serpent had bitten any man, when hee beheld the serpent of brasse, he lived.

They repenting are healed by a brasen serpent.

And the children of Israel set forward, and pitched in Oboth. And they iourneyed from Oboth, and pitched at Iie-Abarim, in the wilderness which is before Moab, toward the Sunne rising.

Sundry iourneyes of the Israelites.

From thence they remooved, and pitched in the valley of Zared. From thence they remooved, and pitched on the other side of Arnon, which is in the wilderness that commeth out of

¹ That is, utter destruction.

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the coasts of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherefore it is said in the booke of the warres of the LORD,

What he did in the Red sea,
And in the brookes of Arnon,
And at the streame of the brookes
That goeth downe to the dwelling of Ar,
And lieth upon the border of Moab.

And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

Then Israel sang this song,
Spring up O well, Sing ye unto it:
The Princes digged the well,
The nobles of the people digged it,
By the direction of the Law-giver, with their staves.

And from the wilderness they went to Mattanah: and from Mattanah, to Nahaliel, and from Nahaliel to Bamoth: and from Bamoth in the valley, that is in the countrey of Moab, to the toppe of Pisgah, which looketh toward Ieshimon.

Sihon is
overcome,

And Israel sent messengers unto Sihon king of the Amorites, saying, Let me passe thorow thy land, we will not turne into the fields, or into the vineyards, we will not drinke of the waters of the well: but we will goe along by the kings high way, untill wee be past thy borders. And Sihon would not suffer Israel to passe thorow his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Iahaz, and fought against Israel. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Iabok, even unto the children of Ammon: for the border of the children of Ammon was strong. And Israel tooke all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof. For Heshbon was the citie of Sihon the King of the Amorites, who had fought against the former King of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speake in proverbes, say,

Come into Heshbon:
Let the citie of Sihon bee built and prepared.
For there is a fire gone out of Heshbon,
A flame from the citie of Sihon:
It hath consumed Ar of Moab,
And the lordes of the high places of Arnon.
Woe to thee, Moab,

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Thou art undone, O people of Chemosh :
He hath given his sonnes that escaped,
And his daughters, into captivitie
Unto Sihon King of the Amorites.

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We have shot at them ; Heshbon is perished even unto Dibon,
And we have layde them waste even unto Nophah,
Which reacheth unto Medeba.

Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Iaazer, and they tooke the villages thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan : and Og and Og, the King of Bashan went out against them, he, and all his people, to the battell at Edrei. And the LORD said unto Moses, Feare him not : for I have delivered him into thy hand, and all his people, and his land, and thou shalt doe to him as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon. So they smote him and his sonnes, and all his people, untill there was none left him alive, and they possessed his land.

CHAPTER XXII

AND the children of Israel set forward, and pitched in the plaines of Moab, on this side Iordane by Iericho.

Balaks first
message for
Balaam is
refused.

And Balak the sonne of Zippor, saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many, and Moab was distressed, because of the children of Israel. And Moab said unto the elders of Midian ; Now shall this company licke up all that are round about us, as the ox licketh up the grasse of the field. And Balak the sonne of Zippor, was King of the Moabites at that time. He sent messengers therefore unto Balaam the sonne of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : beholde, they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse mee this people, for they are too mightie for mee : peradventure I shall prevaile, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou blessest, is blessed, and hee whom thou cursest, is cursed. And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand ; and they came unto Balaam, and spake unto him the words of Balak. And hee said unto them, Lodge here this night, and I will bring you word

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again as the LORD shal speake unto mee: and the Princes of Moab abode with Balaam. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the sonne of Zippor, King of Moab, hath sent unto me, saying; Behold, there is a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure I shal be able to overcome them, and drive them out. And God saide unto Balaam; Thou shalt not goe with them, thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the Princes of Balak, Get you into your land: for the LORD refuseth to give mee leave to goe with you. And the Princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

His second
message
obtaineth him.

And Balak sent yet againe Princes, moe, and more honourable then they. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor; Let nothing, I pray thee, hinder thee from comming unto me: for I wil promote thee unto very great honour, and I will do whatsoever thou saiest unto me: Come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot goe beyond the word of the LORD my God, to doe lesse or more. Now therefore, I pray you, tarie yee also here this night, that I may know what the LORD will say unto me more. And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and goe with them: but yet the word which I shall say unto thee, that shalt thou doe. And Balaam rose up in the morning, and saddled his asse, and went with the princes of Moab.

An Angel
would have
slaine him, if
his asse had not
saved him.

And Gods anger was kindled, because he went: and the Angel of the LORD stood in the way for an adversarie against him: Now he was riding upon his asse, and his two servants were with him. And the Asse saw the Angel of the LORD standing in the way, and his sword drawn in his hand: and the asse turned aside out of the way, and went into the field: and Balaam smote the asse, to turne her into the way. But the Angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the asse saw the Angel of the LORD, she thrust her selfe unto the wall, and crusht Balaams foete against the wall: and hee smote her againe. And the Angel of the LORD went further, and stood in a narrowe place, where was no way to turne, either to the right hand, or to the left. And when the asse saw the Angel of the LORD, shee fell downe under Balaam, and Balaams anger was kindled, and hee smote the asse with a staffe.

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CHAPTER XXII

And the LORD opened the mouth of the asse, and shee saide unto Balaam, What have I done unto thee, that thou hast smitten mee these three times? And Balaam said unto the asse, Because thou hast mocked mee: I would there were a sword in mine hand, for now would I kill thee. And the asse said unto Balaam, Am not I thine asse, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and hee saw the Angel of the LORD standing in the way, and his sword drawn in his hand: and hee bowed downe his head, and fell flat on his face. And the Angel of the LORD said unto him, Wherefore hast thou smitten thine asse these three times? Behold, I went out to withstand thee, because thy way is perverse before me. And the asse saw me, and turned from me these three times: unlesse shee had turned from me, surely now also I had slaine thee, and saved her alive. And Balaam said unto the Angel of the LORD, I have sinned: for I knew not that thou stoodest in the way against mee: Now therefore if it displease thee, I will get mee backe againe. And the Angel of the LORD said unto Balaam, Goe with the men: but onely the word that I shall speake unto thee, that thou shalt speake: so Balaam went with the princes of Balak.

And when Balak heard that Balaam was come, hee went out to meete him, unto a citie of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? Am I not able indeede to promote thee to honour? And Balaam saide unto Balak, Loe, I am come unto thee: have I now any power at all to say any thing? the worde that God putteth in my mouth, that shall I speake. And Balaam went with Balak, and they came unto Kiriath-Huzoth. And Balak offered oxen, and sheepe, and sent to Balaam, and to the princes that were with him. And it came to passe on the morrow, that Balak tooke Balaam, and brought him up into the high places of Baal, that thence hee might see the utmost part of the people.

Balak inter-
taineth him.

CHAPTER XXIII

AND Balaam saide unto Balak, Build me here seven Altars, and prepare mee here seven oxen, and seven rammes. Balaks sacrifice. And Balak did as Balaam had spoken, and Balak and Balaam offered on every altar a bullocke and a ramme. And Balaam said unto Balak, Stand by thy burnt offering, and I wil goe: peradventure the LORD will come to meete mee; and whatsoever

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he sheweth me, I will tell thee. And he went to an high place. And God met Balaam, and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullocke and a ramme. And the LORD put a word in Balaams mouth, and said, Returne unto Balak, and thus thou shalt speake. And he returned unto him, and loe, he stood by his burnt sacrifice, hee, and all the Princes of Moab. And he tooke up his parable, and said,

Balaams
parable.

Balak the King of Moab hath brought mee from Aram,
Out of the mountaines of the East, saying,
Come, curse me Iacob,
And come, defie Israel.
How shall I curse, whom God hath not cursed?
Or how shall I defie, whom the LORD hath not defied?
For from the top of the rockes I see him,
And from the hilles I behold him:
Loe, the people shall dwell alone,
And shall not bee reckoned among the nations.
Who can count the dust of Iacob,
And the number of the fourth part of Israel?
Let mee die the death of the righteous,
And let my last end be like his.

And Balak saide unto Balaam, What hast thou done unto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether. And he answered, and said, Must I not take heede to speake that which the LORD hath put in my mouth? And Balak said unto him, Come, I pray thee, with me, unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

Balaks sacrifice.

And hee brought him into the field of Zophim, to the toppe of Pisgah, and built seven altars, and offered a bullocke and a ramme on every altar. And he said unto Balak, Stand here by thy burnt offering, while I meete the LORD yonder. And the LORD met Balaam, and put a word in his mouth, and saide, Goe againe unto Balak, and say thus. And when hee came to him, behold, he stood by his burnt offering, and the Princes of Moab with him. And Balak said unto him, What hath the LORD spoken? And he tooke up his parable, and said,

Balaams
parable.

Rise up Balak, and heare;
Hearken unto me, thou sonne of Zippor:
God is not a man that he should lie,
Neither the sonne of man, that hee should repent:
Hath he said, and shall he not doe it?
Or, hath hee spoken, and shall he not make it good?

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Behold, I have received commandement to blesse :
And hee hath blessed, and I cannot reverse it.
Hee hath not beheld iniquitie in Iacob,
Neither hath he seene perversenesse in Israel :
The LORD his God is with him,
And the shoute of a King is among them.
God brought them out of Egypt ;
He hath as it were the strength of an Unicorne.
Surely there is no inchantment against Iacob,
Neither is there any divination against Israel :
According to this time it shalbe said of Iacob, and of Israel,
What hath God wrought !
Beholde, the people shall rise up as a great Lion,
And lift up himselfe as a yong Lion :
Hee shall not lie downe untill he eate of the pray,
And drinke the blood of the slaine.

CHAPTER XXIII

And Balak said unto Balaam, Neither curse them at all, nor blesse them at all. But Balaam answered, and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must doe ?

And Balak saide unto Balaam, Come, I pray thee, I will bring thee unto another place, peradventure it will please God, that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam saide unto Balak, Build mee here seven altars, and prepare me here seven bullocks, and seven rammes. And Balak did as Balaam had said, and offered a bullocke and a ramme on every altar.

Balaks sacrifice.

CHAPTER XXIII

AND when Balaam sawe that it pleased the LORD to blesse Israel, hee went not, as at other times to seeke for inchantments, but hee set his face toward the wilderness. And Balaam lift up his eyes, and he saw Israel abiding in his tents, according to their Tribes : and the Spirit of God came upon him. And he tooke up his parable, and said, Balaam the sonne of Beor hath said, And the man whose eyes are open hath said : Hee hath said, which heard the words of God, Which saw the vision of the Almighty, Falling into a trance, but having his eyes open : How goodly are thy tents, O Iacob, And thy Tabernacles, O Israel ! As the valleyes are they spread forth,

Balaam leaving divinations, prophesieth the happinesse of Israel.

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As gardens by the river side,
As the trees of Lign-Aloes which the LORD hath planted,
And as Cedar trees beside the waters.
He shall powre the water out of his buckets,
And his seed shall be in many waters,
And his King shall be higher then Agag,
And his Kingdome shall be exalted.
God brought him forth out of Egypt,
He hath as it were the strength of an Unicorne :
He shall eat up the nations his enemies,
And shall breake their bones,
And pierce them thorow with his arrowes.
Hee couched, he lay downe as a Lyon,
And as a great Lyon : who shal stirre him up?
Blessed is hee that blesseth thee,
And cursed is hee that curseth thee.

Balak in anger
dismisseth him.

And Balaks anger was kindled against Balaam, and hee smote his hands together : and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now, flee thou to thy place : I thought to promote thee unto great honour, but loe, the LORD hath kept thee backe from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give mee his house full of silver and gold, I cannot goe beyond the commandement of the LORD, to doe either good or bad of mine owne mind? but what the LORD saith, that will I speake. And now beholde, I goe unto my people : come therefore, and I will advertise thee, what this people shall doe to thy people in the latter dayes.

Hee prophesieth
of the starre of
Iacob, and the
destruction of
some nations.

And hee tooke up his parable, and said,
Balaam the sonne of Beor hath said,
And the man whose eyes are open, hath said :
He hath said which heard the words of God,
And knewe the knowledge of the most High,
Which sawe the vision of the Almighty,
Falling into a trance, but having his eyes open.
I shall see him, but not now :
I shall behold him, but not nigh :
There shall come a starre out of Iacob,
And a Scepter shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth.
And Edom shall bee a possession,

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Seir also shall be a possession for his enemies,
And Israel shall doe valiantly.
Out of Iacob shall come he that shall have dominion,
And shall destroy him that remaineth of the citie.

And when he looked on Amalek, he tooke up his parable, and sayd,

Amalek was the first of the nations,
But his latter end shall bee, that hee perish for ever.

And hee looked on the Kenites, and tooke up his parable, and saide,
Strong is thy dwelling place,
And thou putttest thy nest in a rocke :
Neverthelesse, the Kenite shall be wasted,
Until Asshur shal carie thee away captive.

And he tooke up his parable, and said,
Alas! who shall live when God doeth this ?
And shippes shall come from the coast of Chittim,
And shal afflict Asshur, and shall afflict Eber,
And hee also shall perish for ever.

And Balaam rose up, and went and returned to his place : and Balak also went his way.

CHAPTER XXV

AND Israel abode in Shittim, and the people begun to commit whoredome with the daughters of Moab. And they called the people unto the sacrifices of their gods : and the people did eat, and bowed downe to their gods. And Israel ioyned himselfe unto Baal-Peor : and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the Sunne, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the Iudges of Israel, Slay ye every one his men, that were ioyned unto Baal-Peor.

Israel at
Shittim commit
whoredome
and Idolatrie.

And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who were weeping before the doore of the Tabernacle of the Congregation. And when Phinehas the sonne of Eleazar, the sonne of Aaron the Priest saw it, hee rose up from amongst the Congregation, and tooke a iavelin in his hand. And he went after the man of Israel into the tent, and thrust both of them thorow, the man of Israel, and the woman, thorow her belly : So the plague was stayed from the children of Israel. And those that died in the plague, were twentie and foure thousand.

Phinehas
killeth Zimri
and Cozbi.

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CHAPTER XXV

God therefore giveth him an everlasting Priesthood.

And the Lord spake unto Moses, saying, Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned my wrath away from the children of Israel, (while hee was zealous for my sake among them) that I consumed not the children of Israel in my ielousie. Wherefore say, Behold, I give unto him my Covenant of peace. And he shall have it, and his seed after him, even the Covenant of an everlasting Priesthood, because he was zealous for his God, and made an atonement for the children of Israel. Now the name of the Israelite that was slaine, even that was slaine with the Midianitish woman, was Zimri the sonne of Salu, a Prince of a chiefe house among the Simeonites. And the name of the Midianitish woman that was slaine, was Cozbi, the daughter of Zur, hee was head over a people, and of a chiefe house in Midian.

The Midianites are to be vexed.

And the Lord spake unto Moses, saying, Vexe the Midianites, and smite them: for they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a Prince of Midian their sister, which was slaine in the day of the plague, for Peors sake.

CHAPTER XXVI

The summe of all Israel is taken in the plaines of Moab.

AND it came to passe after the plague, that the Lord spake unto Moses, and unto Eleazar the sonne of Aaron the Priest, saying, Take the summe of all the Congregation of the children of Israel, from twenty yeeres old and upward, throughout their fathers house, all that are able to goe to warre in Israel. And Moses and Eleazar the Priest spake with them in the plaines of Moab by Iordane neere Iericho, saying, Take the summe of the people from twenty yeeres old and upward, as the Lord commanded Moses, and the children of Israel which went fourth out of the land of Egypt.

Reuben the eldest sonne of Israel: the children of Reuben, Hanoch, of whom commeth the family of the Hanochites: of Pallu the family of the Palluites: of Hesron the family of the Hesronites: of Carmi the family of the Carmites. These are the families of the Reubenites: and they that were numbered of them, were fourtie and three thousand, and seven hundred and thirtie. And the sonnes of Pallu, Eliab. And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this is that Dathan and Abiram, which were famous in the Congregation, who strove against Moses and against Aaron in the companie of Korah, when they strove against the Lord: and the earth opened her mouth, and swallowed them up together with Korah when that companie died,

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CHAPTER XXVI

what time the fire devoured two hundred and fiftie men: and they became a signe. Notwithstanding the children of Korah died not.

The sonnes of Simeon, after their families: Of Nemuel, the family of the Nemuelites: Of Iamin, the familie of the Iaminites: Of Iachin, the familie of the Iachinites: Of Zerah, the familie of the Zarhites: Of Shaul, the familie of the Shaulites. These are the families of the Simeonites, twentie and two thousand, and two hundred.

The children of Gad after their families: Of Zephon, the familie of the Zephonites: of Haggi the familie of the Haggites: of Shuni the familie of the Shunites. Of Ozni, the familie of the Oznites: Of Eri the familie of the Erites. Of Arod the familie of the Arodites: of Areli the familie of the Arelites. These are the families of the children of Gad, according to those that were numbered of them, fourtie thousand and five hundred.

The sonnes of Iudah, were Er and Onan: and Er and Onan died in the land of Canaan. And the sonnes of Iudah after their families were: Of Shelah the familie of the Shelanites: Of Pharez the familie of the Pharzites: Of Zerah the familie of the Zarhites. And the sonnes of Pharez were: Of Hesron the familie of the Hesronites: Of Hamul the familie of the Hamulites. These are the families of Iudah according to those that were numbered of them, threescore and sixteene thousand and five hundred.

Of the sonnes of Issachar after their families: Of Tola the familie of the Tolaites: of Pua the familie of the Punites. Of Iashub the familie of the Iashubites: of Shimron the familie of the Shimronites. These are the families of Issachar according to those that were numbered of them, threescore and foure thousand, and three hundred.

Of the sonnes of Zebulun after their families, of Sered the familie of the Sardites: Of Elon the familie of the Elonites: of Iahleel the familie of the Iahleelites. These are the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.

The sonnes of Ioseph after their families, were Manasseh and Ephraim. Of the sonnes of Manasseh: Of Machir the familie of the Machirites: and Machir begate Gilead: Of Gilead come the familie of the Gileadites. These are the sonnes of Gilead: Of Ieezer the familie of the Ieezerites: Of Helek the familie of the Helekites. And of Asriel the familie of the Asrielites: and of Shechem the familie of the Shechemites. And of Shemida the familie of the Shemidaites: and of Hephher the familie of the Hephherites.

And Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad, were

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Mahlah, and Noah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh, and those that were numbred of them, fiftie and two thousand and seven hundred.

These are the sonnes of Ephraim, after their families: Of Shuthelah the familie of the Shuthalhites: Of Becher the familie of the Bachrites: Of Tahan the familie of the Tahanites. And these are the sonnes of Shuthelah: Of Eran the familie of the Eranites. These are the families of the sonnes of Ephraim, according to those that were numbred of them, thirtie and two thousand, and five hundred. These are the sonnes of Ioseph after their families.

The sonnes of Beniamin after their families: Of Bela the familie of the Belaites: Of Ashbel the familie of the Ashbelites: Of Ahiram the familie of the Ahiramites: Of Shupham the familie of the Shuphamites: Of Hupham the familie of the Huphamites. And the sonnes of Bela were Ard and Naaman: of Ard, the familie of the Ardites: and of Naaman the familie of the Naamites. These are the sonnes of Beniamin after their families; and they that were numbred of them, were fourty and five thousand, and six hundred.

These are the sonnes of Dan after their families: Of Shuham the familie of the Shuhamites. These are the families of Dan, after their families. All the families of the Shuhamites, according to those that were numbred of them, were three score and four thousand, and four hundred.

Of the children of Asher after their families: Of Imna the familie of the Iimnites: Of Iesui the familie of the Iesuites: Of Beriah the familie of the Beriites. Of the sonnes of Beriah; of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites. And the name of the daughter of Asher, was Sarah. These are the families of the sonnes of Asher, according to those that were numbred of them; who were fiftie and three thousand, and four hundred. Of the sonnes of Naphtali, after their families, of Iahzeel the familie of the Iahzeelites: Of Guni, the familie of the Gunites: Of Iezer, the familie of the Iezerites: Of Shillem the familie of the Shillemites. These are the families of Naphtali, according to their families: and they that were numbred of them, were fourty and five thousand, and four hundred. These were the numbred of the children of Israel, six hundred thousand, and a thousand, seven hundred and thirtie.

And the LORD spake unto Moses, saying, Unto these the land shall be divided for an inheritance, according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the lesse inheritance: to every one shall his inheritance be given, according to those that were numbred of

The law of
dividing among
them the
inheritance
of the land.

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him. Notwithstanding the land shall bee divided by lot: according to the names of the tribes of their fathers, they shall inherite. According to the lot shall the possession thereof be divided betweene many and few.

CHAPTER XXVI

And these are they that were numbred of the Levites, after their families: Of Gershon, the family of the Gershonites: Of Kohath the family of the Kohathites: Of Merari the family of the Merarites. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begate Amram. And the name of Amrams wife was Iochebed the daughter of Levi, whom her mother bare to Levi in Egypt: And shee bare unto Amram, Aaron and Moses, and Miriam their sister. And unto Aaron was borne Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died, when they offered strange fire before the LORD. And those that were numbred of them, were twenty and three thousand, all males from a moneth old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

The families and number of the Levites.

These are they that were numbred by Moses and Eleazar the Priest, who numbred the children of Israel in the plaines of Moab, by Iordane neere Iericho. But among these there was not a man of them, whom Moses and Aaron the Priest numbred, when they numbred the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness: and there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

None were left of them which were numbred at Sinai, but Caleb and Ioshua.

CHAPTER XXVII

THEN came the daughters of Zelophehad, the sonne of Hopher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of Manasseh, the sonne of Ioseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes, and all the Congregation, by the doore of the Tabernacle of the Congregation, saying, Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah: but died in his owne sinne, and had no sonnes. Why should the name of our father be done away from among his family, because he hath no sonne? Give

The daughters of Zelophehad sue for an inheritance.

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CHAPTER XXVII

The law of
inheritances.

unto us therefore a possession among the brethren of our father. And Moses brought their cause before the LORD.

And the LORD spake unto Moses, saying, The daughters of Zelophehad speake right: thou shalt surely give them a possession of an inheritance among their fathers brethren, and thou shalt cause the inheritance of their father to passe unto them. And thou shalt speake unto the children of Israel, saying, If a man die, and have no sonne, then yee shall cause his inheritance to passe unto his daughter. And if he have no daughter, then yee shall give his inheritance unto his brethren. And if he have no brethren, then yee shall give his inheritance unto his fathers brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinseman that is next to him of his family, and hee shall possesse it: And it shall be unto the children of Israel a statute of iudgement, as the LORD commanded Moses.

Moses beeing
told of his
death, sueth for
a successour.

And the LORD saide unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seene it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my Commandement (in the desart of Zin, in the strife of the Congregation) to sanctifie me at the water, before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

And Moses spake unto the LORD, saying, Let the LORD, the God of the spirits of all flesh, set a man over the Congregation, which may goe out before them, and which may goe in before them, and which may lead them out, and which may bring them in, that the Congregation of the LORD bee not as sheepe which have no shepheard.

Ioshua is
appointed to
succeed him.

And the LORD saide unto Moses, Take thee Ioshua the sonne of Nun, a man in whom is the spirit, and lay thine hand upon him. And set him before Eleazar the Priest, and before all the Congregation: and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the Congregation of the children of Israel may be obedient. And he shall stand before Eleazar the Priest, who shall aske counsell for him, after the iudgement of Urim before the LORD: at his word shall they goe out, and at his word they shall come in, both he, and all the children of Israel with him, even all the Congregation. And Moses did as the LORD commanded him: and he tooke Ioshua and set him before Eleazar the Priest, and before all the Congregation. And hee layd his handes upon him, and gave him a charge, as the LORD commaunded by the hand of Moses.

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CHAPTER XXVIII

CHAPTER XXVIII

AND the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices, made by fire for a sweet savour unto mee, shall yee observe, to offer unto me, in their due season. And thou shalt say unto them, This is the offering made by fire, which ye shall offer unto the LORD: Two lambes of the first yeere without spot day by day, for a continuall burnt offering. The one lambe shalt thou offer in the morning, and the other lambe shalt thou offer at Even. And a tenth part of an Ephah of flowre for a meate offering, mingled with the fourth part of an Hyn of beaten oyle. It is a continuall burnt offering which was ordeined in mount Sinai for a sweete savour, a sacrifice made by fire unto the LORD. And the drinke offering thereof shall be the fourth part of an Hyn for the one lambe: in the holy place shalt thou cause the strong wine to bee powred unto the LORD for a drinke offering. And the other lambe shalt thou offer at Even: as the meate offering of the morning, and as the drinke offering thereof, thou shalt offer it, a sacrifice made by fire of a sweet savour unto the LORD.

Offerings are to be observed.

The continuall burnt offering.

And on the Sabbath day, two lambes of the first yeere without spot, and two tenth deales of flowre for a meate offering mingled with oyle, and the drinke offering thereof. This is the burnt offering of every Sabbath, beside the continuall burnt offering, and his drinke offering.

The offering on the Sabbath,

And in the beginnings of your moneths, ye shall offer a burnt offering unto the LORD: Two yong bullocks and one ramme, seven lambs of the first yeere, without spot, and three tenth deales of flowre for a meate offering, mingled with oyle, for one bullocke, and two tenth deales of flowre for a meat offering, mingled with oyle, for one ramme: and a several tenth deale of flowre mingled with oyle for a meate offering, unto one lambe, for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD. And their drinke offerings shal be halfe an Hin of wine unto a bullocke, and the third part of an Hin unto a ramme, and a fourth part of an Hin unto a lambe: This is the burnt offering of every moneth, throughout the moneths of the yeere. And one kidde of the goates for a sinne offering unto the LORD shalbe offered, besides the continuall burnt offering and his drinke offering. And in the fourteenth day of the first at the Passeever, moneth, is the Passeever of the LORD. And in the fifteenth day of this moneth is the feast: seven dayes shall unleavened

on the New-moones,

at the Passeever,

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CHAPTER XXVIII

bread be eaten. In the first day shall bee an holy convocation, yee shall doe no maner of servile worke therein. But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD, two yong bullockes, and one ramme, and seven lambes of the first yeere: they shall be unto you without blemish. And their meate offering shall be of flowre mingled with oyle: three tenth deales shall ye offer for a bullocke, and two tenth deales for a ramme. A severall tenth deale shalt thou offer for every lambe, throughout the seven lambes: and one goat for a sinne offering, to make an atonement for you. Ye shal offer these beside the burnt offering in the morning, which is for a continuall burnt offering. After this maner yee shall offer dayly throughout the seven dayes, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shal be offred beside the continuall burnt offering, and his drinke offering. And on the seventh day yee shall have an holy convocation: yee shall doe no servile worke.

in the day of
first fruits.

Also in the day of the first fruits when ye bring a new meat offering unto the LORD, after your weekes bee out: ye shall have an holy convocation, ye shall doe no servile worke. But yee shall offer the burnt offering for a sweete savour unto the LORD, two yong bullockes, one ramme, seven lambes of the first yeere. And their meat offering of flowre mingled with oyle, three tenth deales unto one bullocke, two tenth deales unto one ramme, a severall tenth deale unto one lambe, thorowout the seven lambes, and one kidde of the goates, to make an atonement for you. Ye shall offer them besides the continuall burnt offering, and his meat offering, (they shall be unto you without blemish) and their drinke offerings.

CHAPTER XXIX

The offering
at the feast
of Trumpets,

AND in the seventh moneth, on the first day of the moneth, ye shall have an holy convocation, yee shall doe no servile worke: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD, one yong bullocke, one ramme, and seven lambes of the first yeere without blemish. And their meat offering shall be of floure mingled with oyle, three tenth deales for a bullocke, and two tenth deales for a ramme: and one tenth deale for one lambe thorowout the seven lambes: and one kidde of the goats for a sinne offering to make an atonement for you: beside the burnt offering of the moneth, and his meat offering, and the dayly burnt offering, and

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his meat offering, and their drinke offerings, according unto their maner, for a sweet savour, a sacrifice made by fire unto the LORD.

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And ye shall have on the tenth day of this seventh moneth an holy convocation; and yee shall afflict your soules: yee shall not doe any worke therein. But ye shall offer a burnt offering unto the LORD for a sweet savour, one yong bullock, one ramme, and seven lambes of the first yeere, they shall bee unto you without blemish. And their meate offering shall be of floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to one ramme: a severall tenth deale for one lambe, thorowout the seven lambes; one kidde of the goats for a sinne offering, beside the sinne offering of atonement, and the continuall burnt offering, and the meat offering of it, and their drinke offerings.

at the day
of afflicting
their soules,

And on the fifteenth day of the seventh moneth, yee shall have an holy convocation, yee shall doe no servile worke, and ye shall keepe a feast unto the LORD seven dayes. And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD, thirteene yong bullocks, two rammes, and foureteene lambes of the first yeere: They shall be without blemish. And their meat offering shall be of floure mingled with oyle, three tenth deales unto every bullocke of the thirteene bullocks, two tenth deales to each ramme of the two rammes: and a severall tenth deale to each lambe of the foureteene lambes: and one kidde of the goats for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

and on the
eight dayes of
the feast of
Tabernacles.

And on the second day ye shal offer twelve yong bullocks, two rammes, foureteene lambes of the first yeere without spot. And their meat offering, and their drinke offerings for the bullockes, for the rammes, and for the lambes, shall be according to their number, after the maner: and one kidde of the goats for a sinne offering, beside the continuall burnt offering, and the meate offering thereof, and their drinke offerings.

And on the third day eleven bullocks, two rammes, foureteene lambes of the first yere without blemish. And their meate offering, and their drinke offerings for the bullocks, for the rammes, and for the lambes, shall be according to their number after the maner: and one goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

And on the fourth day ten bullocks, two rammes, and foureteene lambes of the first yere without blemish. Their meat offering, and their drinke offerings, for the bullocks, for the rammes, and for the lambes, shall be according to their number after the maner: and one kidde of the goats for a sin offering,

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beside the continuall burnt offering, his meate offering, and his drinke offering.

And on the fift day, nine bullockes, two rammes, and fourteene lambes of the first yeere, without spot: and their meat offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes, shall be according to their number after the maner: and one goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

And on the sixth day eight bullockes, two rammes, and fourteene lambes of the first yeere without blemish: and their meat offering, and their drinke offerings, for the bullockes, for the rammes, and for the lambes, shall be according to their number, after the maner: and one goat for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

And on the seventh day, seven bullockes, two rammes, and fourteene lambes of the first yeere without blemish. And their meate offering, and their drinke offerings, for the bullockes, for the rammes, and for the lambes, shall be according to their number, after the maner: and one goat for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

On the eighth day, ye shall have a solemne assembly: ye shall do no servile worke therein: but ye shal offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD, one bullocke, one ramme, seven lambes of the first yeere without blemish: their meate offering, and their drinke offerings, for the bullocke, for the ramme, and for the lambes shall be according to their number, after the maner: and one goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering. These things ye shall doe unto the LORD in your set feasts, besides your vowes, and your free will offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings. And Moses tolde the children of Israel, according to all that the LORD commanded Moses.

CHAPTER XXX

Vowes are not
to be broken.

AND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This is the thing which the LORD hath commanded. If a man vowe a vow unto the LORD, or swear an othe to bind his soule with a bond: he shall not breake his word, hee shall doe according to all that proceedeth out of his mouth. If a woman also vow a vow unto the LORD, and

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binde her selfe by a bond, being in her fathers house in her youth ; and her father heare her vow, and her bond wherewith shee hath bound her soule, and her father shall holde his peace at her : then all her vowes shall stand, and every bond wherewith shee hath bound her soule, shall stand. But if her father disallow her in the day that he heareth ; not any of her vowes or of her bonds, wherewith she hath bound her soule, shall stand : and the LORD shall forgive her, because her father disallowe her. And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith shee bound her soule, and her husband heard it, and held his peace at her in the day that hee heard it : then her vowes shall stand, and her bonds wherewith shee bound her soule, shall stand. But if her husband disallowe her on the day that he heard it, then he shall make her vowe which she vowed, and that which she uttered with her lippes wherewith shee bound her soule, of none effect, and the LORD shall forgive her. But every vow of a widow, and of her that is divorced, wherewith they have bound their soules, shall stand against her. And if she vowed in her husbands house, or bound her soule by a bond with an oath ; and her husband heard it, and held his peace at her, and disallowed her not : then all her vowes shall stand, and every bond wherewith shee bound her soule, shall stand. But if her husband hath utterly made them voyd on the day hee heard them : then whatsoever proceeded out of her lips concerning her vowes, or concerning the bond of her soule, shall not stand : her husband hath made them voyd, and the LORD shal forgive her. Every vow, and every binding othe to afflict the soule, her husband may establish it, or her husband may make it voyd. But if her husband altogether hold his peace at her, from day to day, then he establisheth all her vowes, or all her bonds which are upon her : hee confirmeth them, because hee held his peace at her, in the day that hee heard them. But if hee shall any wayes make them voyd after that he hath heard them, then he shall beare her iniquitie. These are the statutes which the LORD commanded Moses betweene a man and his wife, betweene the father and his daughter, being yet in her youth, in her fathers house.

The exception
of a maids vow,

Of a wives,

Of a widowes,
or her that is
divorced.

CHAPTER XXXI

AND the LORD spake unto Moses, saying, Avenge the children of Israel of the Midianites : afterward shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arme some of your selves unto the warre, and let

The Midianites
are spoyled, and
Balaam slaine.

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them goe against the Midianites, and avenge the Lord of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the warre. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for warre. And Moses sent them to the warre, a thousand of every tribe, them and Phinehas the sonne of Eleazar the Priest, to the warre, with the holy instruments, and the trumpets to blow, in his hand. And they warred against the Midianites, as the Lord commanded Moses, and they slew all the males. And they slew the Kings of Midian, beside the rest of them that were slaine; namely Evi, and Rekem, and Zur, and Hur, and Reba, five Kings of Midian; Balaam also the sonne of Beor they slew with the sword. And the children of Israel tooke all the women of Midian captives, and their little ones, and tooke the spoile of all their cattell, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles with fire: and they tooke all the spoile, and all the pray, both of men and of beasts. And they brought the captives, and the pray, and the spoile unto Moses and Eleazar the Priest, and unto the Congregation of the children of Israel, unto the campe at the plaines of Moab, which are by Iordan neere Iericho.

Moses is wroth with the officers, for saving the women alive.

And Moses and Eleazar the Priest, and all the Princes of the Congregation went forth to meete them without the campe. And Moses was wroth with the officers of the hoste, with the captaines over thousands, and captaines over hundreds, which came from the battell. And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsell of Balaam, to commit trespasse against the Lord in the matter of Peor, and there was a plague among the Congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath knowen man, by lying with him. But all the women children that have not knowen a man by lying with him, keepe alive for your selves. And doe yee abide without the campe seven dayes: whosoever hath killed any person, and whosoever hath touched any slaine, purifie both your selves, and your captives, on the third day, and on the seventh day. And purifie all your raiment, and all that is made of skinnes, and all worke of goates haire, and all things made of wood.

How the souldiers with their captives and spoile, are to be purified.

And Eleazar the Priest said unto the men of warre which went to the battell, This is the ordinance of the law which the Lord commaunded Moses. Onely the gold, and the silver, the brasse,

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the yron, the tinne, and the lead, every thing that may abide the fire, yee shall make it goe through the fire, and it shall be cleane : neverthesse, it shall be purified with the water of separation : and all that abideth not the fire, yee shall make goe through the water. And ye shall wash your clothes on the seventh day, and ye shalbe cleane, and afterward yee shall come into the campe.

And the LORD spake unto Moses, saying, Take the summe of the pray, that was taken, both of man and of beast, thou and Eleazar the Priest, and the chiefe fathers of the Congregation : and divide the pray into two parts, betweene them that tooke the warre upon them, who went out to battell, and betweene all the Congregation. And levie a tribute unto the LORD of the men of warre which went out to battell : one soule of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheepe. Take it of their halfe, and give it unto Eleazar the Priest, for an heave offering of the LORD. And of the children of Israels halfe, thou shalt take one portion of fiftie, of the persons, of the beeves, of the asses, and of the flockes, of all maner of beasts, and give them unto the Levites, which keepe the charge of the Tabernacle of the LORD. And Moses and Eleazar the Priest did as the LORD commanded Moses. And the bootie being the rest of the pray which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheepe, and threescore and twelve thousand beeves, and threescore and one thousand asses : and thirtie and two thousand persons in all, of women that had not knowen man by lying with him. And the halfe which was the portion of them that went out to warre, was in number three hundred thousand, and seven and thirtie thousand, and five hundred sheepe. And the LORDS tribute of the sheepe was six hundred and threescore and fiftene. And the beeves were thirtie and sixe thousand, of which the LORDS tribute was threescore and twelve. And the asses were thirtie thousand and five hundred, of which the LORDS tribute was threescore and one. And the persons were sixteene thousand, of which the LORDS tribute was thirtie and two persons. And Moses gave the tribute which was the LORDS heave offering, unto Eleazar the Priest, as the LORD commanded Moses. And of the children of Israels halfe, which Moses divided from the men that warred : (Now the halfe that pertained unto the Congregation, was three hundred thousand, and thirtie thousand, and seven thousand, and five hundred sheepe : and thirtie and sixe thousand beeves : and thirtie thousand asses, and five hundred : and sixteene thousand persons)

The proportion
whereby the
pray is to be
divided.

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CHAPTER XXXI

The voluntary oblation unto the Treasury of the Lord.

even of the children of Israels halfe, Moses tooke one portion of fiftie, both of man and of beast, and gave them unto the Levites, which kept the charge of the Tabernacle of the LORD, as the LORD commanded Moses.

And the officers which were over thousands of the hoste, the captaines of thousands, and captaines of hundreds came neere unto Moses. And they said unto Moses, Thy servants have taken the summe of the men of warre which are under our charge, and there lacketh not one man of us. Wee have therefore brought an oblation for the LORD, what everie man hath gotten, of iewels of golde, chaines, and bracelets, rings, earrings, and tablets, to make an atonement for our soules before the LORD. And Moses and Eleazar the Priest tooke the gold of them: even all wrought iewels. And all the gold of the offering that they offered up to the LORD, of the captaines of thousands, and of the captaines of hundreds, was sixteene thousand, seven hundred and fiftie shekels. (For the men of warre had taken spoile, every man for himselfe.) And Moses and Eleazar the Priest tooke the gold of the captaines, of thousands, and of hundreds, and brought it into the Tabernacle of the Congregation, for a memoriall for the children of Israel before the LORD.

CHAPTER XXXII

The Reubenites and Gadites sue for their inheritance on that side Iorden.

NOW the children of Reuben, and the children of Gad, had a very great multitude of cattell: and when they saw the land of Iazer, and the land of Gilead, that behold, the place was a place for cattell: the children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the Priest, and unto the Princes of the Congregation, saying, Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, even the countrey which the LORD smote before the Congregation of Israel, is a land for cattell, and thy servants have cattell. Wherefore, said they, if wee have found grace in thy sight, let this lande be given unto thy servants for a possession, and bring us not over Iordane.

Moses reproveth them.

And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and shall ye sit here? And wherefore discourage yee the heart of the children of Israel from going over into the lande, which the LORD hath given them? Thus did your fathers, when I sent them from Kadesh Barnea to see the land. For when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the

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children of Israel, that they should not goe into the land which the LORD had given them. And the LORDS anger was kindled the same time, and hee sware, saying, Surely none of the men that came up out of Egypt, from twentie yeeres old and upward, shall see the lande which I sware unto Abraham, unto Isaac, and unto Iacob, because they have not wholly followed me: save Caleb the sonne of Iephunneh the Kenezite, and Ioshua the sonne of Nun: for they have wholly followed the LORD. And the LORDS anger was kindled against Israel, and hee made them wander in the wilderness fourty yeeres, untill all the generation that had done evill in the sight of the LORD was consumed. And beholde, ye are risen up in your fathers stead, an increase of sinfull men, to augment yet the fierce anger of the LORD toward Israel. For if yee turne away from after him, hee will yet againe leave them in the wilderness, and ye shall destroy all this people.

And they came neere unto him, and said, Wee will build sheep-foldes here for our cattell, and cities for our litle ones. But we our selves will goe ready armed before the children of Israel, untill wee have brought them unto their place: and our litle ones shall dwell in the fenced cities, because of the inhabitants of the land. Wee will not returne unto our houses, untill the children of Israel have inherited every man his inheritance: for wee will not inherite with them on yonder side Iordane, or forward, because our inheritance is fallen to us on this side Iordane Eastward.

They offer him conditions to his content.

And Moses said unto them, If ye will doe this thing, if ye will goe armed before the LORD to warre, and will goe all of you armed over Iordane before the LORD, untill he hath driven out his enemies from before him, and the land bee subdued before the LORD: then afterward ye shall returne, and bee guiltlesse before the LORD, and before Israel; and this land shall be your possession before the LORD. But if ye will not doe so, behold, yee have sinned against the LORD: and bee sure your sinne will finde you out. Build ye cities for your litle ones, and folds for your sheepe, and doe that which hath proceeded out of your mouth. And the children of Gad, and the children of Reuben spake unto Moses, saying, Thy servants will doe as my lord commandeth. Our little ones, our wives, our flocks, and all our cattell shall be there in the cities of Gilead. But thy servants will passe over, every man armed for warre, before the LORD to battell, as my lord saith. So concerning them Moses commaunded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel: and Moses said unto them, If the children of Gad, and the children of Reuben will passe

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Moses assigneth them the land.

with you over Iordane, every man armed to battell before the LORD, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession: but if they will not passe over with you armed, they shall have possessions among you in the land of Canaan. And the children of Gad, and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we doe. Wee will passe over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Iordane may be ours. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon King of the Amorites, and the kingdome of Og King of Bashan, the land with the cities thereof, in the coastes, even the cities of the countrey round about.

They conquere it.

And the children of Gad built Dibon, and Ataroth, and Aroer, and Atroth, Shophan, and Iaazer, and Iogbehah, and Bethnimrah, and Bethharan, fenced cities: and foldes for sheepe. And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim, and Nebo, and Baalmeon (their names being changed) and Shibmah: and gave other names unto the cities which they builded. And the children of Machir, the sonne of Manasseh, went to Gilead, and tooke it, and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the sonne of Manasseh, and he dwelt therein. And Iair the sonne of Manasseh went and tooke the small townes thereof, and called them Havoth-Iair. And Nobah went and tooke Kenath, and the villages thereof, and called it Nobah, after his owne name.

CHAPTER XXXIII

Two and fourtie journeyes of the Israclites.

THESSE are the iourneyes of the children of Israel, which went fourth out of the land of Egypt, with their armies, under the hand of Moses and Aaron. And Moses wrote their goings out according to their iourneyes, by the commandement of the LORD: and these are their iourneyes according to their goings out. And they departed from Rameses in the first moneth, on the fifteenth day of the first moneth: on the morrow after the Passeover, the children of Israel went out with an high hand in the sight of all the Egyptians. (For the Egyptians buried all their first borne, which the LORD had smitten among them: upon their gods also the LORD executed iudgements.) And the children of Israel removed from Rameses, and pitched in Succoth. And they departed from Succoth, and pitched in Etham, which is

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in the edge of the wilderness. And they removed from Etham, and turned againe unto Pihahiroth, which is before Baal-zephon: and they pitched before Migdol. And they departed from before Pihahiroth, and passed thorow the midst of the sea, into the wilderness, and went three dayes journey in the wilderness of Etham, and pitched in Marah. And they removed from Marah, and came unto Elim, and in Elim were twelve fountaines of water, and three score and ten palme trees, and they pitched there. And they removed from Elim, and encamped by the red sea. And they removed from the red sea, and encamped in the wilderness of Sin. And they tooke their journey out of the wilderness of Sin, and encamped in Dophkah. And they departed from Dophkah, and encamped in Alush. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drinke. And they departed from Rephidim, and pitched in the wilderness of Sinai. And they removed from the desert of Sinai, and pitched at Kibroth Hattaavah.¹ And they departed from Kibroth Hattaavah, and encamped at Hazeroth. And they departed from Hazeroth, and pitched in Rithmah. And they departed from Rithmah, and pitched at Rimmon Parez. And they departed from Rimmon Parez, and pitched in Libnah. And they removed from Libnah, and pitched at Rissah. And they journeyed from Rissah, and pitched in Kehelathah. And they went from Kehelathah, and pitched in mount Shapher. And they removed from mount Shapher, and encamped in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they departed from Tahath, and pitched at Tarah. And they removed from Tarah, and pitched in Mithcah. And they went from Mithcah, and pitched in Hashmonah. And they departed from Hashmonah, and encamped at Moseroth. And they departed from Moseroth, and pitched in Bene-Iaakan. And they removed from Bene-Iaakan, and encamped at Horhagidgad. And they went from Horhagidgad, and pitched in Iotbathah. And they removed from Iotbathah, and encamped at Ebronah. And they departed from Ebronah, and encamped at Ezion-gaber. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the Priest went up into mount Hor, at the commandement of the LORD, and died there in the fortieth yeere, after the children of Israel

¹ That is, The graves of lust.

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were come out of the lande of Egypt, in the first day of the fift moneth. And Aaron was an hundred and twentie and three yeeres old, when hee died in mount Hor. And King Arad the Canaanite (which dwelt in the South, in the land of Canaan) heard of the comming of the children of Israel. And they departed from mount Hor, and pitched in Zalmonah. And they departed from Zalmonah, and pitched in Punon. And they departed from Punon, and pitched in Oboth. And they departed from Oboth, and pitched in Iie-Abarim, in the border of Moab. And they departed from Iim, and pitched in Dibon Gad. And they removed from Dibon Gad, and encamped in Almon-Diblahthaim. And they removed from Almon-Diblahthaim, and pitched in the mountaines of Abarim, before Nebo. And they departed from the mountaines of Abarim, and pitched in the plaines of Moab, by Iordan neere Iericho. And they pitched by Iordane from Beth-Iesimoth, even unto Abel Shittim, in the plaines of Moab.

The Canaanites
are to be
destroyed.

And the LORD spake unto Moses, in the plaines of Moab by Iordane, neere Iericho, saying, Speake unto the children of Israel, and say unto them, When ye are passed over Iordane into the land of Canaan; 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 plucke downe all their high places. And ye shall dispossesse the inhabitants of the land, and dwell therein: for I have given you the land to possesse it. And ye shall divide the land by lot, for an inheritance among your families, and to the moe ye shall give the more inheritance, and to the fewer yee shall give the lesse inheritance: every mans inheritance shall bee in the place where his lot falleth, according to the tribes of your fathers, ye shall inherite. But if ye will not drive out the inhabitants of the land from before you, then it shall come to passe that those which ye let remaine of them, shall be prickes in your eyes, and thornes in your sides, and shal vex you in the land wherein ye dwell. Moreover, it shall come to passe, that I shall do unto you, as I thought to doe unto them.

CHAPTER XXXIII

The borders
of the land.

AND the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof,) then your South quarter shall be from the wilderness of
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Zin, along by the coast of Edom, and your South border shall be the outmost coast of the salt Sea Eastward. And your border shall turne from the South to the ascent of Akrabbim, and passe on to Zin: and the going fourth thereof shall be from the South to Kadesh-Barnea, and shall goe on to Hazar-Addar, and passe on to Azmon. And the border shall fetch a compasse from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And as for the Westerne border, you shall even have the great sea for a border: this shall be your West border. And this shall be your North border: from the great sea, you shall point out for you, mount Hor. From mount Hor, ye shall point out your border unto the entrance of Hamath: and the goings fourth of the border shall be to Zedad.

And the border shall goe on to Ziphron, and the goings out of it shall bee at Hazar Enan: this shall be your North border. And ye shall point out your East border, from Hazar Enan to Shepham. And the coast shall goe downe from Shepham to Riblah, on the East side of Ain: and the border shall descend and shall reach unto the side of the sea of Chinnereth Eastward. And the border shall goe downe to Iordane, and the goings out of it shall be at the salt sea: this shall be your land with the coastes thereof round about. And Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the LORD commanded to give unto the nine tribes, and to the halfe tribe. For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and halfe the tribe of Manasseh have received their inheritance. The two tribes, and the halfe tribe have received their inheritance on this side Iordane neere Iericho, Eastward, toward the Sunne rising. And the LORD spake unto Moses, saying, These are the names of the men which shall divide the land unto you: Eleazar the Priest, and Ioshua the sonne of Nun. And yee shall take one Prince of every tribe, to divide the land by inheritance. And the names of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh. And of the tribe of the children of Simeon, Shemuel the sonne of Ammihud. Of the tribe of Benjamin, Elidad the sonne of Chislon. And the Prince of the tribe of the children of Dan, Bukki the sonne of Iogli. The Prince of the children of Ioseph: for the tribe of the children of Manasseh, Hanniel the sonne of Ephod. And the Prince of the tribe of the children of Ephraim, Kemuel the sonne of Shipthan. And the Prince of the tribe of the children

The names of
the men which
shall divide
the land.

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of Zebulun, Elizaphan the sonne of Parnach. And the Prince of the tribe of the children of Issachar, Paltiel the sonne of Azzan. And the Prince of the tribe of the children of Asher, Ahihud the sonne of Shelomi. And the Prince of the tribe of the children of Naphtali, Pedahel the sonne of Ammihud. These are they whom the LORD commaunded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV

Eight and
fourtie Cities
for the Levites
with their
suburbs, and
measure
thereof.

Sixe of them
are to be cities
of refuge.

The lawes
of murder.

AND the LORD spake unto Moses in the plaines of Moab by Iordane, neere Iericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in: and yee shall give also unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in, and the suburbs of them shall be for their cattell, and for their goods, and for all their beasts. And the suburbs of the cities, which yee shall give unto the Levites, shall reach from the wall of the cite, and outward, a thousand cubites round about. And ye shall measure from without the city on the Eastside two thousand cubites, and on the Southside two thousand cubites, and on the Westside two thousand cubites, and on the Northside two thousand cubites: and the cite shall be in the midst; this shalbe to them the suburbs of the cities. And among the cities which yee shall give unto the Levites, there shalbe sixe cities for refuge, which ye shall appoint for the manslayer, that hee may flee thither: And to them ye shall adde fourty and two cities. So all the cities which ye shall give to the Levites, shall be fourty and eight cities: them shall yee give with their suburbs. And the cities which ye shall give, shalbe of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few, ye shall give few. Every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

And the LORD spake unto Moses, saying, Speake unto the children of Israel, and say unto them, When ye bee come over Iordane, into the land of Canaan: then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger, that the manslayer die not, untill he stand before the Congregation in iudgement. And of these cities which ye shall give, sixe cities shall

NUMBERS

CHAPTER XXXV

ye have for refuge. Yee shall give three cities on this side Iordane, and three cities shall yee give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares, may flee thither. And if he smite him with an instrument of Iron, (so that he die,) hee is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, (wherewith hee may die) and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with an hand-weapon of wood, (wherewith he may die) and he die, hee is a murderer: the murderer shall surely be put to death. The revenger of blood himselfe shall slay the murthurer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurle at him by laying of waite that he die, or in enmitie smite him with his hand, that he die: hee that smote him shall surely be put to death, for hee is a murderer: the revenger of blood shall slay the murderer, when hee meeteth him. But if hee thrust him suddenly without enmitie, or have cast upon him any thing without laying of wait, or with any stone wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harme: then the Congregation shall iudge betweene the slayer, and the revenger of blood, according to these iudgements. And the Congregation shall deliver the slayer out of the hand of the revenger of blood, and the Congregation shal restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high Priest, which was annoynted with the holy oyle. But if the slayer shall at any time come without the border of the citie of his refuge, whither he was fled: and the revenger of blood finde him without the borders of the citie of his refuge, and the revenger of blood kill the slayer, he shall not be guiltie of blood: because he should have remained in the citie of his refuge, untill the death of the high Priest: but after the death of the hie Priest, the slayer shal returne into the land of his possession. So these things shall be for a statute of iudgment unto you, thorowout your generations in al your dwellings. Who so killeth any person, the murderer shall be put to death, by the mouth of witnesses: but one witness shall not testifie against any person, to cause him to die. More-
over, yee shall take no satisfaction for the life of a murderer, which is guiltie of death, but he shalbe surely put to death. And yee shall take no satisfaction for him that is fled to the citie of

No satisfaction
for murder.

NUMBERS

CHAPTER XXXV

his refuge, that hee should come againe to dwell in the land, until the death of the Priest. So ye shall not pollute the lande wherein ye are: for blood, it defileth the land: and the land cannot bee cleansed of the blood that is shed therein, but by the blood of him that shed it. Defile not therefore the lande which yee shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAPTER XXXVI

The inconveni-
ence of the
inheritance
of daughters,

AND the chiefe fathers of the families of the children of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Ioseph, came neere, and spake before Moses, and before the Princes the chiefe fathers of the children of Israel. And they said, The LORD commanded my lord to give the lande for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD, to give the inheritance of Zelophehad our brother, unto his daughters. And if they bee married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall bee put to the inheritance of the tribe, whereinto they are received: so shal it be taken from the lot of our inheritance. And when the Iubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe, whereunto they are received: So shal their inheritance be taken away from the inheritance of the tribe of our fathers. And Moses commanded the children of Israel, according to the worde of the LORD, saying, The tribe of the sonnes of Ioseph hath said well. This is the thing which the LORD doeth command concerning the daughters of Zelophehad, saying, Let them marry to whom they thinke best: onely to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remoove from tribe to tribe: for every one of the children of Israel shall keepe himselfe to the inheritance of the tribe of his fathers. And every daughter that possesseth an inheritance, in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance remove from one tribe to another tribe: but every one of the tribes of the children of Israel, shall keepe himselfe to his owne inheritance. Even as the LORD commanded Moses, so did the daughters of Zelophehad. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah

is remedied by
marrying in their
owne tribes,

lest the inheri-
tance should
be removed
from the tribe.

The daughters
of Zelophehad
marrie their
fathers brothers
sonnes.

NUMBERS

the daughters of Zelophehad, were married unto their fathers brothers sonnes. And they were married into the families of the sonnes of Manasseh, the sonne of Ioseph, and their inheritance remained in the tribe of the family of their father.

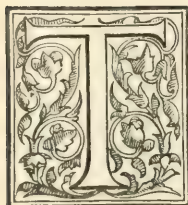
CHAPTER
XXXVI

These are the commandements and the iudgements which the LORD commanded by the hand of Moses, unto the children of Israel in the plaines of Moab, by Iordane, neere Iericho.

The FIFTH BOOKE of MOSES, called

DEUTERONOMIE

CHAPTER I



THESE be the woordes which Moses spake unto all Israel, on this side Iordane in the wilderness, in the plaine over against the Red sea, betweene Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. (There are eleven daies journey from Horeb, by the way of mount Seir, unto Kadesh-Barnea.) And it came to passe in the fortieth yeere, in the eleventh moneth, on the first day of the

Moses speech in the end of the fortieth yeere, briefly rehears- ing the story,

moneth, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandement unto them: after hee had slaine Sihon the King of the Amorites, which dwelt in Heshbon, and Og the King of Bashan, which dwelt at Astaroth, in Edrei. On this side Iordane, in the land of Moab, began Moses to declare this law, saying, The LORD our God spake unto us in Horeb, saying, Ye have dwelt long ynough in this mount: turne you, and take your journey, and goe to the mount of the Amorites, and unto all the places nigh thereunto, in the plaine, in the hills, and in the vale, and in the South, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: Goe in, and possesse the land, which the LORD sware unto your fathers, Abraham, Isaac, and Iacob, to give unto them, and to their seed after them.

of Gods
promise,

DEUTERONOMIE

CHAPTER I

of giving them
officers,

And I spake unto you at that time, saying, I am not able to beare you my selfe alone: the LORD your God hath multiplied you, and beholde, you are this day as the starres of heaven for multitude. (The LORD God of your fathers make you a thousand times so many moe as ye are, and blesse you as he hath promised you.) How can I my selfe alone beare your cumbrance, and your burden, and your strife? Take ye wise men, and understanding, and knowen among your tribes, and I will make them rulers over you. And ye answered me, and saide, The thing which thou hast spoken, is good for us to doe. So I tooke the chiefe of your tribes, wise men, and knowen, and made them heads over you, captaines over thousands, and captaines over hundreds, and captaines over fifties, and captaines over tennes, and officers among your tribes. And I charged your Iudges at that time, saying, Hearre the causes betweene your brethren, and iudge righteously betweene every man and his brother, and the stranger that is with him. Ye shall not respect persons in iudgement, but you shall heare the small aswell as the great: you shall not be afraid of the face of man, for the iudgment is Gods: and the cause that is too hard for you, bring it unto me, and I will heare it. And I commanded you at that time all the things which ye should doe.

of sending the
spies to search
the land,

And when wee departed from Horeb, we went through all that great and terrible wildernes, which you saw by the way of the mountaine of the Amorites, as the LORD our God commanded us: and wee came to Kadesh Barnea. And I said unto you, Ye are come unto the mountaine of the Amorites, which the LORD our God doth give unto us. Behold, the LORD thy God hath set the land before thee: Goe up, and possesse it, as the LORD God of thy fathers hath said unto thee: Feare not, neither be discouraged.

And ye came neere unto mee every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word againe, by what way we must goe up, and into what cities we shall come. And the saying pleased mee well: and I tooke twelve men of you, one of a tribe. And they turned and went up into the mountaine, and came unto the valley of Eshcol, and searched it out. And they tooke of the fruit of the land in their handes, and brought it downe unto us, and brought us worde againe, and said, It is a good lande which the LORD our God doeth give us. Notwithstanding, ye would not goe up, but rebelled against the commandement of the LORD your God. And ye murmured in your tents and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us: whither shall wee

DEUTERONOMIE

CHAPTER I

goe up? our brethren have discouraged our heart, saying, The people is greater and taller then we, the cities are great, and walled up to heaven, and moreover we have seene the sonnes of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God which goeth before you, he shall fight for you, according to all that hee did for you in Egypt before your eyes: and in the wildernes, where thou hast seene how that the LORD thy God bare thee, as a man doth beare his sonne, in all the way that ye went, until ye came into this place. Yet in this thing ye did not beleeeve the LORD your God, who went in the way before you to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should goe, and in a cloud by day. And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evill generation see that good land, which I sware to give unto your fathers: save Caleb the sonne of Iephunneh, he shall see it, and to him will I give the land that he hath troden upon, and to his children, because hee hath wholly followed the LORD. Also the LORD was angry with me for your sakes, saying, Thou also shalt not goe in thither. But Ioshua the sonne of Nun, which standeth before thee, he shall goe in thither. Encourage him: for he shall cause Israel to inherite it. Moreover, your litle ones, which ye said should be a pray, and your children, which in that day had no knowledge betweene good and evil, they shall goe in thither; and unto them will I give it, and they shall possesse it. But as for you, turne ye, and take your journey into the wilderness, by the way of the Red sea. Then ye answered, and said unto mee, Wee have sinned against the LORD, we will goe up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of warre, yee were ready to goe up into the hill. And the LORD said unto me, Say unto them, Goe not up, neither fight, for I am not among you: least ye be smitten before your enemies. So I spake unto you, and you would not heare, but rebelled against the commandement of the LORD, and went presumptuously up into the hill. And the Amorites which dwelt in that mountaine, came out against you, and chased you, as Bees doe, and destroyed you in Seir, even unto Hormah. And ye returned and wept before the LORD; but the LORD would not hearken to your voyce, nor give eare unto you. So yee abode in Kadesh many dayes, according unto the dayes that ye abode there.

of Gods anger
for their
incredulitie,

and dis-
obedience.

DEUTERONOMIE

CHAPTER II

The story is continued, that they were not to meddle with the Edomites,

CHAPTER II

nor with the Moabites,

THEN we turned, and tooke our iourney into the wilderness, by the way of the Red sea, as the LORD spake unto mee: and wee compassed mount Seir many dayes. And the LORD spake unto me, saying, Yee have compassed this mountaine long enough: turne you Northward. And commaund thou the people, saying, Ye are to passe through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto your selves therefore. Meddle not with them, for I will not give you of their land, no not so much as a foote breadth, because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat, and yee shall also buy water of them for money, that yee may drinke. For the LORD thy God hath blessed thee, in all the workes of thy hand: hee knoweth thy walking thorow this great wilderness: these fourtie yeres the LORD thy God hath bene with thee, thou hast lacked nothing. And when we passed by from our brethren the children of Esau, which dwelt in Seir, thorow the way of the plaine from Elath, and from Ezion-Gaber, wee turned and passed by the way of the wilderness of Moab. And the LORD said unto mee, Distresse not the Moabites, neither contend with them in battell: for I wil not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession. The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims: which also were accounted giants, as the Anakims, but the Moabites call them Emims. The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the LORD gave unto them. Now rise up, said I, and get you over the brooke Zered: and we went over the brooke Zered. And the space in which we came from Kadesh Barnea, untill we were come over the brooke Zered, was thirtie and eight yeeres; untill all the generation of the men of warre were wasted out from among the hoste, as the LORD sware unto them. For indeed the hand of the LORD was against them, to destroy them from among the hoste, untill they were consumed.

nor with the Ammonites,

So it came to passe, when all the men of warre were consumed and dead from among the people, that the LORD spake unto me, saying, Thou art to passe over thorow Ar, the coast of Moab, this day. And when thou commest nigh over against the children

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CHAPTER II

of Ammon, distresse them not, nor meddle with them: for I will not give thee of the lande of the children of Ammon any possession, because I have given it unto the children of Lot for a possession: (that also was accounted a land of Giants: giants dwelt therein in old time, and the Ammonites call them Zamzummins. A people great, and many, and tall, as the Anakims: but the LORD destroyed them before them, and they succeeded them and dwelt in their stead:) as he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day. And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims which came fourth out of Caphtor, destroyed them, and dwelt in their stead.

Rise ye up, take your iourney, and passe over the river Arnon: Behold, I have given into thy hand Sihon the Amorite king of Heshbon, and his land: begin to possesse it, and contend with him in battell. This day will I begin to put the dread of thee, and the feare of thee upon the nations, that are under the whole heaven, who shall heare report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, with wordes of peace, saying, Let me passe through thy land: I will goe along by the high way, I will neither turne unto the right hand, nor to the left. Thou shalt sell me meat for money, that I may eate, and give me water for money that I may drinke: Only I will passe through on my feet: as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me, untill I shall passe over Iordan, into the land which the LORD our God giveth us. But Sihon King of Heshbon would not let us passe by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that hee might deliver him into thy hand, as appeareth this day. And the LORD said unto mee, Behold, I have begun to give Sihon and his land before thee: begin to possesse, that thou mayest inherit his land. Then Sihon came out against us, he and all his people to fight at Iahaz. And the LORD our God delivered him before us, and wee smote him, and his sonnes, and all his people. And we tooke all his cities at that time, and utterly destroyed the men, and the women, and the litle ones of every citie, we left none to remaine: onely the cattell wee tooke for a pray unto our selves, and the spoyle of the cities, which we tooke: from Aroer, which is by the brinke of the river of Arnon, and from the citie that is by the river even unto Gilead, there was not one citie too strong for us;

but Sihon the Amorite was subdued by them.

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CHAPTER II

the LORD our God delivered all unto us. Onely unto the land of the children of Ammon thou camest not, nor unto any place of the river Iabbok, nor unto the cities in the mountaines, nor unto whatsoever the LORD our God forbade us.

CHAPTER III

The story of the conquest of Og king of Bashan.

THEN we turned, and went up the way to Bashan: and Og the King of Bashan came out against us, hee, and all his people to battell at Edrei. And the LORD said unto mee, Feare him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt doe unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hands Og also the King of Bashan, and all his people: and wee smote him untill none was left to him remaying. And we tooke all his cities at that time, there was not a citie which wee tooke not from them; threescore cities, all the region of Argob, the kingdome of Og in Bashan. All these cities were fenced with high walles, gates and barres, beside unwallled townes a great many. And we utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying the men, women, and children of every citie. But all the cattell, and the spoile of the cities, we tooke for a pray to our selves. And we tooke at that time out of the hand of the two Kings of the Amorites, the land that was on this side Iordan, from the river of Arnon, unto mount Hermon: (which Hermon the Sidonians call Syron: and the Amorites call it Shenir.) All the cities of the plaine, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdome of Og in Bashan. For onely Og King of Bashan remained of the remnant of giants; behold, his bedsted was a bedsted of yron: is it not in Rabbath of the children of Ammon? Nine cubites was the length thereof, and foure cubites the breadth of it, after the cubite of a man. And this land which we possessed at that time, from Aroer which is by the river Arnon, and halfe mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites. And the rest of Gilead, and all Bashan, being the kingdome of Og, gave I unto the halfe tribe of Manasseh: All the region of Argob with all Bashan, which was called the land of Giants. Iair the sonne of Manasseh tooke all the countrey of Argob, unto the coastes of Geshuri, and Maachathi; and called them after his owne name, Bashan Havoth Iair, unto this day. And I gave Gilead unto Machir. And unto the Reubenites, and unto the

The bignes of his bed.

The distribution of those lands to the two tribes and halfe.

DEUTERONOMIE

Gadites, I gave from Gilead, even unto the river Arnon, halfe the valley, and the border, even unto the river Iabbok, which is the border of the children of Ammon: the plaine also, and Iordan, and the coast thereof, from Chinnereth, even unto the sea of the plaine, even the salt sea, under Ashdoth-Pisgah Eastward.

CHAPTER III

And I commanded you at that time, saying, The LORD your God hath given you this land to possesse it: ye shall passe over armed before your brethren the children of Israel, all that are meet for the warre. But your wives, and your little ones, and your cattell (for I know that ye have much cattell) shall abide in your cities, which I have given you: untill the LORD have given rest unto your brethren, as well as unto you, and untill they also possesse the land which the LORD your God hath given them beyond Iordan: and then shall ye returne every man unto his possession, which I have given you.

And I commanded Ioshua at that time, saying, Thine eyes have seene all that the LORD your God hath done unto these two Kings: so shal the LORD doe unto all the kingdomes whither thou passest. Ye shall not feare them: for the LORD your God, he shal fight for you. And I besought the LORD at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatnesse, and thy mighty hand: for what God is there in heaven, or in earth, that can do according to thy workes, and according to thy might? I pray thee let me goe over, and see the good land that is beyond Iordan, that goodly mountaine and Lebanon. But the LORD was wroth with me for your sakes, and would not heare mee: and the LORD said unto me, Let it suffice thee, speake no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes Westward, and Northward, and Southward, and Eastward, and beholde it with thine eyes: for thou shalt not goe over this Iordan. But charge Ioshua, and encourage him, and strengthen him: for hee shall goe over before this people, and he shall cause them to inherite the land which thou shalt see. So we abode in the valley, over against Beth-Peor.

Moses prayer
to enter into
the land.

He is permitted
to see it.

CHAPTER IIIII

NOWE therefore hearken, O Israel, unto the Statutes, and unto the Iudgments which I teach you, for to do them, that ye may live, and goe in and possesse the lande, which the LORD God of your fathers giveth you. Ye shall not adde unto the word which I command you, neither shall you diminish

An Exhortation
to obedience.

DEUTERONOMIE

CHAPTER III

ought from it, that ye may keepe the Commaundements of the LORD your God, which I command you. Your eyes have seene what the LORD did because of Baal Peor: for all the men that followed Baal Peor, the LORD thy God hath destroyed them from among you. But yee that did cleave unto the LORD your God, are alive every one of you this day. Behold, I have taught you Statutes, and Iudgements, even as the LORD my God commanded me, that ye should do so, in the land whither ye goe to possesse it. Keepe therefore, and doe them: for this is your wisdom and your understanding in the sight of the nations, which shall heare all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things, that we call upon him for? And what nation is there so great, that hath Statutes and Iudgements so righteous, as all this Law which I set before you this day? Onely take heed to thy selfe, and keepe thy soule diligently, lest thou forget the things which thine eyes have seene, and lest they depart from thy heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes: specially, the day that thou stoodst before the LORD thy God in Horeb, when the LORD said unto mee, Gather me the people together, and I will make them heare my wordes, that they may learne to feare mee all the dayes that they shall live upon the earth, and that they may teach their children. And ye came neere and stood under the mountaine, and the mountaine burnt with fire unto the midst of heaven, with darkenes, cloudes, and thicke darkenesse. And the LORD spake unto you out of the midst of the fire: ye heard the voyce of the words, but saw no similitude, onely ye heard a voyce. And he declared unto you his covenant, which he commanded you to performe, even ten commaundements, and he wrote them upon two tables of stone.

And the LORD commanded me at that time, to teach you Statutes, and Iudgements, that yee might doe them in the land whither ye goe over to possesse it. Take ye therefore good heed unto your selves, (for ye saw no maner of similitude on the day that the LORD spake unto you in Horeb, out of the midst of the fire) lest yee corrupt your selves, and make you a graven image, the similitude of any figure, the likenes of male, or female, the likenesse of any beast that is on the earth, the likenes of any winged foule that flieth in the aire, the likenesse of any thing that creepeth on the ground, the likenesse of any fish that is in the waters beneath the earth: and lest thou lift

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up thine eyes unto heaven, and when thou seest the sun, and the moone, and the starres, even all the hoste of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. But the LORD hath taken you, and brought you fourth out of the yron fornace, even out of Egypt, to bee unto him a people of inheritance, as ye are this day. Furthermore, the LORD was angry with mee for your sakes, and sware that I should not goe over Iordan, and that I should not goe in unto that good land which the LORD thy God giveth thee for an inheritance. But I must die in this lande, I must not goe over Iordan: but ye shall goe over and possesse that good land. Take heed unto your selves, lest ye forget the covenant of the LORD your God, which hee made with you, and make you a graven image, or the likenes of any thing which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a ielous God.

When thou shalt beget children, and childrens children, and shalt have remained long in the land, and shal corrupt your selves, and make a graven image, or the likenes of any thing, and shall doe evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soone utterly perish from off the land whereunto you goe over Iordan, to possesse it: yee shall not prolong your dayes upon it, but shall utterly bee destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the worke of mens hands, wood and stone, which neither see, nor heare, nor eat, nor smell. But if from thence thou shalt seeke the LORD thy God, thou shalt finde him, if thou seeke him with all thy heart, and with all thy soule. When thou art in tribulation, and all these things are come upon thee, even in the latter dayes, if thou turne to the LORD thy God, and shalt be obedient unto his voice: (for the LORD thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. For aske now of the dayes that are past, which were before thee, since the day that God created man upon earth, and aske from the one side of heaven unto the other, Whether there hath bene any such thing as this great thing is, or hath bene heard like it? Did ever people heare the voyce of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed

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CHAPTER III

to goe and take him a nation from the midst of another nation, by temptations, by signes, and by wonders, and by warre, and by a mighty hand, and by a stretched out arme, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know, that the LORD hee is God; there is none else besides him. Out of heaven hee made thee to heare his voice, that he might instruct thee: and upon earth hee shewed thee his great fire, and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mightie power out of Egypt: to drive out nations from before thee, greater and mightier then thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. Know therefore this day, and consider it in thine heart, that the LORD hee is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keepe therefore his Statutes, and his Commandements, which I command thee this day; that it may goe well with thee, and with thy children after thee, and that thou mayest prolong thy dayes upon the earth, which the LORD thy God giveth thee, for ever.

Moses appointeth the three Cities of refuge on that side Iordan.

Then Moses severed three cities on this side Iordan, toward the Sunne rising: that the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past, and that fleeing unto one of these cities he might live: namely, Bezer in the wilderness, in the plaine country of the Reubenites; and Ramoth in Gilead of the Gadites; and Golan in Bashan, of the Manassites.

And this is the Law which Moses set before the children of Israel: these are the Testimonies, and the Statutes, and the Iudgements, which Moses spake unto the children of Israel, after they came forth out of Egypt; on this side Iordan in the valley over against Beth-Peor, in the land of Sihon King of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt. And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Iordan toward the sun rising, from Aroer, which is by the banke of the river Arnon, even unto mount Sion, which is Hermon, and all the plaine of this side Iordan Eastward, even unto the sea, of the plaine under the springs of Pisgah.

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CHAPTER V

CHAPTER V

AND Moses called all Israel, and sayd unto them, Heare, O Israel, the Statutes and Iudgements which I speake in your eares this day, that ye may learne them, and keepe and doe them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us: even us, who are all of us here alive this day. The LORD talked with you, face to face, in the mount, out of the midst of the fire, (I stood betweene the LORD and you, at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

The Covenant
in Horeb.

I am the LORD thy God, which brought thee out of the lande of Egypt, from the house of bondage. Thou shalt have none other gods before me.

The ten Com-
mandements.

Thou shalt not make thee any graven image, or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow downe thy selfe unto them, nor serve them: for I the LORD thy God am a ielous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keepe my commandements.

Thou shalt not take the name of the LORD thy God in vaine: for the LORD will not hold him guiltlesse that taketh his name in vaine.

Keepe the Sabbath day to sanctifie it, as the LORD thy God hath commanded thee. Sixe dayes thou shalt labour, and doe all thy worke. But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine asse, nor any of thy cattel, nor thy stranger that is within thy gates, that thy man servant and thy maid servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence, through a mightie hand, and by a stretched out arme: Therefore the LORD thy God commaunded thee to keepe the Sabbath day.

Honour thy father and thy mother, as the LORD thy God hath commanded thee, that thy daies may be prolonged, and that it may goe well with thee, in the land which the LORD thy God giveth thee.

Thou shalt not kill.

SS

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CHAPTER V

Neither shalt thou commit adulterie.

Neither shalt thou steale.

Neither shalt thou beare false witness against thy neighbour.

Neither shalt thou desire thy neighbours wife, neither shalt thou covet thy neighbours house, his field, or his man servant, or his maide servant, his ox, or his asse, or any thing that is thy neighbours.

At the peoples
request Moses
receiveth the
Law from God.

These wordes the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thicke darknesse, with a great voice, and he added no more, and he wrote them in two Tables of stone, and delivered them unto me. And it came to passe when yee heard the voice out of the midst of the darkenes (for the mountaine did burne with fire) that ye came neere unto mee, even all the heads of your tribes, and your elders. And ye said, Behold, the LORD our God hath shewed us his glory, and his greatnesse, and we have heard his voice out of the midst of the fire: wee have seene this day that God doth talke with man, and he liveth. Now therefore why should wee die? for this great fire will consume us. If we heare the voyce of the LORD our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire (as we have) and lived? Goe thou neere, and heare all that the LORD our God shall say; and speake thou unto us all that the LORD our God shall speake unto thee, and we will heare it, and doe it. And the LORD heard the voice of your words, when ye spake unto me, and the LORD said unto me, I have heard the voice of the wordes of this people, which they have spoken unto thee: they have well said, all that they have spoken. O that there were such an heart in them, that they would feare me, and keepe my commandements alwayes, that it might bee well with them, and with their children for ever. Goe, say to them, Get you into your tents againe. But as for thee, stand thou here by me, and I will speake unto thee all the Commandements, and the Statutes, and the Iudgements, which thou shalt teach them, that they may doe them in the land which I give them to possesse it. Ye shall observe to doe therefore, as the LORD your God hath commanded you: you shall not turne aside to the right hand, or to the left. You shall walke in all the wayes which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your dayes in the land which ye shall possesse.

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CHAPTER VI

CHAPTER VI

NOW these are the Commaundements, the Statutes, and the Judgements, which the LORD your God commanded to teach you, that ye might doe them in the land whither ye goe to possesse it: that thou mightest feare the LORD thy God, to keepe all his Statutes, and his Commaundements which I command thee; thou, and thy sonne, and thy sonnes sonne, all the dayes of thy life: and that thy dayes may be prolonged.

The end of the Law is obedience.

Heare therefore, O Israel, and observe to do it, that it may be wel with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milke and hony. Heare, O Israel, the LORD our God is one LORD. And thou shalt love the LORD thy God with all thine heart, and with all thy soule, and with all thy might. And these words which I command thee this day, shall bee in thine heart. And thou shalt teach them diligently unto thy children, and shalt talke of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up. And thou shalt binde them for a signe upon thine hand, and they shalbe as frontlets betweene thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be when the LORD thy God shall have brought thee into the land which hee sware unto thy fathers, to Abraham, to Isaac, and to Iacob to give thee, great and goodly cities, which thou buildedst not, and houses full of all good things which thou filledst not, and welles digged which thou diggedst not, vineyards and olive trees which thou plantedst not, when thou shalt have eaten and be full, then beware lest thou forget the LORD which brought thee forth out of the land of Egypt, from the house of bondage. Thou shalt feare the LORD thy God, and serve him, and shalt sweare by his Name. Yee shall not goe after other gods, of the gods of the people which are round about you: (for the LORD thy God is a ielous God among you) lest the anger of the LORD thy God bee kindled against thee, and destroy thee from off the face of the earth.

An exhortation thereto.

Ye shal not tempt the LORD your God, as yee tempted him in Massah. You shall diligently keepe the Commaundements of the LORD your God, and his Testimonies, and his Statutes, which he hath commanded thee. And thou shalt doe that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest goe in, and possesse the good land which the LORD sware unto thy fathers; to cast out all thine enemies

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CHAPTER VI

from before thee, as the LORD hath spoken. And when thy sonne asketh thee in time to come, saying, What meane the Testimonies, and the Statutes, and the Iudgements, which the LORD our God hath commanded you? Then thou shalt say unto thy sonne, We were Pharaohs bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand. And the LORD shewed signes and wonders, great and sore upon Egypt, upon Pharaoh, and upon all his houshold, before our eyes: and hee brought us out from thence, that hee might bring us in, to give us the land which hee sware unto our fathers. And the LORD commanded us to doe all these Statutes, to feare the LORD our God, for our good alwayes, that he might preserve us alive, as it is at this day. And it shall be our righteousnes, if we observe to doe all these Commandements, before the LORD our God, as he hath commanded us.

CHAPTER VII

All communion with the Nations is forbidden,

WHEN the LORD thy God shall bring thee into the land whither thou goest to possesse it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Iebusites, seven nations greater and mightier then thou: and when the LORD thy God shall deliver them before thee, thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them. Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his sonne, nor his daughter shalt thou take unto thy sonne. For they will turne away thy sonne from following mee, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. But thus shal ye deale with them; ye shall destroy their altars, and breake downe their images, and cut downe their groves, and burne their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himselfe, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because yee were moe in number then any people: (for ye were the fewest of all people,) but because the LORD loved you, and because hee would keepe the othe which hee had sworne unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that

for feare of Idolatrie,

for the holinesse of the people,

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the LORD thy God, he is God, the faithfull God, which keepeth Covenant and Mercy with them that love him, and keepe his Commandements, to a thousand generations; and repaieth them that hate him to their face, to destroy them: he wil not be slacke to him that hateth him, he will repay him to his face. Thou shalt therefore keepe the Commandements, and the Statutes, and the Iudgements, which I command thee this day, to doe them.

for the nature
of God in
his Mercie
and Iustice,

Wherefore it shal come to passe, if ye hearken to these iudgements, and keepe and do them: That the LORD thy God shall keepe unto thee the Covenant and the Mercy which he sware unto thy fathers. And hee will love thee, and blesse thee, and multiply thee: Hee will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne, and thy wine, and thine oile, the encrease of thy kine, and the flockes of thy sheepe, in the land which hee sware unto thy fathers to give thee. Thou shalt bee blessed above all people: there shall not bee male or female barren among you or among your cattell. And the LORD will take away from thee all sicknesse, and will put none of the evill diseases of Egypt (which thou knowest) upon thee: but will lay them upon all them that hate thee. And thou shalt consume all the people which the LORD thy God shall deliver thee: thine eye shall have no pitie upon them, neither shalt thou serve their gods, for that will be a snare unto thee. If thou shalt say in thine heart, These nations are moe then I, howe can I dispossesse them? Thou shalt not be afraid of them: but shalt well remember, what the LORD thy God did unto Pharaoh, and unto all Egypt, the great temptations which thine eyes sawe, and the signes and the wonders, and the mightie hand, and the stretched out arme, whereby the LORD thy God brought thee out: so shall the LORD thy God doe unto all the people of whom thou art afraid. Moreover, the LORD thy God will send the hornet among them, untill they that are left and hide themselves from thee, be destroyed. Thou shalt not bee affrighted at them: for the LORD thy God is among you, a mightie God, and terrible. And the LORD thy God will put out those nations before thee by litle and litle: thou mayest not consume them at once, lest the beastes of the field increase upon thee. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mightie destruction, untill they be destroyed. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: There shal no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall yee burne with fire: thou shalt not desire the silver or golde that is on them,

for the assured-
nesse of victorie
which God will
give over them.

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CHAPTER VII

nor take it unto thee, lest thou bee snared therein: for it is an abomination to the LORD thy God. Neither shalt thou bring an abomination into thine house, lest thou bee a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhorre it, for it is a cursed thing.

CHAPTER VIII

An exhortation to obedience in regard of Gods dealing with them.

ALL the commaundements which I commaund thee this day, shall yee observe to doe, that yee may live, and multiply, and goe in, and possesse the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these fourtie yeeres in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keepe his commaundements, or no. And he humbled thee, and suffred thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know: that he might make thee know, that man doth not live by bread onely, but by every word that proceedeth out of the mouth of the LORD doth man live. Thy raiment waxed not old upon thee, neither did thy foote swell these fourtie yeeres. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee. Therefore thou shalt keepe the Commandements of the LORD thy God, to walke in his wayes, and to feare him. For the LORD thy God bringeth thee into a good land, a lande of brookes of water, of fountaines, and depths that spring out of valleys and hilles, a land of wheate, and barley, and vines, and fig trees, and pomegranats, a land of oyle olive, and hony, a lande wherein thou shalt eate bread without scarcenes, thou shalt not lacke any thing in it: a lande whose stones are yron, and out of whose hils thou mayest digge brasse. When thou hast eaten and art full, then thou shalt blesse the LORD thy God, for the good lande which hee hath given thee. Beware that thou forget not the LORD thy God, in not keeping his Commandements, and his Iudgements, and his Statutes which I commaund thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy heards and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: then thine heart bee lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage, who led thee through that great and terrible wilderness, wherein were fierie serpents, and

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scorpions, and drought, where there was no water, who brought thee fourth water out of the rocke of flint, who fed thee in the wilderness with Manna, which thy fathers knew not, that hee might humble thee, and that hee might proove thee, to doe thee good at thy latter end :) and thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his Covenant, which he sware unto thy fathers, as it is this day. And it shalbe, if thou doe at all forget the LORD thy God, and walke after other gods, and serve them, and worship them; I testifie against you this day, that ye shall surely perish. As the nations which the LORD destroyeth before your face, so shall yee perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER VIII

CHAPTER IX

HEARE, O Israel, thou art to passe over Iordan this day, to goe in, to possesse nations greater and mightier then thy selfe, Cities great, and fenced up to heaven, a people great and tall, the children of the Anakims, whom thou knowest, and whom thou hast heard say, Who can stand before the children of Anak? Understand therefore this day, that the LORD thy God is he, which goeth over before thee, as a consuming fire: he shall destroy them, and he shall bringe them downe before thy face: So shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee. Speake not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousnesse the LORD hath brought mee in to possesse this land: but for the wickednesse of these nations, the LORD doeth drive them out from before thee. Not for thy righteousnesse, or for the uprightnesse of thine heart, doest thou goe to possesse their land: But for the wickednesse of these nations the LORD thy God doeth drive them out from before thee, and that he may performe the word which the LORD sware unto thy fathers, Abraham, Isaac and Iacob. Understand therefore, that the LORD thy God giveth thee not this good land to possesse it, for thy righteousnesse; for thou art a stiffe-necked people.

Moses disswadeth them from the opinion of their owne righteousnesse, by rehearsing their severall rebellions.

Remember and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, untill ye came unto this place, yee have bene rebellious against the LORD. Also in Horeb yee

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provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you. When I was gone up into the mount, to receive the Tables of stone, even the Tables of the Covenant which the LORD made with you, then I abode in the mount fortie dayes, and fortie nights, I neither did eate bread, nor drinke water: and the LORD delivered unto me two Tables of stone, written with the finger of God, and on them was written according to all the words which the LORD spake with you in the mount, out of the midst of fire, in the day of the assembly. And it came to passe at the end of fortie dayes, and fortie nights, that the LORD gave mee the two Tables of stone, even the Tables of the Covenant. And the LORD said unto mee, Arise, get thee downe quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted themselves: they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore, the LORD spake unto me, saying, I have seene this people, and behold, it is a stifnecked people. Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater then they. So I turned and came downe from the mount, and the mount burned with fire: and the two Tables of the Covenant were in my two hands. And I looked, and behold, ye had sinned against the LORD your God, and had made you a molten calfe: ye had turned aside quickly out of the way which the LORD had commanded you. And I tooke the two Tables, and cast them out of my two hands, and brake them before your eyes. And I fell downe before the LORD, as at the first, fortie dayes and fortie nights, I did neither eate bread nor drinke water, because of all your sinnes which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. (For I was afraid of the anger, and whot displeasure wherewith the LORD was wroth against you, to destroy you.) But the LORD hearkned unto me at that time also. And the LORD was very angry with Aaron, to have destroyed him: And I prayed for Aaron also the same time. And I tooke your sinne, the calfe which ye had made, and burnt it with fire, and stamped it, and ground it very small, even untill it was as small as dust: and I cast the dust thereof into the brooke that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-Hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh Barnea, saying, Goe up and possesse the land which I have given you, then you rebelled against the commandement of the LORD your God, and

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ye beleevd him not, nor hearkened to his voyce. You have bin rebellious against the LORD, from the day that I knew you. Thus I fell downe before the LORD fourtie dayes, and fourtie nights, as I fel downe at the first, because the LORD had said, he would destroy you. I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatnes, which thou hast brought forth out of Egypt, with a mightie hand. Remember thy servants, Abraham, Isaac, and Iacob, looke not unto the stubbornnesse of this people, nor to their wickednes, nor to their sinne : lest the land whence thou broughtest us out, say, Because the LORD was not able to bring them into the land which hee promised them, and because he hated them, hee hath brought them out, to slay them in the wilderness. Yet they are thy people, and thine inheritance which thou broughtest out by thy mightie power, and by thy stretched out arme.

CHAPTER IX

CHAPTER X

AT that time the LORD said unto me, Hew thee two Tables of stone, like unto the first, and come up unto mee into the mount, and make thee an Arke of wood. And I will write on the Tables the words that were in the first Tables which thou brakest, and thou shalt put them in the Arke. And I made an Arke of Shittim wood, and hewed two Tables of stone like unto the first, and went up into the mount, having the two Tables in mine hand. And he wrote on the Tables, according to the first writing, the tenne Commandements, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me. And I turned my selfe and came downe from the mount, and put the Tables in the Arke which I had made, and there they be, as the LORD commanded me.

Gods mercie in restoring the two Tables,

And the children of Israel tooke their journey from Beeroth, of the children of Iaakan, to Mosera; there Aaron died, and there he was buried, and Eleazar his sonne ministred in the Priests office in his stead. From thence they journeyed unto Gudgodah, and from Gudgodah to Iotbath, a land of rivers of waters.

in continuing the Priesthood,

At that time the LORD separated the tribe of Levi, to beare the Arke of the Covenant of the LORD, to stand before the LORD, to minister unto him, and to blesse in his Name, unto this day. Wherefore Levi hath no part nor inheritance with his brethren: the LORD is his inheritance, according as the LORD thy God promised him. And I stayed in the mount, according to the first

in separating the tribe of Levi,

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CHAPTER

X

in hearkening
unto Moses
his suit for
the people.

An exhortation
unto obedience.

time, fortie dayes, and fortie nights: and the LORD hearkened unto mee at that time also, and the LORD would not destroy thee. And the LORD said unto me, Arise, take thy journey before the people, that they may goe in, and possesse the land which I sware unto their fathers to give unto them.

And now Israel, what doeth the LORD thy God require of thee, but to feare the LORD thy God, to walke in all his waies, and to love him, and to serve the LORD thy God, with all thy heart, and with all thy soule, to keepe the Commandements of the LORD, and his Statutes, which I commaund thee this day for thy good? Behold, the heaven, and the heaven of heavens is the LORDS thy God, the earth also, with all that therein is. Onely the LORD had a delight in thy fathers, to love them, and hee chose their seed after them, even you, above all people, as it is this day. Circumcise therefore the foreskin of your heart, and bee no more stiffnecked. For the LORD your God is God of gods, and LORD of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. He doeth execute the iudgement of the fatherlesse, and widow, and loveth the stranger, in giving him food and raiment. Love yee therefore the stranger: for yee were strangers in the land of Egypt. Thou shalt feare the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his Name. He is thy praise, and he is thy God that hath done for thee these great and terrible things, which thine eyes have seene. Thy fathers went downe into Egypt with threescore and ten persons: and now the LORD thy God hath made thee as the starres of heaven, for multitude.

CHAPTER XI

An exhortation
to obedience,

by their owne
experience of
Gods great
works,

THEREFORE thou shalt love the LORD thy God, and keepe his charge, and his Statutes, and his Iudgements, and his Commandements alway. And know you this day: for I speake not with your children which have not knowen, and which have not seene the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arme, and his miracles, and his actes, which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land, and what hee did unto the army of Egypt, unto their horses, and to their charets, how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day, and what hee did unto you in the wilderness, untill yee came into this place, and what he did unto Dathan, and Abiram, the

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sonnes of Eliab the sonne of Reuben : how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that was in their possession in the middest of all Israel. But your eyes have seene all the great acts of the LORD, which he did. Therefore shall yee keepe all the Commandements which I command you this day, that ye may be strong and goe in, and possesse the land whither ye goe to possesse it : and that yee may prolong your dayes in the lande which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milke and hony.

by promise
of Gods great
blessings,

For the land whither thou goest in to possesse it, is not as the lande of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbes : but the lande whither ye goe to possesse it, is a lande of hilles and valleys, and drinketh water of the raine of heaven : a lande, which the LORD thy God careth for : the eyes of the LORD thy God are alwayes upon it, from the beginning of the yeere, even unto the end of the yeere.

And it shall come to passe, if you shall hearken diligently unto my Commandements which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soule ; that I will give you the raine of your land in his due season, the first raine and the latter raine, that thou mayest gather in thy corne, and thy wine, and thine oyle. And I will send grasse in thy fields for thy cattell, that thou mayest eate and be full. Take heede to your selves, that your heart be not deceived, and ye turne aside, and serve other gods, and worship them : and then the LORDS wrath be kindled against you, and hee shut up the heaven, that there be no raine, and that the land yeeld not her fruit, and lest ye perish quickly from off the good land which the LORD giveth you.

and by
threatnings.

Therefore shall ye lay up these my words in your heart, and in your soule, and bind them for a signe upon your hand, that they may bee as frontlets betweene your eyes. And ye shall teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, when thou liest downe, and when thou risest up. And thou shalt write them upon the doore posts of thine house, and upon thy gates : that your dayes may bee multiplied, and the dayes of your children, in the land which the LORD sware unto your fathers to give them, as the dayes of heaven upon the earth.

A carefull study
is required in
Gods words.

For if ye shall diligently keepe all these Commandements which I command you, to doe them, to love the LORD your God,

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to walke in all his wayes, and to cleave unto him : then will the LORD drive out all these nations from before you, and ye shall possesse greater nations, and mightier then your selves. Every place whereon the soles of your feet shall tread, shall be yours : from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. There shall no man bee able to stand before you : for the LORD your God shall lay the feare of you, and the dread of you upon all the land that yee shall tread upon, as hee hath said unto you.

The blessing and curse is set before them.

Behold, I set before you this day, a blessing and a curse : a blessing, if ye obey the Commandements of the LORD your God which I command you this day : and a curse, if you will not obey the Commandements of the LORD your God, but turne aside out of the way, which I command you this day, to goe after other gods which yee have not knowen. And it shall come to passe when the LORD thy God hath brought thee in, unto the land whither thou goest to possesse it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not on the other side Iordan, by the way where the Sunne goeth downe, in the land of the Canaanites, which dwell in the champion over against Gilgal, beside the plaines of Moreh? For ye shall passe over Iordan, to goe in to possesse the land which the LORD your God giveth you, and ye shall possesse it, and dwell therein. And yee shall observe to doe all the Statutes, and Iudgements, which I set before you this day.

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Monuments of Idolatrie are to be destroyed.

THESE are the Statutes, and Iudgements, which ye shall observe to do, in the land which the LORD God of thy fathers giveth thee to possesse it, all the dayes that yee live upon the earth. Yee shall utterly destroy all the places, wherein the nations which yee shall possesse, served their gods, upon the high mountaines, and upon the hils, and under every greene tree. And you shall overthrow their altars, and breake their pillars, and burne their groves with fire, and you shall hew downe the graven images of their gods, and destroy the names of them out of that place. Yee shall not doe so unto the LORD your God. But unto the place which the LORD your God shall chuse out of all your tribes, to put his name there, even unto his habitation shall yee seeke, and thither thou shalt come : and thither yee shall bring your burnt offrings, and your sacrifices, and your tithes, and heave offrings of your hand, and your vowes, and your free wil offerings, and the

The place of Gods service is to be kept.

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firstlings of your heards, and of your flocks. And there ye shall eate before the LORD your God, and yee shall reioyce in all that you put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all the things that we doe here this day, every man whatsoever is right in his owne eyes. For yee are not as yet come to the rest, and to the inheritance which the LORD your God giveth you. But when yee goe over Iordan, and dwel in the land which the LORD your God giveth you to inherite, and when he giveth you rest from all your enemies round about, so that ye dwell in safety : then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you ; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vowes, which ye vow unto the LORD. And yee shall reioyce before the LORD your God, ye and your sonnes and your daughters, and your men servants, and your maid servants, and the Levite that is within your gates, forasmuch as hee hath no part nor inheritance with you. Take heed to thy selfe, that thou offer not thy burnt offerings in every place that thou seest : but in the place which the LORD shal choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding, thou mayest kill and eate flesh in all thy gates, whatsoever thy soule lusteth after, according to the blessing of the LORD thy God which he hath given thee : the uncleane and the cleane may eate thereof, as of the Roe bucke, and as of the Hart. Onely ye shall not eate the blood : yee shall powre it upon the earth as water.

Blood is
forbidden.

Thou mayest not eate within thy gates the tith of thy corne, or of thy wine, or of thy oyle, or the firstlings of thy heards, or of thy flocke, nor any of thy vowes which thou vowest, nor thy free will offerings, or heave offering of thine hand : but thou must eate them before the LORD thy God, in the place which the LORD thy God shall choose, thou and thy sonne, and thy daughter, and thy man servant, and thy maid servant, and the Levite that is within thy gates : and thou shalt reioyce before the LORD thy God, in all that thou puttest thine hands unto. Take heed to thy selfe, that thou forsake not the Levite, as long as thou livest upon the earth.

Holy things
must bee
eaten in the
Holy place.

The Levite
is not to be
forsaken.

When the LORD thy God shall enlarge thy border, as hee hath promised thee, and thou shalt say, I will eate flesh (because thy soule longeth to eat flesh) thou mayest eat flesh whatsoever thy soule lusteth after. If the place which the LORD thy God

Holy things
must bee
eaten in the
Holy place.

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Blood is forbidden.

Holy things must bee eaten in the Holy place.

Idolatrie is not to be inquired after.

hath chosen to put his Name there, be too farre from thee, then thou shalt kill of thy herd and of thy flocke, which the LORD hath given thee, as I have commaunded thee, and thou shalt eate in thy gates, whatsoever thy soule lusteth after. Even as the Roe bucke and the Hart is eaten, so thou shalt eate them: the uncleane and the cleane shall eate of them alike. Onely be sure that thou eate not the blood: for the blood is the life, and thou mayest not eate the life with the flesh. Thou shalt not eate it; thou shalt powre it upon the earth as water. Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the LORD. Onely thy holy things which thou hast, and thy voves, thou shalt take, and goe unto the place which the LORD shall chuse. And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be powred out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and heare all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

When the LORD thy God shall cut off the nations from before thee, whither thou goest to possesse them, and thou succeedest them, and dwellest in their land: take heede to thy selfe that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I doe likewise. Thou shalt not doe so unto the LORD thy God: for every abomination to the LORD which hee hateth, have they done unto their gods: for even their sonnes and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to doe it: thou shalt not adde thereto, nor diminish from it.

CHAPTER XIII

Inticers to idolatrie,

IF there arise among you a prophet, or a dreamer of dreames, and giveth thee a signe, or a wonder: and the signe or the wonder come to passe, whereof he spake unto thee, saying, Let us go after other gods (which thou hast not knowen) and let us serve them: thou shalt not hearken unto the words of that prophet, or that dreamer of dreames: for the LORD your God prooveth you, to know whether you love the LORD your God

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with all your heart, and with all your soule. Ye shall walke after the LORD your God, and feare him, and keepe his commandements, and obey his voyce, and you shall serve him, and cleave unto him. And that prophet or that dreamer of dreames shalbe put to death (because hee hath spoken to turne you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walke in) So shalt thou put the evill away from the midst of thee.

If thy brother, the sonne of thy mother, or thy sonne, or thy daughter, or the wife of thy bosome, or thy friend, which is as thine owne soule, entise thee secretly, saying, Let us goe and serve other gods which thou hast not knowen, thou, nor thy fathers: namely of the gods of the people which are round about you, nigh unto thee, or farre off from thee, from the one end of the earth, even unto the other end of the earth: thou shalt not consent unto him nor hearken unto him, neither shall thine eye pitie him, neither shalt thou spare, neither shalt thou conceale him. But thou shalt surely kill him: Thine hand shall be first upon him, to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that hee die: because hee hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. And all Israel shall heare, and feare, and shall doe no more any such wickednesse as this is, among you.

If thou shalt heare say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, Certaine men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their citie, saying, Let us goe and serve other gods, which ye have not knowen: then shalt thou enquire and make search, and aske diligently: and behold, if it be trueth, and the thing certaine, that such abomination is wrought among you: thou shalt surely smite the inhabitants of that citie with the edge of the sword, destroying it utterly, and all that is therein, and the cattell thereof, with the edge of the sword. And thou shalt gather all the spoile of it, into the midst of the street thereof, and shalt burne with fire the citie, and all the spoile thereof every whit, for the LORD thy God: and it shall be an heape for ever, it shall not bee built againe. And there shall cleave nought of the cursed thing to thine hand, that the LORD may turne from the fiercenesse of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he

how neere
soever unto
thee,

are to be stoned
to death.

Idolatrous
cities are not
to be spared.

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hath sworne unto thy fathers; when thou shalt hearken to the voyce of the LORD thy God, to keepe all his Commaundements which I command thee this day, to doe that which is right in the eyes of the LORD thy God.

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Gods children
are not to
disfigure
themselves
in mourning.

YEE are the children of the LORD your God: yee shall not cutte your selves, nor make any baldnesse betweene your eyes for the dead. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himselfe, above all the nations that are upon the earth.

What may,
and what may
not be eaten,
of beasts,

Thou shalt not eat any abominable thing. These are the beasts which yee shall eat: the ox, the sheepe, and the goat, the Hart, and the Roe bucke, and the fallow deere, and the wilde goat, and the Pygarg, and the wilde ox, and the chamois. And every beast that parteth the hoofe, and cleaveth the clift into two clawes, and cheweth the cud amongst the beasts: that ye shall eat. Neverthelesse these yee shall not eate, of them that chew the cud, or of them that divide the cloven hoofe, as the camel, and the hare, and the cony: for they chew the cudde, but divide not the hoofe, therefore they are uncleane unto you. And the swine, because it divideth the hoofe, yet cheweth not the cud, it is uncleane unto you: ye shall not eate of their flesh, nor touch their dead carkeise.

of fishes,

These yee shall eat of all that are in the waters: all that have finnes and scales shall ye eate: and whatsoever hath not finnes and scales, ye may not eat: it is uncleane unto you.

of fowles.

Of all cleane birds ye shall eat. But these are they of which ye shall not eat: the Eagle, and the ossifrage, and the ospray, and the glade, and the kite, and the vulture after his kinde, and every raven after his kinde, and the owle, and the night hawke, and the cuckow, and the hawke after his kinde, the little owle, and the great owle, and the swanne, and the pellicane, and the Geer-eagle, and the cormorant, and the Storke, and the Heron after her kind, and the lapwing, and the batte. And every creeping thing that flyeth, is uncleane unto you: they shall not be eaten. But of all cleane fowles ye may eat.

That which
dieth of it
selfe, may not
be eaten.

Tithes of divine
Service.

Ye shall not eate of any thing that dieth of it selfe: thou shalt give it unto the stranger that is in thy gates, that he may eate it, or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not see the a kidde in his mothers milke. Thou shalt truly tithe all the increase of thy

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seede, that the field bringeth forth yeere by yeere. And thou shalt eate before the LORD thy God, in the place which he shall chuse to place his Name there, the tith of thy corne, of thy wine, and of thine oyle, and the firstlings of thy herdes, and of thy flockes : that thou mayest learne to feare the LORD thy God alwayes. And if the way bee too long for thee, so that thou art not able to carie it, or if the place be too farre from thee, which the LORD thy God shall chuse to set his name there, when the LORD thy God hath blessed thee : then shalt thou turne it into money, and binde up the money in thine hand, and shalt goe unto the place which the LORD thy God shal chuse. And thou shalt bestow that money for whatsoever thy soule lusteth after, for oxen, or for sheepe, or for wine, or for strong drinke, or for whatsoever thy soule desireth : and thou shalt eat there before the LORD thy God, and thou shalt reioyce, thou and thine household. And the Levite that is within thy gates, thou shalt not forsake him : for he hath no part nor inheritance with thee.

CHAPTER XIII

Tithes and firstlings of reioycing before the Lord.

At the end of three yeres thou shalt bring forth all the tith of thine increase the same yeere, and shalt lay it up within thy gates. And the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe which are within thy gates, shall come and shal eate, and be satisfied, that the LORD thy God may blesse thee, in all the worke of thine hande which thou doest.

The third yeeres tith of Almes and Charitie.

CHAPTER XV

AT the end of every seven yeeres thou shalt make a release. And this is the maner of the release : Every creditour that lendeth ought unto his neighbour, shall release it : hee shall not exact it of his neighbour, or of his brother, because it is called the LORDS release. Of a forreiner thou mayest exact it againe : but that which is thine with thy brother, thine hand shall release. Save when there shall bee no poore among you : for the LORD shal greatly blesse thee in the land which the LORD thy God giveth thee for an inheritance to possesse it : onely if thou carefully hearken unto the voice of the LORD thy God, to observe to doe all these commandements, which I commaund thee this day. For the LORD thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow, and thou shalt reigne over many nations, but they shall not reigne over thee.

The seventh yeere a yeere of release for the poore.

If there be among you a poore man of one of thy brethren within any of thy gates, in thy lande which the LORD thy God

It must be no let of lending or giving.

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giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poore brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his neede, in that which he wanteth. Beware that there bee not a thought in thy wicked heart, saying, The seventh yeere, the yeere of release is at hand, and thine eye be evill against thy poore brother, and thou givest him nought, and hee crie unto the LORD against thee, and it be sinne unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand unto. For the poore shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poore, and to thy needy in the land.

An Ebrew
servant,

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee sixe yeres, then in the seventh yeere thou shalt let him goe free from thee. And when thou sendest him out free from thee, thou shalt not let him go away emptie: thou shalt furnish him liberally out of thy flocke, and out of thy floore, and out of thy wine presse, of that wherewith the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day. And it shall be if he say unto thee, I will not goe away from thee, because he loveth thee, and thine house, because he is well with thee: then thou shalt take an aule, and thrust it through his eare unto the doore, and hee shall be thy servant for ever: and also unto thy mayd servant thou shalt doe likewise. It shall not seeme hard unto thee when thou sendest him away free from thee: for hee hath bene worth a double hired servant to thee, in serving thee sixe yeeres: and the LORD thy God shall blesse thee in all that thou doest.

except hee will
not depart,
must in the
seventh yeere
goe fourth
free and well
furnished.

All firstlings
males of the
cattell are to
bee sanctified
unto the Lord.

All the firstling males that come of thy heard, and of thy flock, thou shalt sanctifie unto the LORD thy God: thou shalt doe no worke with the firstling of thy bullocke, nor sheare the firstling of thy sheepe. Thou shalt eat it before the LORD thy God yeere by yeere, in the place which the LORD shall choose, thou and thy household. And if there be any blemish therein; as if it be lame, or blinde, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates: the uncleane and the cleane person shall eat it alike, as the Roe bucke, and as the Hart. Onely thou shalt not eat the blood thereof: thou shalt powre it upon the ground as water.

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CHAPTER XVI

OBSERVE the moneth of Abib, and keepe the Passeover The feast of the Passeover, unto the LORD thy God: for in the moneth of Abib the LORD thy God brought thee fourth out of Egypt by night. Thou shalt therefore sacrifice the Passeover unto the LORD thy God, of the focke and the heard, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it: seven dayes shalt thou eat unleavened bread therewith, even the bread of affliction, (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest fourth out of the land of Egypt, all the dayes of thy life. And there shall bee no leavened bread seene with thee in all thy coasts seven dayes, neither shall there any thing of the flesh, which thou sacrificedst the first day at Even, remaine all night, untill the morning. Thou mayest not sacrifice the Passeover within any of the gates, which the LORD thy God giveth thee. But at the place which the LORD thy God shall choose to place his Name in, there thou shalt sacrifice the Passeover at Even, at the going downe of the Sunne, at the season that thou camest fourth out of Egypt. And thou shalt roste and eate it in the place which the LORD thy God shall choose, and thou shalt turne in the morning, and goe unto thy tents. Sixe dayes thou shalt eate unleavened bread, and on the seventh day shall be a solemne assembly to the LORD thy God: thou shalt doe no worke therein.

Seven weekes shalt thou number unto thee: of Weekes, beginne to number the seven weekes, from such time as thou beginnest to put the sickle to the corne. And thou shalt keepe the feast of weekes unto the LORD thy God with a tribute of a free will offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee. And thou shalt reioyce before the LORD thy God, thou, and thy sonne, and thy daughter, and thy man servant and thy maid servant, and the Levite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his Name there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these Statutes.

Thou shalt observe the feast of Tabernacles of Tabernacles, seven dayes, after that thou hast gathered in thy corne, and thy wine. And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy man servant, and thy maid servant, and the Levite, the

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stranger, and the fatherlesse, and the widow, that are within thy gates. Seven dayes shalt thou keepe a solemne feast unto the LORD thy God, in the place which the LORD shall chuse: because the LORD thy God shall blesse thee in all thy increase, and in all the workes of thine handes, therefore thou shalt surely rejoyce.

Every male must offer, as he is able, at these three Feasts.

Three times in a yeere shal all thy males appeare before the LORD thy God, in the place which hee shall chuse: in the feast of Unleavened bread, and in the feast of Weekes, and in the feast of Tabernacles: and they shal not appeare before the LORD emptie. Every man shall give as hee is able, according to the blessing of the LORD thy God, which he hath given thee.

Of Iudges and Iustice.

Iudges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall iudge the people with iust iudgement. Thou shalt not wrest iudgement, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the wordes of the righteous. That which is altogether iust shalt thou followe, that thou mayest live, and inherite the land which the LORD thy God giveth thee.

Groves and Images are forbidden.

Thou shalt not plant thee a grove of any trees neere unto the Altar of the LORD thy God, which thou shalt make thee: neither shalt thou set thee up any image, which the LORD thy God hateth.

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The things sacrificed must bee sound.

THOU shalt not sacrifice unto the LORD thy God any bullocke, or sheepe wherein is blemish, or any evilfavourednes: for that is an abomination unto the LORD thy God.

Idolaters must bee slaine.

If there bee found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickednes in the sight of the LORD thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the Sunne, or Moone, or any of the hoste of heaven, which I have not commanded, and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certaine, that such abomination is wrought in Israel: then shalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, even that man, or that woman, and shalt stone them with stones till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death: but at the mouth of one witness he shall not be put to death. The hands of the witnesses shall be first upon him, to put him to

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death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

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If there arise a matter too hard for thee in iudgement, betweene blood and blood, betweene plea and plea, and betweene stroke and stroke, being matters of controversie within thy gates: then shalt thou arise, and get thee up into the place, which the LORD thy God shall choose; and thou shalt come unto the Priests the Levites, and unto the Iudge that shal be in those dayes, and enquire; and they shall shew thee the sentence of Iudgement. And thou shalt doe according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they enforme thee: according to the sentence of the Law which they shall teach thee, and according to the Iudgement which they shall tell thee thou shalt doe: thou shalt not decline from the Sentence which they shall shew thee, to the right hand, nor to the left. And the man that will doe presumptuously, and will not hearken unto the Priest (that standeth to minister there before the LORD thy God) or unto the Iudge, even that man shall die, and thou shalt put away the evill from Israel. And all the people shal heare, and feare, and doe no more presumptuously.

Hard controversies are to bee determined by the Priests and Iudges.

The contemner of that Determination must die.

When thou art come unto the land which the LORD thy God giveth thee, and shalt possesse it, and shalt dwell therein, and shalt say, I will set a King over mee, like as all the nations that are about me: thou shalt in any wise set him King over thee, whom the LORD thy God shall choose. One from among thy brethren shalt thou set King over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himselfe, nor cause the people to returne to Egypt, to the ende that hee should multiply horses: for as much as the LORD hath said unto you, Yee shall hencefoorth returne no more that way. Neither shall he multiply wives to himselfe, that his heart turne not away: neither shall hee greatly multiply to himselfe silver and gold. And it shall be when he sitteth upon the Throne of his kingdome, that he shall write him a copy of this Law in a booke, out of that which is before the Priests the Levites. And it shall be with him, and hee shall reade therein all the dayes of his life, that hee may learne to feare the LORD his God, to keep all the words of this Law, and these Statutes, to do them: that his heart bee not lifted up above his brethren, and that hee turne not aside from the Commandement, to the right hand, or to the left: to the end that hee may prolong his dayes in his kingdome, hee, and his children in the midst of Israel.

The election,

and duetie of a King.

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CHAPTER XVIII

The Lord is the Priests and Levites inheritance.

THE Priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eate the offerings of the LORD made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

The Priests due.

And this shalbe the Priests due from the people, from them that offer a sacrifice, whether it bee ox or sheepe: and they shall give unto the Priest the shoulder, and the two cheekes, and the maw. The first fruit also of thy corne, of thy wine, and of thy oyle, and the first of the fleece of thy sheepe, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the Name of the LORD, him, and his sonnes for ever.

The Levites portion.

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his minde, unto the place which the LORD shall choose; then hee shall minister in the Name of the LORD his God, as all his brethren the Levites doe, which stand there before the LORD. They shall have like portions to eate, beside that which commeth of the sale of his patrimonie.

The abominations of the Nations are to be avoyded.

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learne to doe after the abominations of those nations. There shall not be found among you any one that maketh his sonne, or his daughter to passe thorow the fire, or that useth divination, or an observer of times, or an inchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wyzard, or a Necromancer. For all that do these things, are an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee. Thou shalt bee perfite with the LORD thy God. For these nations which thou shalt possesse, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to doe.

Christ the Prophet is to be heard.

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken, according to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let mee not heare again the voice of the LORD my God, neither let mee see this great fire any more, that I die not. And the LORD said unto mee, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like

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unto thee, and will put my wordes in his mouth, and hee shall speake unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, which hee shall speake in my name, I will require it of him. But the prophet which shall presume to speake a word in my name, which I have not commanded him to speake, or that shall speake in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall wee know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to passe, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not bee afraid of him.

CHAPTER XVIII

The presumptuous prophet is to die.

CHAPTER XIX

WHEN the LORD thy God hath cut off the nations, whose lande the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses: thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possesse it. Thou shalt prepare thee a way, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every slayer may flee thither.

The Cities of refuge.

And this is the case of the slayer which shall flee thither, that hee may live: who so killeth his neighbour ignorantly, whom he hated not in time past, as when a man goeth into the wood with his neighbor, to hew wood, and his hand fetcheth a stroke with the axe to cut downe the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die, he shall flee unto one of those cities, and live: lest the avenger of the blood pursue the slaier, while his heart is hot, and overtake him, because the way is long, and slay him, whereas he was not worthy of death, in as much as hee hated him not in time past. Wherefore I command thee, saying, Thou shalt separate three cities for thee. And if the LORD thy God enlarge thy coast (as he hath sworne unto thy fathers) and give thee all the lande which hee promised to give unto thy fathers: (if thou shalt keepe all these commandments to doe them, which I command thee this day, to love the LORD thy God, and to walke ever in his wayes) then shalt thou adde three cities moe for thee, beside these three: that innocent blood be not shed in thy land which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

The priviledge thereof for the manslayer.

But if any man hate his neighbour and lie in wait for him,

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and rise up against him, and smite him mortally that hee die, and fleeth into one of these Cities: then the Elders of his citie shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pittie him, but thou shalt put away the guilt of innocent blood from Israel, that it may goe wel with thee.

The land-marke is not to be removed.

Thou shalt not remove thy neighbours land-marke, which they of old time have set in thine inheritance, which thou shalt inherite, in the land that the LORD thy God giveth thee to possesse it.

Two witnesses at the least.

One witness shall not rise up against a man for any iniquitie, or for any sinne, in any sinne that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

The punishment of a false witness.

If a false witness rise up against any man to testifie against him that which is wrong: then both the men betweene whom the controversie is, shall stand before the LORD, before the Priests, and the Iudges, which shall be in those dayes. And the Iudges shall make diligent inquisition: and behold, if the witness be a false witness, and hath testified falsly against his brother: then shall ye doe unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remaine shall heare, and feare, and shall hencefoorth commit no more any such evill among you. And thine eye shall not pitie, but life shall goe for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX

The Priests exhortation to encourage the people to battell.

WHEN thou goest out to battell against thine enemies, and seest horses and charets, and a people more then thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. And it shall bee when ye are come nigh unto the battell, that the Priest shall approach and speake unto the people, and shall say unto them, Heare O Israel, you approach this day unto battell against your enemies: let not your hearts faint, feare not, and doe not tremble, neither be ye terrified because of them. For the LORD your God is hee that goeth with you, to fight for you against your enemies, to save you.

The officers proclamation who are to be dismissed from the warre.

And the Officers shall speake unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest hee die in the battell, and an other man dedicate it. And what man is hee that hath planted a Vineyard, and hath not yet eaten of it? let

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him also go and returne unto his house, lest he die in the battell, and an other man eate of it. And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne unto his house, lest he die in battell, and another man take her. And the Officers shall speake further unto the people: and they shall say, What man is there that is fearefull and faint hearted? let him goe and returne unto his house, lest his brethrens heart faint as well as his heart. And it shall be when the Officers have made an end of speaking unto the people, that they shall make Captaines of the armies to leade the people.

When thou commest nigh unto a City to fight against it, then proclaime peace unto it. And it shall be, if it make thee answere of peace, and open unto thee, then it shalbe that all the people that is found therein, shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make warre against thee, then thou shalt besiege it. And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword. But the women, and the litle ones, and the cattell, and all that is in the citie, even all the spoile thereof, shalt thou take unto thy selfe, and thou shalt eate the spoile of thine enemies, which the LORD thy God hath given thee. Thus shalt thou doe unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these people which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Iebusites, as the LORD thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods, so should ye sinne against the LORD your God.

How to use the Cities that accept or refuse the proclama-tion of peace.

What Cities must bee devoted.

When thou shalt besiege a citie a long time, in making warre against it to take it, thou shalt not destroy the trees thereof, by forcing an axe against them: for thou mayest eate of them, and thou shalt not cut them downe (for the tree of the field is mans life) to employ them in the siege. Only the trees which thou knowest that they be not trees for meate, thou shalt destroy, and cut them downe, and thou shalt build bulwarkes against the city that maketh warre with thee, until it be subdued.

Trees of mans meate must not be destroyed in the siege.

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The expiation of
an uncertaine
murder.

IF one bee found slaine in the lande, which the LORD thy God giveth thee to possesse it, lying in the felde, and it bee not known who hath slaine him: then thy Elders and thy Iudges shall come forth, and they shall measure unto the cities which are round about him that is slaine. And it shall be that the citie which is next unto the slaine man, even the Elders of that citie shall take an heifer which hath not bene wrought with, and which hath not drawn in the yoke. And the Elders of that citie shall bring downe the heifer unto a rough valley, which is neither eared nor sowen, and shall strike off the heifers necke there in the valley. And the Priests the sonnes of Levi shall come neere (for them the LORD thy God hath chosen to minister unto him, and to blesse in the Name of the LORD:) and by their worde shall every controversie and every stroke bee tried. And all the Elders of that city that are next unto the slaine man, shal wash their hands over the heifer that is beheaded in the valley. And they shall answere, and say, Our hands have not shedde this blood, neither have our eyes seene it. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israels charge, and the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

The usage of a
captive taken
to wife.

When thou goest forth to warre against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautifull woman, and hast a desire unto her, that thou wouldest have her to thy wife: then thou shalt bring her home to thine house, and shee shall shave her head, and pare her nailes. And shee shall put the raiment of her captivitie from off her, and shall remaine in thine house, and bewaile her father and her mother a full moneth: and after that, thou shalt go in unto her and be her husband, and she shall be thy wife. And it shall be if thou have no delight in her, then thou shalt let her goe whither she will, but thou shalt not sell her at al for money, thou shalt not make merchandize of her, because thou hast humbled her.

The first borne
is not to be
disinherited
upon private
affection.

If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved, and the hated: and if the first borne sonne be hers that was hated: then it shall be, when he maketh his sonnes to inherite that which hee hath, that he may not make the sonne of the beloved, first borne, before

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the sonne of the hated, which is indeed the first borne: but hee shall acknowledge the sonne of the hated for the first borne, by giving him a double portion of all that hee hath: for hee is the beginning of his strength; the right of the first borne is his.

CHAPTER XXI

If a man have a stubborne and rebellious sonne, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, wil not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the Elders of his citie, and unto the gate of his place: and they shall say unto the Elders of his citie, This our sonne is stubborne, and rebellious, hee will not obey our voice: he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that hee die: so shalt thou put evill away from among you, and all Israel shall heare, and feare.

A stubborne sonne is to bee stoned to death

And if a man have committed a sinne worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remaine all night upon the tree, but thou shalt in any wise bury him that day: for he that is hanged, is accursed of God: that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

The male-factor must not hang all night on a tree.

CHAPTER XXII

THOU shalt not see thy brothers oxe, or his sheepe go astray, and hide thy selfe from them: thou shalt in any case bring them againe unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine owne house, and it shall be with thee, until thy brother seeke after it, and thou shalt restore it to him againe. In like maner shalt thou do with his asse, and so shalt thou doe with his raiment: and with all lost thing of thy brothers which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thy selfe.

Of humanitie toward brethren.

Thou shalt not see thy brothers asse or his oxe fall downe by the way, and hide thy selfe from them: thou shalt surely helpe him to lift them up againe.

The woman shall not weare that which pertaineth unto a man, neither shall a man put on a womans garment: for all that doe so, are abomination unto the LORD thy God.

The sexe is to bee distinguished by apparell.

If a birds nest chance to be before thee in the way in any tree, or on the ground, whether they be yong ones, or egges, and the damme sitting upon the yong, or upon the egges, thou shalt not take the damme with the yong. But thou shalt in any wise let

The dam is not to be taken with her yong ones.

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The house
must have
battlements.

Confusion is to
be avoyded.

Fringes upon
the vesture.

The punishment
of him that
slandereth
his wife.

Of adulterie,

the damme goe, and take the yong to thee, that it may be well with thee, and that thou mayest prolong thy dayes.

When thou buildest a new house, then thou shalt make a battlement for thy rooffe, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sowed, and the fruit of thy Vineyard be defiled.

Thou shalt not plow with an ox and an asse together.

Thou shalt not weare a garment of divers sorts, as of woollen, and linnen together.

Thou shalt make thee fringes upon the foure quarters of thy vesture, wherewith thou coverest thy selfe.

If any man take a wife, and go in unto her, and hate her, and give occasions of speach against her, and bring up an evill name upon her, and say, I tooke this woman, and when I came to her, I found her not a mayd: then shal the father of the damosell, and her mother take, and bring forth the tokens of the damosels virginitie, unto the Elders of the citie in the gate. And the damosels father shall say unto the Elders, I gave my daughter unto this man to wife, and he hateth her: and loe, he hath given occasions of speech against her, saying, I found not thy daughter a maid: and yet these are the tokens of my daughters virginity; and they shall spread the cloth before the Elders of the citie. And the Elders of that citie shall take that man, and chastise him. And they shall amearse him in an hundred shekels of silver, and give them unto the father of the damosell, because he hath brought up an evill name upon a virgine of Israel: and she shall be his wife, hee may not put her away all his dayes. But if this thing be true, and the tokens of virginitie be not found for the damosel: then they shall bring out the damosell to the doore of her fathers house, and the men of her city shal stone her with stones that she die, because she hath wrought folly in Israel, to play the whore in her fathers house: so shalt thou put evill away from among you.

If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evill from Israel.

If a damosell that is a virgin be betrothed unto an husband, and a man find her in the citie, and lie with her: then yee shall bring them both out unto the gate of that citie, and yee shall stone them with stones that they die; the damosel, because shee

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cried not, being in the citie; and the man, because he hath humbled his neighbours wife: so thou shalt put away evill from among you. CHAPTER XXII

But if a man find a betrothed damosel in the field, and the man force her, and lie with her: then the man only that lay with her, shall die. But unto the damosel thou shalt doe nothing, there is in the damosel no sinne worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter. For he found her in the field, and the betrothed damosel cried, and there was none to save her. of rape,

If a man finde a damosel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found: then the man that lay with her, shall give unto the damosels father fifty shekels of silver, and she shalbe his wife, because he hath humbled her: he may not put her away all his dayes. and of fornication.

A man shall not take his fathers wife, nor discover his fathers skirt. Incest.

CHAPTER XXIII

HEE that is wounded in the stones, or hath his privie member cut off, shall not enter into the Congregation of the LORD. A bastard shall not enter into the Congregation of the LORD: even to his tenth generation shall he not enter into the Congregation of the LORD. An Ammonite, or Moabite shall not enter into the Congregation of the LORD, even to their tenth generation shall they not enter into the Congregation of the LORD for ever, because they met you not with bread and with water in the way when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Neverthelesse, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace, nor their prosperity all thy dayes for ever. Who may or may not enter into the Congregation.

Thou shalt not abhorre an Edomite, for he is thy brother: thou shalt not abhorre an Egyptian, because thou wast a stranger in his land. The children that are begotten of them, shal enter into the congregation of the LORD, in their third generation.

When the hoste goeth fourth against thine enemies, then keepe thee from every wicked thing. Uncleannesse to be avoided in the hoste.

If there bee among you any man that is not cleane, by reason of uncleannesse that chanceth him by night, then shall hee goe abroad out of the campe, hee shall not come within the campe.

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But it shalbe when evening commeth on, he shall wash himselfe with water: and when the Sunne is downe, he shall come into the campe againe.

Thou shalt have a place also without the campe, whither thou shalt goe forth abroad. And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt ease thy selfe abroad, thou shalt digge therewith, and shalt turne backe and cover that which commeth from thee. For the LORD thy God walketh in the midst of thy campe, to deliver thee, and to give up thine enemies before thee: therefore shall thy campe be holy, that he see no uncleane thing in thee, and turne away from thee.

Of the fugitive servant.

Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppresse him.

Of filthinesse.
Of abominable sacrifices.

There shalbe no whore of the daughters of Israel, nor a Sodomite of the sonnes of Israel. Thou shalt not bring the hire of a whore, or the price of a dogge into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

Of usury.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou maiest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the LORD thy God may blesse thee, in all that thou settest thine hand to, in the land whither thou goest to possesse it.

Of vowes.

When thou shalt vow a vow unto the LORD thy God, thou shalt not slacke to pay it: for the LORD thy God will surely require it of thee; and it would be sinne in thee. But if thou shalt forbear to vow, it shall be no sinne in thee. That which is gone out of thy lippes, thou shalt keepe and performe; even a freewill offering according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

Of trespasses.

When thou comest into thy neighbors Vineyard, then thou mayest eate grapes thy fill, at thine owne pleasure, but thou shalt not put any in thy vessell. When thou comest into the standing corne of thy neighbours, then thou maiest plucke the eares with thine hand: but thou shalt not moove a sickle unto thy neighbours standing corne.

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WHEN a man hath taken a wife and married her, and it come to passe that shee find no favour in his eyes, because hee hath found some uncleannesse in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when shee is departed out of his house, she may goe and be another mans wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house: Or if the latter husband die, which tooke her to be his wife, her former husband which sent her away, may not take her againe to be his wife, after that she is defiled: for that is abomination before the LORD, and thou shalt not cause the land to sinne, which the LORD thy God giveth thee for an inheritance.

Of divorce.

When a man hath taken a new wife, he shal not goe out to warre, neither shall hee be charged with any businesse: but hee shall be free at home one yeere, and shall cheere up his wife which he hath taken.

A new married man goeth not to warre.

No man shall take the nether or the upper milstone to pledge: for hee taketh a mans life to pledge.

Of pledges.

If a man bee found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him: then that thiefe shall die, and thou shalt put evill away from among you.

Of manstealers.

Take heede, in the plague of leprosie, that thou observe diligently, and doe according to all that the Priests the Levites shall teach you: as I commanded them, so ye shall observe to doe. Remember what the LORD thy God did unto Miriam by the way, after that yee were come forth out of Egypt.

Of leprosie.

When thou doest lend thy brother any thing, thou shalt not goe into his house to fetch his pledge. Thou shalt stand abroad, and the man to whome thou doest lend, shall bring out the pledge abroad unto thee. And if the man be poore, thou shalt not sleepe with his pledge: in any case thou shalt deliver him the pledge againe when the Sun goeth downe, that he may sleepe in his owne raiment, and blesse thee: and it shall be righteousnesse unto thee before the LORD thy God.

Of pledges.

Thou shalt not oppresse an hired servant that is poore and needy, whether he be of thy brethren, or of thy strangers that are in thy lande within thy gates. At his day thou shalt give him his hire, neither shall the Sun goe downe upon it, for he is poore, and setteth his heart upon it, lest hee crie against thee

The hire is to be given.

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Of Justice.

unto the Lord, and it bee sinne unto thee. The fathers shall not bee put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his owne sinne.

Thou shalt not pervert the iudgement of the stranger, nor of the fatherles, nor take a widowes raiment to pledge. But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to doe this thing.

Of Charitie.

When thou cuttest downe thine harvest in thy field, and hast forgot a sheafe in the field, thou shalt not go againe to fetch it: it shalbe for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the worke of thine hands. When thou beatest thine olive tree thou shalt not goe over the boughes againe: it shall be for the stranger, for the fatherlesse, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not gleane it afterward, it shalbe for the stranger, for the fatherlesse, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to doe this thing.

CHAPTER XXV

Stripes must not exceed fortie.

IF there bee a controversie betweene men, and they come unto iudgment, that the Iudges may iudge them, then they shall iustifie the righteous, and condemne the wicked. And it shall be, if the wicked man be worthy to be beaten, that the Iudge shall cause him to lie downe, and to bee beaten before his face, according to his fault, by a certaine number. Fourtie stripes he may give him, and not exceed: lest if he should exceede, and beate him above these, with many stripes, then thy brother should seeme vile unto thee.

The Oxe is not to be musled.

Of raising seed unto a brother.

Thou shalt not mussell the oxe when he treadeth out the corne. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marrie without, unto a stranger: her husbands brother shall go in unto her, and take her to him to wife, and performe the duetie of an husbands brother unto her. And it shall be, that the first borne which she beareth, shall succede in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brothers wife, then let his brothers wife go up to the gate, unto the Elders, and say, My husbands brother refuseth to raise up unto his brother a name in Israel: he will

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not performe the dutie of my husbands brother. Then the Elders of his citie shall call him and speake unto him : and if he stand to it, and say, I like not to take her : then shal his brothers wife come unto him in the presence of the Elders, and loose his shooe from off his foote, and spit in his face, and shall answere, and say, So shall it bee done unto that man that will not build up his brothers house. And his name shall bee called in Israel, the house of him that hath his shooe loosed.

When men strive together one with another, and the wife of the one draweth neere, for to deliver her husband out of the hand of him that smiteth him, and putteth foorth her hand and taketh him by the secrets : then thou shalt cut off her hand, thine eye shall not pitie her.

Thou shalt not have in thy bagge divers weights, a great, and a small. Thou shalt not have in thine house divers measures, a great, and a small. But thou shalt have a perfect and iust weight, a perfect and iust measure shalt thou have : that thy dayes may bee lengthened in the land which the LORD thy God giveth thee. For all that doe such things, and all that doe unrighteously, are an abomination unto the LORD thy God.

Remember what Amalek did unto thee by the way, when ye were come foorth out of Egypt : how he met thee by the way, and smote the hindmost of thee, even all that were feeble behinde thee, when thou wast faint and weary ; and he feared not God. Therefore it shall bee when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possesse it ; that thou shalt blot out the remembrance of Amalek from under heaven : thou shalt not forget it.

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AND it shall be when thou art come in unto the land which the LORD giveth thee for an inheritance, and possessest it, and dwellest therein : that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt goe unto the place which the LORD thy God shal choose to place his Name there : and thou shalt goe unto the Priest that shall be in those dayes, and say unto him, I professe this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us. And the Priest shall take the basket out of thine hand, and set it downe before the

The confession of him that offereth the basket of First fruits.

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Altar of the LORD thy God. And thou shalt speake and say before the LORD thy God, A Syrian ready to perish was my father, and hee went downe into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Egyptians evil intreated us, and afflicted us, and layd upon us hard bondage. And when wee cryed unto the LORD God of our fathers, the LORD heard our voyce, and looked on our affliction, and our labour, and our oppression. And the LORD brought us fourth out of Egypt with a mightie hand, and with an outstretched arme, and with great terriblenesse, and with signes, and with wonders. And he hath brought us into this place, and hath given us this land, even a land that floweth with milke and honie. And now behold, I have brought the First fruits of the land, which thou, O LORD, hast given mee: and thou shalt set it before the LORD thy God, and worship before the LORD thy God. And thou shalt reioyce in every good thing, which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

The prayer
of him that
giveth his third
yeere Tithes.

When thou hast made an end of tithing all the tithes of thine increase, the third yeere, which is the yeere of tything, and hast given it unto the Levite, the stranger, the fatherlesse, and the widow, that they may eat within thy gates, and be filled: then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherlesse, and to the widow, according to all thy commandements, which thou hast commanded me: I have not transgressed thy commandements, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any uncleane use, nor given ought thereof for the dead: but I have hearkened to the voyce of the LORD my God, and have done according to all that thou hast commaunded me. Looke downe from thy holy habitation, from heaven, and blesse thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milke and honie.

The covenant
betweene God
and the people.

This day the LORD thy God hath commanded thee to doe these Statutes and Iudgements: thou shalt therefore keepe and doe them with all thine heart, and with all thy soule. Thou hast avouched the LORD this day to be thy God, and to walke in his wayes, and to keepe his Statutes, and his Commaundements, and his Iudgements, and to hearken unto his voyce. And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keepe all his Commaunde-

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ments: and to make thee high above all nations which he hath made, in praise and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

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AND Moses with the Elders of Israel commaunded the people, saying, Keepe all the Commandements which I command you this day. And it shall be on the day when you shall passe over Iordan, unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister. And thou shalt write upon them all the words of this Law when thou art passed over, that thou mayest goe in unto the land which the LORD thy God giveth thee, a land that floweth with milke and hony, as the LORD God of thy fathers hath promised thee. Therefore it shall be when ye bee gone over Iordan, that yee shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an Altar unto the LORD thy God, an altar of stones: thou shalt not lift up any yron toole upon them. Thou shalt build the Altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings theron unto the LORD thy God. And thou shalt offer peace offerings, and shalt eate there, and reioyce before the LORD thy God. And thou shalt write upon the stones all the words of this Law very plainly.

The people are commaunded to write the Law upon stones,

and to build an Altar of whole stones.

And Moses, and the Priestes the Levites, spake unto all Israel, saying, Take heed, and hearken O Israel, this day thou art become the people of the LORD thy God. Thou shalt therefore obey the voyce of the LORD thy God, and doe his Commandements, and his Statutes which I command thee this day.

And Moses charged the people the same day, saying, These shall stand upon mount Gerizzim to blesse the people, when yee are come over Iordan: Simeon, and Levi, and Iudah, and Issachar, and Ioseph, and Benjamin. And these shall stand upon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

The Tribes divided on Gerizzim and Ebal.

And the Levites shal speake, and say unto all the men of Israel with a loud voyce: Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the worke of the handes of the craftesman, and putteth it in a secret place: and all the people shall answere and say, Amen. Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen. Cursed be he that remooveth his

The curses pronounced on mount Ebal.

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neighbours land-marke: and all the people shall say, Amen. Cursed be hee that maketh the blinde to wander out of the way: and all the people shall say, Amen. Cursed be hee that perverteth the iudgement of the stranger, fatherlesse, and widow: and all the people shall say, Amen. Cursed be hee that lieth with his fathers wife, because he uncovereth his fathers skirt: and all the people shall say, Amen. Cursed be hee that lieth with any maner of beast: and all the people shall say, Amen. Cursed be hee that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen. Cursed be hee that lieth with his mother in law: and all the people shall say, Amen. Cursed be hee that smiteth his neighbour secretly: and all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person: and all the people shall say, Amen. Cursed be hee that confirmeth not all the words of this Law to doe them: and al the people shal say, Amen.

CHAPTER XXVIII

The blessings
for Obedience.

AND it shall come to passe, if thou shalt hearken diligently unto the voyce of the LORD thy God, to observe and to doe all his Commandements which I command thee this day; that the LORD thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou bee in the citie, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe. Blessed shall be thy basket and thy store. Blessed shalt thou bee when thou comest in, and blessed shalt thou bee when thou goest out. The LORD shall cause thine enemies that rise up against thee, to bee smitten before thy face: they shall come out against thee one way, and flee before thee seven wayes. The LORD shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto, and he shall blesse thee in the land which the LORD thy God giveth thee. The LORD shall establish thee an holy people unto himselfe, as hee hath sworne unto thee, if thou shalt keepe the Commaundements of the LORD thy God, and walke in his wayes. And all people of the earth shall see, that thou art called by the Name of the LORD, and they shall bee afraid of thee. And the LORD shal make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the

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fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. The LORD shal open unto thee his good treasure, the heaven to give the raine unto thy land in his season, and to blesse all the worke of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the taile, and thou shalt be above onely, and thou shalt not be beneath: if that thou hearken unto the Commandements of the LORD thy God, which I command thee this day, to observe, and to doe them: and thou shalt not go aside from any of the wordes which I command thee this day, to the right hand, or to the left, to goe after other gods, to serve them.

But it shal come to passe, if thou wilt not hearken unto the voyce of the LORD thy God, to observe to doe all his Commandements and his Statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shalbe the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe. Cursed shalt thou bee when thou comest in, and cursed shalt thou bee when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, for to doe, untill thou be destroyed, and untill thou perish quickely, because of the wickednesse of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, untill he have consumed thee from off the land, whither thou goest to possesse it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildewe: and they shall pursue thee untill thou perish. And the heaven that is over thy head shall be brasse, and the earth that is under thee shall be yron. The LORD shall make the raine of thy land powder and dust: from heaven shall it come downe upon thee, untill thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven wayes before them, and shalt be removed into all the kingdomes of the earth. And thy carkeise shalbe meat unto all foules of the aire, and unto the beasts of the earth, and no man shall fray them away. The LORD wil smite thee with the botch of Egypt, and with the emerods, and with the scabbe, and with the itch, whereof thou canst not bee healed. The LORD shall smite thee with madnesse, and blindnesse, and

The curses for disobedience.

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astonishment of heart. And thou shalt grope at noone dayes, as the blind gropeth in darknes, and thou shalt not prosper in thy waies: and thou shalt be onely oppressed, and spoiled evermore, and no man shall save thee. Thou shalt betrothe a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slaine before thine eyes, and thou shalt not eat thereof: thine asse shall be violently taken away from before thy face, and shall not be restored to thee: thy sheepe shall bee given unto thine enemies, and thou shalt have none to rescue them. Thy sonnes, and thy daughters shall be given unto another people, and thine eyes shall looke, and faile with longing for them al the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eate up: and thou shalt be onely oppressed and crushed alway: so that thou shalt bee mad, for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legges with a sore botch that cannot bee healed, from the sole of thy foot, unto the top of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou, nor thy fathers have knowen, and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverbe, and a by-worde, among all nations whither the LORD shall leade thee. Thou shalt carie much seede out into the field, and shalt gather but litle in: for the locust shall consume it. Thou shalt plant vineyards and dresse them, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eate them. Thou shalt have Olive trees throughout al thy coasts, but thou shalt not anoint thy selfe with the oyle: for thine Olive shall cast his fruit. Thou shalt beget sonnes and daughters, but thou shalt not enjoy them: for they shall goe into captivitie. All thy trees and fruit of thy land shall the locusts consume. The stranger that is within thee shall get up above thee very high: and thou shalt come downe very low. He shall lend to thee, and thou shalt not lend to him: he shall bee the head, and thou shalt be the taile. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, til thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keepe his Commandements, and his Statutes which he commanded thee. And they shall be upon thee for a signe, and for a wonder, and upon thy seed for ever: because thou servedst not the LORD

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thy God with ioyfulness, and with gladnesse of heart, for the abundance of all things. Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakednesse, and in want of all things: and he shall put a yoke of iron upon thy necke, untill he have destroyed thee. The LORD shall bring a nation against thee from farre, from the end of the earth, as swift as the Eagle fleeth, a nation whose tongue thou shalt not understand: a nation of fierce countenance, which shal not regard the person of the old, nor shew favour to the yong: and hee shall eat the fruit of thy cattell, and the fruit of thy land, untill thou be destroyed: which also shall not leave thee either corne, wine, or oyle, or the increase of thy kine, or flockes of thy sheepe, untill he have destroyed thee. And he shall besiege thee in all thy gates, untill thy high and fenced walles come downe wherein thou trustedst throughout all thy land: and hee shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee. And thou shalt eat the fruit of thine owne body, the flesh of thy sonnes, and of thy daughters (which the LORD thy God hath given thee) in the siege, and in the straitnesse wherewith thine enemies shall distresse thee. So that the man that is tender among you, and very delicate, his eye shalbe evill toward his brother, and toward the wife of his bosome, and towards the remnant of his children which he shall leave: so that he wil not give to any of them of the flesh of his children whom he shall eate: because hee hath nothing left him in the siege, and in the straitnesse wherewith thine enemies shal distresse thee, in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foote upon the ground, for delicatenesse and tendernesse, her eye shall be evill towards the husband of her bosome, and towards her sonne, and towards her daughter, and towards her yong one that commeth out from betweene her feete, and towards her children which shee shall beare: for shee shall eate them for want of all things secretly in the siege and straitnes, wherewith thine enemy shall distresse thee in thy gates. If thou wilt not observe to doe all the wordes of this Law that are written in this booke, that thou mayest feare this glorious and fearefull Name, THE LORD THY GOD: then the LORD wil make thy plagues wonderfull, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, hee will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shal cleave unto

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thee. Also every sicknesse, and every plague which is not written in the booke of this Law, them will the LORD bring upon thee, untill thou be destroyed. And ye shall be left few in number, whereas ye were as the starres of heaven for multitude: because thou wouldest not obey the voyce of the LORD thy God. And it shall come to passe, that as the LORD reioyced over you to doe you good, and to multiply you; so the LORD will reioyce over you to destroy you, and to bring you to nought; and ye shalbe plucked from off the land whither thou goest to possesse it. And the LORD shall scatter thee among all people, from the one end of the earth, even unto the other: and there thou shalt serve other gods, which neither thou nor thy fathers have knowen, even wood and stone. And among these nations shalt thou finde no ease, neither shall the sole of thy foote have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of minde. And thy life shall hang in doubt before thee, and thou shalt feare day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were Even: and at Even thou shalt say, Would God it were morning, for the feare of thine heart wherewith thou shalt feare, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt againe, with ships, by the way whereof I spake unto thee, Thou shalt see it no more againe: and there ye shall bee sold unto your enemies for bondmen, and bondwomen, and no man shall buy you.

CHAPTER XXIX

Moses exhorteth them to obedience, by the memorie of the workes they have scene.

THESSE are the woordes of the Covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the Covenant which he made with them in Horeb.

And Moses called unto all Israel, and said unto them, Yee have scene all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have scene, the signes and those great miracles: yet the LORD hath not given you an heart to perceive, and eyes to see, and eares to heare, unto this day. And I have led you fourtie yeres in the wildernes: your clothes are not waxen old upon you, and thy shooe is not waxen old upon thy foot. Ye have not eaten bread, neither have you drunke wine, or strong drink: that yee might knowe that I am the LORD your God. And when yee came unto this place, Sihon

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the king of Heshbon, and Og the King of Bashan, came out against us unto battell, and wee smote them. And wee tooke their lande, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh. Keepe therefore the wordes of this Covenant and doe them, that yee may prosper in all that ye doe.

CHAPTER XXIX

Ye stand this day all of you before the LORD your God: your captaines of your tribes, your Elders, and your officers, with all the men of Israel, your litle ones, your wives, and thy stranger that is in thy campe, from the hewer of thy wood, unto the drawer of thy water: that thou shouldest enter into Covenant with the LORD thy God, and into his othe which the LORD thy God maketh with thee this day: that he may establish thee to day for a people unto himselfe, and that hee may be unto thee a God, as he hath said unto thee, and as he hath sworne unto thy fathers, to Abraham, to Isaac, and to Iacob. Neither with you onely doe I make this covenant and this othe: but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day: (for ye know how we have dwelt in the land of Egypt, and how we came thorow the nations which ye passed by. And ye have seene their abominations, and their idoles, wood, and stone, silver, and gold, which were among them.) Lest there should be among you man or woman, or familie, or tribe, whose heart turneth away this day from the LORD our God, to goe and serve the gods of these nations: lest there should bee among you a root that beareth gall and wormewood, and it come to passe when he heareth the wordes of this curse, that hee blesse himselfe in his heart, saying, I shall have peace, though I walke in the imagination of mine heart, to adde drunkennesse to thirst: the LORD wil not spare him, but then the anger of the LORD, and his ielousie shall smoke against that man, and all the curses that are written in this booke shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evill, out of all the tribes of Israel, according to all the curses of the Covenant, that are written in this booke of the Law: so that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a farre land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath layd upon it; and that the whole land thereof is brimstone and salt, and burning, that it is not sowed, nor beareth, nor any grasse groweth therein, like the overthrow of Sodome, and Gomorah, Admah,

All are presented before the Lord to enter into his Covenant.

The great wrath on him that flattereth himselfe in his wickednes.

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and Zeboim, which the LORD overthrew in his anger, and in his wrath: even al nations shal say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the Covenant of the LORD God of their fathers, which he made with them when he brought them foorth out of the land of Egypt. For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them. And the anger of the LORD was kindled against this land, to bring upon it all the curses, that are written in this booke. And the LORD rooted them out of their land, in anger and in wrath, and in great indignation, and cast them into another land, as it is this day. 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 wee may doe all the words of this Law.

Secret things
belong
unto God.

CHAPTER XXX

Great mercies
promised unto
the repentant.

AND it shall come to passe when all these things are come upon thee, the blessing, and the curse, which I have set before thee, and thou shalt call them to minde among all the nations whither the LORD thy God hath driven thee, and shalt returne unto the LORD thy God, and shalt obey his voyce according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soule: that then the LORD thy God will turne thy captivitie, and have compassion upon thee, and wil returne and gather thee from all the nations whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee. And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it: and he will doe thee good, and multiply thee above thy fathers. And the LORD thy God will circumsise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soule, that thou mayest live. And the LORD thy God wil put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt returne and obey the voice of the LORD, and doe all his Commandements which I command thee this day. And the LORD thy God will make thee plenteous in every worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy land, for good: for the LORD will againe reioyce over thee for good,

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as he reioyced over thy fathers: if thou shalt hearken unto the voyce of the LORD thy God to keepe his Commandements, and his Statutes which are written in this booke of the Law, and if thou turne unto the LORD thy God with all thine heart, and with all thy soule.

CHAPTER XXX

For this Commaundement which I command thee this day, it is not hidden from thee, neither is it farre off. It is not in heaven, that thou shouldest say, Who shal goe up for us to heaven, and bring it unto us, that wee may heare it, and doe it? Neither is it beyond the sea, that thou shouldest say, Who shall goe over the sea for us, and bring it unto us, that we may heare it, and doe it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest doe it.

The Commaundement is manifest.

See, I have set before thee this day, life, and good, and death and euill: in that I command thee this day to love the LORD thy God, to walke in his wayes, and to keepe his Commandements, and his Statutes, and his Iudgements, that thou maiest live and multiply: and the LORD thy God shall blesse thee in the land, whither thou goest to possesse it. But if thine heart turne away, so that thou wilt not heare, but shalt bee drawen away, and worship other gods and serve them: I denounce unto you this day, that ye shall surely perish, and that yee shall not prolong your dayes upon the land, whither thou passest over Iordan, to goe to possesse it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou maiest love the LORD thy God, and that thou mayest obey his voyce, and that thou mayest cleave unto him: for he is thy life, and the length of thy dayes, that thou mayest dwell in the land, which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Iacob, to give them.

Death and life are set before them.

CHAPTER XXXI

AND Moses went and spake these wordes unto all Israel. And hee saide unto them, I am an hundred and twentie yeeres old this day; I can no more goe out and come in: also the LORD hath said unto mee, Thou shalt not goe over this Iordan. The LORD thy God, hee will goe over before thee, and he will destroy these nations from before thee, and thou shalt possesse them: and Ioshua, hee shall goe over before thee, as the LORD hath said. And the LORD shall doe unto them, as hee did to Sihon, and to Og Kings of the Amorites, and unto the land of

Moses encourageth the people.

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CHAPTER XXXI

them, whom he destroyed. And the LORD shall give them up before your face, that ye may doe unto them according unto all the Commandements which I have commanded you. Be strong, and of a good courage, feare not, nor be afraid of them: for the LORD thy God, he it is that doeth goe with thee, he will not faile thee, nor forsake thee.

Hee in-
courageth
Ioshua.

And Moses called unto Ioshua, and said unto him in the sight of all Israel, Bee strong, and of a good courage: for thou must goe with this people unto the land, which the LORD hath sworne unto their fathers to give them; and thou shalt cause them to inherite it. And the LORD, he it is that doth goe before thee, he will be with thee, hee will not faile thee, neither forsake thee: feare not, neither be dismayed.

Hee delivereth
the Law unto
the Priests to
reade it in the
seventh yere
to the people.

And Moses wrote this Law, and delivered it unto the Priests the sonnes of Levi, which bare the Arke of the Covenant of the LORD, and unto all the Elders of Israel. And Moses commanded them, saying, At the end of every seven yeeres, in the solemnitie of the yeere of release, in the feast of Tabernacles, when all Israel is come to appeare before the LORD thy God, in the place which hee shall choose; thou shalt reade this Law before all Israel, in their hearing. Gather the people together, men, and women and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the LORD your God, and observe to doe all the wordes of this Law: and that their children which have not knowen any thing, may heare, and learne to feare the LORD your God, as long as yee live in the land, whither ye goe over Iordan to possesse it.

God giveth
a charge
to Ioshua,

And the LORD saide unto Moses, Beholde, thy dayes approach that thou must die: call Ioshua, and present your selves in the Tabernacle of the Congregation, that I may give him a charge. And Moses and Ioshua went and presented themselves in the Tabernacle of the Congregation. And the LORD appeared in the Tabernacle in a pillar of a cloud: and the pillar of the cloude stood over the doore of the Tabernacle.

And the LORD saide unto Moses, Behold, thou shalt sleepe with thy fathers, and this people wil rise up, and goe a whoring after the gods of the strangers of the land whither they goe to be amongst them, and wil forsake me, and breake my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us, because our God is not

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amongst us? And I will surely hide my face in that day, for all the evils which they shal have wrought, in that they are turned unto other gods. Now therefore, write ye this song for you, and teach it the children of Israel: put it in their mouthes, that this song may be a witnessse for mee, against the children of Israel. For when I shall have brought them into the land which I sware unto their fathers, that floweth with milke and hony; and they shall have eaten and filled themselves, and waxen fat; then will they turne unto other gods, and serve them, and provoke me, and breake my covenant. And it shall come to passe, when many evils and troubles are befallen them, that this song shall testifie against them as a witnessse: for it shall not bee forgotten out of the mouthes of their seed: for I know their imagination which they goe about even now, before I have brought them into the land, which I sware.

CHAPTER
XXXI

and a song to
testifie against
the people.

Moses therefore wrote this song the same day, and taught it the children of Israel. And he gave Ioshua the sonne of Nun a charge, and said, Bee strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

And it came to passe when Moses had made an ende of writing the wordes of this Law in a booke, untill they were finished, that Moses commaunded the Levites which bare the Arke of the Covenant of the LORD, saying, Take this booke of the Law, and put it in the side of the Arke of the Covenant of the LORD your God, that it may bee there for a witnessse against thee. For I know thy rebellion, and thy stiffe necke: Beholde, while I am yet alive with you this day, yee have bene rebellious against the LORD; and how much more after my death?

Moses
delivereth
the booke
of the Law
to the Levites
to keepe.

Gather unto mee all the Elders of your tribes, and your Officers, that I may speake these words in their eares, and call heaven and earth to record against them. For I know, that after my death yee will utterly corrupt your selves, and turne aside from the way, which I have commanded you: and evil wil befall you in the latter dayes, because yee wil doe evil in the sight of the LORD, to provoke him to anger through the worke of your hands. And Moses spake in the eares of al the Congregation of Israel the words of this song, untill they were ended.

Hee maketh
a protestation
to the Elders.

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CHAPTER XXXII

Moses song,
which setteth
forth Gods
mercy and
vengeance.

CHAPTER XXXII

GIVE eare, O yee heavens, and I will speake ;
And heare, O earth, the words of my mouth.
My doctrine shall drop as the raine :
My speach shall distill as the dew,
As the smal raine upon the tender herbe,
And as the showres upon the grasse.
Because I wil publish the Name of the LORD :
Ascribe yee greatnesse unto our God.
He is the rocke, his worke is perfect :
For all his wayes are Iudgement :
A God of truth, and without iniquity,
Iust and right is he.
They have corrupted themselves, their spot is not the spot of
his children :
They are a perverse and crooked generation.
Doe ye thus requite the LORD,
O foolish people, and unwise ?
Is not he thy Father that hath bought thee ?
Hath he not made thee, and established thee ?
Remember the dayes of olde,
Consider the yeeres of many generations :
Aske thy father, and he will shewe thee,
Thy Elders, and they wil tell thee.
When the most High divided to the nations their inheritance,
When he separated the sonnes of Adam,
Hee set the bounds of the people
According to the number of the children of Israel.
For the LORDS portion is his people :
Iacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness :
Hee ledde him about, he instructed him,
Hee kept him as the apple of his eye.
As an Eagle stirreth up her nest,
Fluttereth over her yong,
Spreadeth abroad her wings, taketh them,
Beareth them on her wings :
So the LORD alone did leade him,
And there was no strange God with him.
He made him ride on the high places of the earth,
That he might eate the increase of the fields,

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CHAPTER
XXXII

And he made him to sucke hony out of the rocke,
And oyle out of the flintie rocke,
Butter of kine, and milke of sheepe,
With fat of lambes,
And rammes of the breed of Bashan, and goats,
With the fat of kidneis of wheat,
And thou diddest drinke the pure blood of the grape.
But Iesurun waxed fat, and kicked :
Thou art waxen fat, thou art growen thicke, thou art covered
with fatnes :

Then he forsooke God which made him,
And lightly esteemed the Rocke of his salvation.
They provoked him to ielousie with strange gods,
With abominations provoked they him to anger.
They sacrificed unto devils, not to God :
To gods whom they knew not,
To new gods, that came newly up,
Whom your fathers feared not.
Of the Rocke that begate thee thou art unmindfull,
And hast forgotten God that formed thee.
And when the LORD saw it, he abhorred them,
Because of the provoking of his sonnes, and of his daughters.
And he said, I will hide my face from them,
I will see what their ende shall be :
For they are a very froward generation,
Children in whom is no faith.
They have mooved me to ielousie with that which is not god,
They have provoked me to anger with their vanities :
And I will move them to ielousie with those which are not a
people,
I will provoke them to anger with a foolish nation.
For a fire is kindled in my anger,
And shall burne unto the lowest hell,
And shall consume the earth with her increase,
And set on fire the foundations of the mountaines.
I will heape mischiefes upon them,
I wil spend mine arrowes upon them.
They shall bee burnt with hunger and devoured with burning
heat,
And with bitter destruction :
I will also send the teeth of beasts upon them,
With the poison of serpents of the dust.
The sword without,

DEUTERONOMIE

CHAPTER XXXII

And terrour within
Shall destroy both the yong man, and the virgin,
The suckling also with the man of gray haire.
I said, I would scatter them into corners,
I would make the remembrance of them to cease from among
men :

Were it not that I feared the wrath of theemie,
Lest their adversaries should behave themselves strangely,
And lest they should say, Our hande is high,
And the LORD hath not done all this.
For they are a nation voide of counsel,
Neither is there any understanding in them.
O that they were wise, that they understood this,
That they would consider their latter end.
How should one chase a thousand,
And two put ten thousand to flight,
Except their Rocke had sold them,
And the LORD had shut them up ?
For their rocke is not as our Rocke,
Even our enemies themselves being iudges.
For their vine is of the vine of Sodome,
And of the fields of Gomorah :
Their grapes are grapes of gall,
Their clusters are bitter.
Their wine is the poison of dragons,
And the cruell venime of Aspes.
Is not this laide up in store with me,
And sealed up among my treasures ?
To me belongeth vengeance, and recompence,
Their foot shall slide in due time :
For the day of their calamitie is at hand,
And the things that shal come upon them, make haste.
For the LORD shall iudge his people,
And repent himselfe for his servants,
When he seeth that their power is gone ;
And there is none shut up, or left.
And he shall say, Where are their gods ?
Their Rocke in whom they trusted ;
Which did eat the fat of their sacrifices,
And dranke the wine of their drinke offerings ?
Let them rise up and helpe you,
And be your protection.
See now, that I, even I am he,

DEUTERONOMIE

CHAPTER
XXXII

And there is no god with mee ;
I kill, and I make alive :
I wound, and I heale :
Neither is there any that can deliver out of my hand.
For I lift up my hand to heaven,
And say, I live for ever.
If I whet my glittering sword,
And mine hand take holde on Iudgement,
I will render vengeance to mine enemies,
And will reward them that hate me.
I will make mine arrowes drunke with blood,
(And my sword shal devoure flesh)
And that with the blood of the slaine, and of the captives,
From the beginning of revenges upon the enemy.
Reioyce, O ye nations with his people,
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And wil be mercifull unto his land, and to his people.

And Moses came and spake all the wordes of this song in the eares of the people, he and Hoshea the sonne of Nun. And Moses made an end of speaking all these words to all Israel. And hee said unto them, Set your hearts unto all the wordes which I testife among you this day, which yee shall commaund your children to observe to doe all the wordes of this Law. For it is not a vaine thing for you : because it is your life, and through this thing yee shall prolong your dayes, in the land whither yee goe over Iordan to possesse it. And the LORD spake unto Moses that selfe same day, saying, Get thee up into this mountaine Abarim, unto mount Nebo, which is in the land of Moab, that is over against Iericho, and behold the land of Canaan which I give unto the children of Israel for a possession : and die in the mount whither thou goest up, and bee gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people : because ye trespassed against me among the children of Israel, at the waters of Meribah Kadesh, in the wilderness of Zin : because yee sanctified mee not in the midst of the children of Israel. Yet thou shalt see the land before thee, but thou shalt not goe thither unto the land which I give the children of Israel.

He exhorteth them to set their hearts upon it.

God sendeth him up to mount Nebo, to see the land, and die.

DEUTERONOMIE

CHAPTER XXXIII

The Maiestie
of God.

CHAPTER XXXIII

AND this is the blessing, wherewith Moses the man of God
blessed the children of Israel before his death. And he said,

The LORD came from Sinai,
And rose up from Seir unto them,
Hee shined foorth from mount Paran,
And hee came with ten thousands of Saints :
From his Right hand went a fierie Law for them:
Yea hee loved the people ;
All his Saints are in thy hand :
And they sate downe at thy feete ;
Every one shall receive of thy wordes.
Moses commaunded us a Law,
Even the inheritance of the Congregation of Iacob.
And hee was King in Iesurun,
When the heads of the people,
And the Tribes of Israel were gathered together.

The blessings
of the twelve
Tribes.

Let Reuben live, and not die,
And let not his men be few.
And this is the blessing of Iudah : and he said,
Heare, LORD, the voice of Iudah,
And bring him unto his people :
Let his hands bee sufficient for him,
And bee thou an helpe to him from his enemies.
And of Levi hee said,
Let thy Thummim and thy Urim be with thy holy one,
Whom thou diddest proove at Massah,
And with whom thou didst strive at the waters of Meribah ;
Who said unto his father and to his mother, I have not seene
him,
Neither did hee acknowledge his brethren ;
Nor knew his owne children :
For they have observed thy word,
And kept thy Covenant.
They shal teach Iacob thy iudgments,
And Israel thy Lawe :
They shall put incense before thee,
And whole burnt sacrifice upon thine Altar.
Blesse, LORD, his substance,
And accept the worke of his handes,
Smite thorow the loines of them that rise against him,
And of them that hate him, that they rise not againe.

DEUTERONOMIE

CHAPTER
XXXIII

And of Benjamin he said,

The beloved of the LORD shall dwell in safetie by him,
And the LORD shall cover him all the day long,
And he shall dwell betweene his shoulders.

And of Ioseph he said,

Blessed of the LORD be his land,
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath ;
And for the precious fruits brought forth by the sunne,
And for the precious things put forth by the moone,
And for the chiefe things of the ancient mountaines,
And for the precious things of the lasting hils,
And for the precious things of the earth, and fulnesse
thereof,

And for the good will of him that dwelt in the bush :
Let the blessing come upon the head of Ioseph,
And upon the top of the head of him that was separated
from his brethren.

His glory is like the firstling of his bullocke,
And his hornes are like the hornes of Unicornes :
With them he shall push the people together, to the ends of
the earth :

And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.

And of Zebulun he said,

Reioyce, Zebulun, in thy going out ;
And Issachar, in thy tents.
They shall call the people unto the mountaine,
There they shal offer sacrifices of righteousnessse :
For they shall sucke of the abundance of the seas,
And of treasures hid in the sand.

And of Gad he said,

Blessed be he that enlargeth Gad :
He dwelleth as a lyon,
And teareth the arme with the crowne of the head.
And he provided the first part for himselfe,
Because there, in a portion of the lawgiver was he seated,
And hee came with the heads of the people,
He executed the iustice of the LORD,
And his iudgments with Israel.

And of Dan he said,

Dan is a Lyons whelpe :
Hee shall leape from Bashan.

DEUTERONOMIE

CHAPTER XXXIII

And of Naphtali he said,
O Naphtali, satisfied with favour,
And full with the blessing of the LORD:
Possesse thou the West and the South.

And of Asher hee said,
Let Asher be blessed with children,
Let him be acceptable to his brethren,
And let him dip his foot in oile.
Thy shooes shall bee yron and brasse,
And as thy dayes, so shall thy strength bee.

The excellency
of Israel.

There is none like unto the God of Iesurun,
Who rideth upon the heaven in thy helpe,
And in his excellencie on the skie.
The eternall God is thy refuge,
And underneath are the everlasting armes:
And he shall thrust out the enemy from before thee,
And shall say, Destroy them.
Israel then shall dwell in safetie alone:
The fountain of Iacob shalbe upon a lande of corne and
wine,

Also his heavens shall drop downe dew.
Happy art thou, O Israel:
Who is like unto thee, O people! saved by the LORD,
The shield of thy helpe,
And who is the sword of thy excellencie:
And thine enemies shal be found liars unto thee,
And thou shalt tread upon their high places.

CHAPTER XXXIII

Moses from
Mount Nebo
vieweth
the lande.

AND Moses went up from the plaines of Moab, unto the
mountaine of Nebo, to the top of Pisgah, that is over
against Iericho: and the LORD shewed him all the land
of Gilead, unto Dan, and all Naphtali, and the lande of Ephraim,
and Manasseh, and all the land of Iudah, unto the utmost sea,
and the South, and the plaine of the valley of Iericho, the citie
of palme trees unto Zoar. And the LORD said unto him, This is
the land which I sware unto Abraham, unto Isaac, and unto Iacob,
saying, I will give it unto thy seed: I have caused thee to see it
with thine eyes, but thou shalt not go over thither.

He dieth there.
His buriall.

So Moses the servant of the LORD died there in the land of
Moab, according to the word of the LORD. And hee buried him

DEUTERONOMIE

in a valley in the land of Moab, over against Beth-Peor: but no man knoweth of his Sepulchre unto this day. CHAPTER XXXIIII

And Moses was an hundred and twentie yeeres olde when he died: his eye was not dimme, nor his naturall force abated. His age.

And the children of Israel wept for Moses in the plaines of Moab thirty dayes: So the dayes of weeping and mourning for Moses were ended. Thirty dayes mourning for him.

And Ioshua the sonne of Nun was full of the Spirit of wisdom: for Moses had layd his handes upon him, and the children of Israel hearkened unto him, and did as the LORD commanded Moses. Ioshua succedeth him.

And there arose not a Prophet since in Israel like unto Moses, whom the LORD knew face to face: in al the signes and the wonders which the LORD sent him to doe in the land of

Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terrour, which Moses shewed in the sight of all Israel.

THE BOOKE OF IOSHUA

CHAPTER I



OWE after the death of Moses the servant of the LORD, it came to passe, that the LORD spake unto Ioshua the sonne of Nun, Moses minister, saying, Moses my servant is dead: The LORD appointeth Ioshua to succede Moses.

now therefore arise, goe over this Iordan, thou, and all this people, unto the land which I doe give to them, even to the children of Israel. Every place that the sole of your foote shall tread upon, that The borders of the promised land.

have I given unto you, as I said unto Moses. From the wilderness and this Lebanon, even unto the great River, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going downe of the Sunne, shalbe your coast. There shall not any man be able to stand before thee all the dayes of thy life: as I was with Moses, so I will be with thee: I will not faile thee, nor forsake thee. Bee strong, and of a good courage: for unto this people shalt thou divide for God promiseth to assist Ioshua.

IOSHUA

CHAPTER I

He giveth him instructions.

God promiseth to assist Ioshua.

He prepareth the people to passe over Iordan.

Ioshua putteth the two tribes and halfe in minde of their promise to Moses.

They promise him fealty.

an inheritance the land which I sware unto their fathers to give them. Onely bee thou strong, and very courageous, that thou mayest observe to doe according to all the Law, which Moses my servant commaunded thee: turne not from it to the right hand, or to the left, that thou mayest prosper whither soever thou goest. This booke of the Law shal not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to doe according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good successe. Have not I commaunded thee? be strong, and of a good courage, bee not afraid, neither be thou dismayed: for the LORD thy God is with thee, whither soever thou goest.

Then Ioshua commaunded the Officers of the people, saying, Passe through the hoste, and command the people, saying, Prepare you victuals: for within three dayes ye shal passe over this Iordan, to goe in to possesse the land which the LORD your God giveth you, to possesse it.

And to the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh, spake Ioshua, saying, Remember the word which Moses the servant of the LORD commaunded you, saying, The LORD your God hath given you rest, and hath given you this land: your wives, your litle ones, and your cattell shall remaine in the lande which Moses gave you on this side Iordan; but ye shall passe before your brethren armed, all the mightie men of valour, and helpe them: untill the LORD have given your brethren rest, as he hath given you, and they also have possessed the lande which the LORD your God giveth them: then yee shall returne unto the land of your possession, and enioy it, which Moses the LORDS servant gave you on this side Iordan toward the Sunne rising.

And they answered Ioshua, saying, All that thou commandest us, we will doe, and whither soever thou sendest us, we will goe. According as we hearkened unto Moses in all things, so will we hearken unto thee: onely the LORD thy God be with thee, as he was with Moses. Whosoever he be that doth rebell against thy commandement, and will not hearken unto thy words, in all that thou commandest him, he shall bee put to death: onely be strong, and of a good courage.

IOSHUA

CHAPTER II

CHAPTER II

AND Ioshua the sonne of Nun sent out of Shittim two men, to spie secretly, saying, Go, view the land, even Iericho : and they went, and came into an harlots house, named Rahab, and lodged there. And it was told the king of Iericho, saying, Behold, there came men in hither to night, of the children of Israel, to search out the countrey. And the king of Iericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entred into thine house : for they bee come to search out all the countrey. And the woman tooke the two men, and hid them, and said thus : There came men unto mee, but I wist not whence they were : and it came to passe about the time of shutting of the gate, when it was darke, that the men went out : whither the men went, I wote not : pursue after them quickly, for ye shall overtake them. But shee had brought them up to the roofe of the house, and hid them with the stalkes of flaxe, which she had laid in order upon the roofe. And the men pursued after them the way to Iordan, unto the foords : and assoone as they which pursued after them were gone out, they shut the gate.

Rahab receiveth
and concealeth
the two spies
sent from
Shittim.

And before they were laide downe, shee came up unto them upon the roofe. And she said unto the men, I know that the LORD hath given you the land, and that your terrour is fallen upon us, and that all the inhabitants of the land faint because of you : for wee have heard how the LORD dried up the water of the red Sea for you, when you came out of Egypt, and what you did unto the two kings of the Amorites that were on the other side Iordan, Sihon and Og, whom ye utterly destroyed. And assoone as we had heard these things, our hearts did melt, neither did there remaine any more courage in any man, because of you : for the LORD your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindnesse, that ye will also shew kindnesse unto my fathers house, and give me a true token : and that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if yee utter not this our businesse. And it shall bee when the LORD hath given us the land, that wee will deale kindly and truly with thee. Then shee let them downe by a coard thorow the window : for her house was upon the towne wall, and she dwelt upon the wall. And she said unto them, Get you to the

The covenant
betweene her
and them.

IOSHUA

CHAPTER II

mountaine, lest the pursuers meete you; and hide your selves there three dayes, untill the pursuers bee returned, and afterward may ye goe your way. And the men said unto her, Wee will bee blamelesse of this thine oath which thou hast made us sweare: behold, when we come into the land, thou shalt binde this line of scarlet threed in the window which thou didst let us downe by: and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers houshold home unto thee. And it shall bee, that whosoever shall goe out of the doores of thy house into the street, his blood shalbe upon his head, and wee will bee guiltlesse: and whosoever shall bee with thee in the house, his blood shalbe on our head, if any hand be upon him. And if thou utter this our businesse, then we wilbe quit of thine oath which thou hast made us to sweare. And shee saide, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountaine, and abode there three dayes, untill the pursuers were returned. And the pursuers sought them thorowout all the way, but found them not.

Their returne
and relation.

So the two men returned, and descended from the mountaine, and passed over, and came to Ioshua the sonne of Nun, and told him all things that befell them. And they saide unto Ioshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the countrey doe faint because of us.

CHAPTER III

Ioshua
commeth
to Iordan.
The Officers
instruct the
people for
the passage.

AND Ioshua rose early in the morning, and they removed from Shittim, and came to Iordan, hee and all the children of Israel, and lodged there before they passed over. And it came to passe after three dayes, that the Officers went thorow the hoste; and they commanded the people, saying, When ye see the Arke of the Covenant of the LORD your God, and the Priests the Levites bearing it, then yee shall remooove from your place, and goe after it. Yet there shalbe a space betweene you and it, about two thousand cubites by measure: come not neere unto it, that ye may know the way by which ye must goe: for yee have not passed this way heretofore. And Ioshua said unto the people, Sanctifie your selves: for to morrow the LORD wil do wonders among you. And Ioshua spake unto the Priests, saying, Take up the Arke of the Covenant, and passe over before the people. And they tooke up the Arke of the Covenant, and went before the people.

IOSHUA

And the LORD saide unto Ioshua, This day wil I begin to magnifie thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee. And thou shalt commaund the Priests that beare the Arke of the Covenant, saying; When ye are come to the brinke of the water of Iordan, yee shall stand still in Iordan.

CHAPTER III

The LORD
incomrageth
Ioshua.

And Ioshua said unto the children of Israel, Come hither, and heare the words of the LORD your God. And Ioshua said, Hereby ye shall know that the living God is among you, and that he will without faile drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and Girgashites, and the Amorites, and the Iebusites. Behold, the Arke of the Covenant, even the Lord of all the earth, passeth over before you, into Iordan. Now therefore take yee twelve men out of the Tribes of Israel, out of every Tribe a man. And it shall come to passe, assoone as the soles of the feete of the Priestes that beare the Arke of the LORD, the Lord of all the earth, shall rest in the waters of Iordan, that the waters of Iordan shall be cut off, from the waters that come downe from above: and they shall stand upon an heape.

Ioshua
incomrageth
the people.

And it came to passe when the people remooved from their tents, to passe over Iordan, and the Priests bearing the Arke of the Covenant before the people; and as they that bare the Arke were come unto Iordan, and the feet of the Priestes that bare the Arke, were dipped in the brimme of the water, (for Iordan overfloweth all his banks at the time of harvest) that the waters which came downe from above, stood and rose up upon an heape very farre, from the city Adam, that is beside Zaretan: and those that came downe toward the sea of the plaine, even the salt sea, failed, and were cut off: and the people passed over right against Iericho. And the Priestes that bare the Arke of the Covenant of the LORD, stood firme on drie ground, in the midst of Iordan, and all the Israelites passed over on drie ground, untill all the people were passed cleane over Iordan.

The waters
of Iordan
are divided.

CHAPTER III

AND it came to passe when all the people were cleane passed over Iordan, that the LORD spake unto Ioshua, saying, Take you twelve men out of the people, out of every tribe a man, and command you them, saying, Take you hence out of the mids of Iordan, out of the place where the Priests feet stood firme, twelve stones, and yee shal cary them over with you, and leave

Twelve men
are appointed
to take twelve
stones for a
memoriall
out of Iordan.

IOSHUA

CHAPTER III

them in the lodging place where you shall lodge this night. Then Ioshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Ioshua said unto them, Passe over before the Arke of the LORD your God into the mids of Iordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a signe among you, that when your children aske their fathers in time to come, saying, What meane you by these stones? then yee shall answere them, That the waters of Iordan were cut off before the Arke of the Covenant of the LORD, when it passed over Iordan, the waters of Iordan were cut off: and these stones shall bee for a memoriall unto the children of Israel for ever. And the children of Israel did so as Ioshua commanded, and tooke up twelve stones out of the midst of Iordan, as the LORD spake unto Ioshua, according to the number of the tribes of the children of Israel, and caried them over with them, unto the place where they lodged, and laid them downe there. And Ioshua set up twelve stones in the midst of Iordan, in the place where the feet of the Priests which bare the Arke of the Covenant, stood: and they are there unto this day.

Twelve other stones are set up in the midst of Iordan.

The people passe over.

For the Priests which bare the Arke, stood in the midst of Iordan, untill every thing was finished that the LORD commanded Ioshua to speake unto the people, according to all that Moses commanded Ioshua: and the people hasted and passed over. And it came to passe when all the people were cleane passed over, that the Arke of the LORD passed over, and the Priests in the presence of the people. And the children of Reuben, and the children of Gad, and halfe the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them: about fourty thousand prepared for war, passed over before the LORD unto battell, to the plaines of Iericho.

God magnifieth Ioshua.

On that day the LORD magnified Ioshua in the sight of all Israel, and they feared him, as they feared Moses all the dayes of his life. And the LORD spake unto Ioshua, saying, Command the Priests that beare the Arke of the Testimony, that they come up out of Iordan. Ioshua therefore commaunded the Priests, saying, Come yee up out of Iordan. And it came to passe when the Priests that bare the Arke of the Covenant of the LORD, were come up out of the mids of Iordan, and the soles of the Priests feete were lift up unto the dry land, that the waters of Iordan returned unto their place, and flowed over all his banks, as they did before.

IOSHUA

And the people came up out of Iordan on the tenth day of the first moneth, and encamped in Gilgal, in the East border of Iericho. And those twelve stones which they tooke out of Iordan, did Ioshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shal aske their fathers in time to come, saying, What meane these stones? then yee shall let your children know, saying, Israel came over this Iordan on dry land. For the LORD your God dried up the waters of Iordan from before you, untill yee were passed over, as the LORD your God did to the Red sea, which hee dried up from before us, untill we were gone over: that all the people of the earth might know the hand of the LORD, that it is mighty, that ye might feare the LORD your God for ever.

CHAPTER
III

The people
passe over.
The twelve
stones are
pitched in
Gilgal.

CHAPTER V

AND it came to passe when all the Kings of the Amorites which were on the side of Iordan Westward, and all the Kings of the Canaanites, which were by the Sea, heard that the LORD had dried up the waters of Iordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

The Canaanites
are afraid.

At that time the LORD said unto Ioshua, Make thee sharpe knives, and circumsise againe the children of Israel the second time. And Ioshua made him sharpe knives, and circumsised the children of Israel at the hill of the foreskinnes. And this is the cause why Ioshua did circumsise: all the people that came out of Egypt, that were males, even all the men of warre, died in the wilderness by the way after they came out of Egypt. Now all the people that came out, were circumsised, but all the people that were borne in the wilderness by the way, as they came fourth out of Egypt, them they had not circumsised. For the children of Israel walked fourtie yeeres in the wilderness, till all the people that were men of warre which came out of Egypt were consumed, because they obeyed not the voyce of the LORD, unto whome the LORD sware that hee would not shew them the land which the LORD sware unto their fathers, that he would give us, a land that floweth with milke and honie. And their children, whom hee raised up in their stead, them Ioshua circumsised, for they were uncircumsised: because they had not circumsised them by the way. And it came to passe when they had done circumsising all the people, that they abode in their places in the campe,

Ioshua renueth
Circumcision.

IOSHUA

CHAPTER V

till they were whole. And the LORD saide unto Ioshua, This day have I rolled away the reproch of Egypt from off you: Wherefore the name of the place is called Gilgal¹ unto this day.

The Passeover
is kept at
Gilgal.

And the children of Israel incamped in Gilgal, and kept the Passeover, on the fourteenth day of the moneth at even, in the plaines of Iericho. And they did eate of the olde corne of the land, on the morrow after the Passeover, unleavened cakes, and parched corne in the selfe same day.

Manna ceaseth.

And the Manna ceased on the morrow after they had eaten of the old corne of the land, neither had the children of Israel Manna any more, but they did eate of the fruit of the land of Canaan that yeere.

An Angel
appeareth
to Ioshua.

And it came to passe when Ioshua was by Iericho, that he lift up his eyes, and looked, and beholde, there stood a man over against him, with his sword drawn in his hand: and Ioshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captaine of the hoste of the LORD am I now come. And Ioshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant? And the captaine of the LORDS hoste said unto Ioshua, Loose thy shooe from off thy foote, for the place whereon thou standest, is holy: And Ioshua did so.

CHAPTER VI

Iericho is
shut up.

God instructeth
Ioshua how to
besiege it.

NOW Iericho was straitly shut up, because of the children of Israel: none went out, and none came in. And the LORD said unto Ioshua, See, I have given into thine hand Iericho, and the King thereof, and the mighty men of valour. And ye shall compasse the city, all yee men of warre, and goe round about the city once: thus shalt thou doe sixe dayes. And seven Priests shall beare before the Arke seven trumpets of rams hornes: and the seventh day yee shall compasse the city seven times, and the Priests shall blow with the trumpets. And it shall come to passe that when they make a long blast with the rammes-horne, and when ye heare the sound of the trumpet, all the people shall shout with a great shout: and the wall of the citie shall fall downe flat, and the people shall ascend up every man straight before him.

And Ioshua the sonne of Nun called the Priests, and said unto them, Take up the Arke of the Covenant, and let seven Priests beare seven trumpets of rammes-hornes, before the Arke of the

¹ i. rolling.

IOSHUA

CHAPTER VI

LORD. And he said unto the people, Passe on, and compasse the city, and let him that is armed passe on before the Arke of the LORD.

And it came to passe when Ioshua had spoken unto the people, that the seven Priestes bearing the seven trumpets of rammes hornes, passed on before the LORD, and blew with the trumpets: and the Arke of the Covenant of the LORD followed them.

And the armed men went before the Priests that blew with the trumpets: and the rereward came after the Arke, the Priests going on, and blowing with the trumpets. And Ioshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, untill the day I bid you shoute, then shall ye shoute. So the Arke of the LORD compassed the citie, going about it once: and they came into the campe, and lodged in the campe.

And Ioshua rose earely in the morning, and the Priests tooke up the Arke of the LORD. And seven Priests bearing seven trumpets of rammes hornes before the Arke of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the rereward came after the Arke of the LORD, the Priests going on and blowing with the trumpets. And the second day they compassed the citie once, and returned into the campe: so they did sixe dayes. And it came to passe on the seventh day, that they rose early about the dawning of the day, and compassed the citie after the same maner, seven times: only on that day they compassed the citie seven times. And it came to passe at the seventh time, when the Priests blew with the trumpets, Ioshua said unto the people, Shout, for the LORD hath given you the citie.

The citie is compassed.

And the citie shalbe accursed, even it, and all that are therein, to the LORD: onely Rahab the harlot shal live, she, and all that are with her in the house, because she hid the messengers that we sent. And you, in any wise keepe your selves from the accursed thing, lest yee make your selves accursed, when yee take of the accursed thing, and make the campe of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brasse, and yron, are consecrated unto the LORD: they shall come into the treasure of the LORD. So the people shouted when the Priests blew with the trumpets: and it came to passe when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell downe flat, so that the people went up into the citie, every man straight before him, and they tooke the citie. And they utterly destroyed all that was in the city, both man and woman, yong and old, and ox,

It must be accursed.

The walles fall downe.

IOSHUA

CHAPTER VI

Rahab is saved.

and sheepe, and asse, with the edge of the sword. But Ioshua had said unto the two men that had spied out the cuntry; Goe into the harlots house, and bring out thence the woman and all that she hath, as ye sware unto her. And the yong men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kinred, and left them without the campe of Israel. And they burnt the citie with fire, and all that was therein: onely the silver and the gold, and the vessels of brasse and of yron, they put into the Treasury of the house of the LORD. And Ioshua saved Rahab the harlot alive, and her fathers household, and all that she had: and she dwelleth in Israel even unto this day, because she hid the messengers which Ioshua sent to spy out Iericho.

The builder of Iericho is cursed.

And Ioshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Iericho: he shall lay the foundation therof in his first borne, and in his yongest sonne shall hee set up the gates of it. So the LORD was with Ioshua, and his fame was noised throughout all the cuntry.

CHAPTER VII

The Israelites are smitten at Ai.

BUT the children of Israel committed a trespasse in the accursed thing: for Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah, of the tribe of Iudah, tooke of the accursed thing: and the anger of the LORD was kindled against the children of Israel. And Ioshua sent men from Iericho to Ai, which is beside Beth-aven, on the East side of Bethel, and spake unto them, saying, Goe up and view the cuntry. And the men went up, and viewed Ai. And they returned to Ioshua, and said unto him, Let not all the people goe up: but let about two or three thousand men goe up, and smite Ai, and make not all the people to labour thither, for they are but few. So there went up thither of the people about three thousand men, and they fled before the men of Ai. And the men of Ai smote of them about thirty and sixe men: for they chased them from before the gate even unto Shebarim, and smote them in the going downe: Wherefore the hearts of the people melted, and became as water.

Ioshuas complaint.

And Ioshua rent his clothes, and fell to the earth upon his face, before the Arke of the LORD, untill the eventide, he and the Elders of Israel, and put dust upon their heads. And Ioshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Iordan, to deliver us into the hand of the Amorites,

IOSHUA

CHAPTER VII

to destroy us? Would to God we had bene content, and dwelt on the other side Iordan. Oh LORD! what shall I say, when Israel turneth their backes before their enemies? For the Canaanites, and all the inhabitants of the land shall heare of it, and shall environ us round, and cut off our name from the earth: and what wilt thou doe unto thy great Name?

And the LORD saide unto Ioshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my Covenant which I commaunded them: for they have even taken of the accursed thing, and have also stollen, and dissembled also, and they have put it even amongst their owne stuffe. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I bee with you any more, except yee destroy the accursed from amongst you. Up, sanctifie the people, and say, Sanctifie your selves against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, untill ye take away the accursed thing from among you. In the morning therefore ye shal be brought, according to your tribes: and it shall be that the tribe which the LORD taketh, shall come according to the families thereof, and the familie which the LORD shall take, shal come by houtholdes: and the houtholdes which the LORD shall take, shal come man by man. And it shalbe that he that is taken with the accursed thing, shall bee burnt with fire, he, and all that he hath: because he hath transgressed the covenant of the LORD, and because hee hath wrought folly in Israel.

So Ioshua rose up earely in the morning, and brought Israel by their tribes, and the tribe of Iudah was taken. And hee brought the familie of Iudah, and he tooke the familie of the Zarhites: and he brought the familie of the Zarhites, man by man, and Zabdi was taken. And hee brought his houshold, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah, of the tribe of Iudah, was taken. And Ioshua said unto Achan, My sonne, give, I pray thee, glory to the LORD God of Israel, and make confession unto him, and tel me now, what thou hast done, hide it not from me. And Achan answered Ioshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done. When I saw among the spoiles a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fiftie shekels weight, then I coveted them, and tooke them, and behold, they

God instructeth
him what to doe.

Achan is taken
by the Lot.

His confession.

IOSHUA

CHAPTER VII are hid in the earth in the midst of my tent, and the silver under it.

Hee and all he had are destroyed in the valley of Achor.

So Ioshua sent messengers, and they ran unto the tent, and behold, it was hid in his tent, and the silver under it. And they tooke them out of the midst of the tent, and brought them unto Ioshua, and unto all the children of Israel, and laid them out before the LORD. And Ioshua and all Israel with him tooke Achan the sonne of Zerah, and the silver, and the garment, and the wedge of golde, and his sonnes, and his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and they brought them unto the valley of Achor. And Ioshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heape of stones unto this day: so the LORD turned from the fiercenesse of his anger: Wherefore the name of the place was called, The valley of Achor,¹ unto this day.

CHAPTER VIII

God incourageth Ioshua.

AND the LORD said unto Ioshua, Feare not, neither be thou dismayd: take all the people of warre with thee, and arise, goe up to Ai: See, I have given into thy hand the king of Ai, and his people, and his citie, and his land. And thou shalt doe to Ai and her king, as thou diddest unto Iericho and her king: Onely the spoile thereof and the cattell thereof shall ye take for a pray unto your selves: lay thee an ambush for the citie, behind it.

The stratageme whereby Ai was taken.

So Ioshua arose, and all the people of warre, to goe up against Ai: and Ioshua chose out thirtie thousand mighty men of valour, and sent them away by night: and he commanded them, saying, Behold, ye shall lie in wait against the citie, even behind the citie: goe not very farre from the citie, but be ye all ready: and I, and all the people that are with mee, will approach unto the citie: and it shall come to passe when they come out against us, as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the citie; for they will say, They flee before us, as at the first: therefore we will flee before them. Then yee shall rise up from the ambush, and seise upon the citie: for the LORD your God will deliver it into your hand. And it shall be when yee have taken the citie, that ye shall set the citie on fire: according to the commandement of the LORD shall ye do. See, I have commanded you.

¹ That is, trouble.

IOSHUA

CHAPTER VIII

Ioshua therefore sent them forth, and they went to lie in ambush, and abode betweene Bethel and Ai, on the West side of Ai: but Ioshua lodged that night among the people. And Ioshua rose up early in the morning, and numbred the people, and went up; he, and the Elders of Israel, before the people to Ai. And all the people, even the people of warre that were with him, went up, and drew nigh, and came before the city, and pitched on the North side of Ai: now there was a valley betweene them and Ai. And he tooke about five thousand men, and set them to lye in ambush betweene Bethel and Ai, on the West side of the citie. And when they had set the people, even all the hoste that was on the North of the city, and their liers in wait on the West of the citie: Ioshua went that night into the midst of the valley.

And it came to passe when the King of Ai saw it, that they hasted, and rose up early, and the men of the citie went out against Israel to battell, hee, and all his people, at a time appointed, before the plaine, but hee wist not that there were liers in ambush against him behind the city. And Ioshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai, were called together to pursue after them: and they pursued after Ioshua, and were drawn away from the city. And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the citie open, and pursued after Israel. And the LORD said unto Ioshua, Stretch out the speare that is in thy hand, toward Ai; for I will give it into thine hand. And Ioshua stretched out the speare that hee had in his hand, toward the city. And the ambush arose quickly out of their place, and they ranne as soone as he had stretched out his hand: and they entred into the city, and tooke it, and hasted, and set the citie on fire. And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness, turned backe upon the pursuers. And when Ioshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned againe and slew the men of Ai. And the other issued out of the citie against them, so they were in the midst of Israel; some on this side, and some on that side, and they smote them; so that they let none of them remaine or escape. And the King of Ai they tooke alive, and brought him to Ioshua. And it came to passe when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they

IOSHUA

CHAPTER VIII

chased them, and when they were all fallen on the edge of the sword, untill they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword. And so it was that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Ioshua drew not his hand backe wherewith hee stretched out the speare, untill he had utterly destroyed all the inhabitants of Ai. Onely the cattell, and the spoile of that city Israel tooke for a pray unto themselves, according unto the word of the LORD, which he commaunded Ioshua. And Ioshua burnt Ai, and made it an heape for ever, even a desolation unto this day. And the king of Ai he hanged on a tree until eventide: and assoone as the sunne was downe, Ioshua commaunded that they should take his carkeise downe from the tree, and cast it at the entring of the gate of the citie, and raise thereon a great heape of stones that remaineth unto this day.

The king thereof is hanged.

Ioshua buildeth an Altar,

Then Ioshua built an Altar unto the LORD God of Israel in mount Ebal, as Moses the servant of the LORD commaunded the children of Israel, as it is written in the booke of the Law of Moses, an Altar of whole stones, over which no man hath lift up any yron: and they offred thereon burnt offerings unto the LORD, and sacrificed peace offerings.

writeth the Lawe on stones, propoundeth blessings and cursings.

And he wrote there upon the stones a copie of the Lawe of Moses, which hee wrote in the presence of the children of Israel. And all Israel, and their Elders, and Officers, and their Iudges, stood on this side the Arke, and on that side, before the Priests the Levites, which bare the Arke of the Covenant of the LORD, aswell the stranger, as he that was borne among them: halfe of them over against mount Gerizim, and halfe of them over against mount Ebal, as Moses the servant of the LORD had commaunded before, that they should blesse the people of Israel. And afterward hee read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Law. There was not a word of all that Moses commaunded, which Ioshua read not before all the Congregation of Israel, with the women and the litle ones, and the strangers that were conversant among them.

CHAPTER IX

The kings combine against Israel.

AND it came to passe when all the kings which were on this side Iordan in the hilles, and in the valleys, and in all the coasts of the great sea, over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite,

IOSHUA

and the Iebusite heard thereof: that they gathered themselves together to fight with Ioshua, and with Israel, with one accord.

CHAPTER IX

And when the inhabitants of Gibeon heard what Ioshua had done unto Iericho, and to Ai, they did worke wilily, and went and made as if they had beene embassadours, and tooke old sakes upon their asses, and wine-bottels, old, and rent, and bound up, and old shooes and clowted upon their feet, and olde garments upon them, and all the bread of their provision was drie and mouldie. And they went to Ioshua unto the campe at Gilgal, and said unto him, and to the men of Israel, Wee be come from a farre country: Now therefore make ye a league with us. And the men of Israel said unto the Hivites, Peradventure yee dwell among us, and how shall wee make a league with you? And they said unto Ioshua, Wee are thy servants. And Ioshua said unto them, Who are ye? and from whence come ye? And they said unto him, From a very farre cuntry thy servants are come, because of the Name of the LORD thy God: for wee have heard the fame of him, and all that hee did in Egypt, and all that hee did to the two kings of the Amorites, that were beyond Iordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth. Wherefore our Elders and all the inhabitants of our cuntry, spake to us, saying, Take victuals with you for the iourney, and goe to meete them, and say unto them, Wee are your servants: therefore now make ye a league with us. This our bread, wee tooke hote for our provision out of our houses, on the day we came forth to goe unto you: but now behold, it is dry, and it is mouldy. And these bottels of wine which we filled, were new, and behold, they be rent: and these our garments, and our shooes are become old, by reason of the very long iourney. And the men tooke of their victuals, and asked not counsell at the mouth of the LORD. And Ioshua made peace with them, and made a league with them, to let them live: and the princes of the Congregation sware unto them.

The Gibeonites
by craft obtaine
a League.

And it came to passe at the end of three dayes, after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them. And the children of Israel iourneyed, and came unto their cities on the third day: now their cities were Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim. And the children of Israel smote them not, because the Princes of the Congregation had sworne unto them by the LORD God of Israel: And all the Congregation murmured

For which they
are condemned
to perpetual
bondage.

IOSHUA

CHAPTER IX

against the Princes. But all the Princes said unto all the Congregation, We have sworne unto them by the LORD God of Israel : now therefore we may not touch them. This we will doe to them ; wee will even let them live, lest wrath be upon us, because of the oath which wee sware unto them. And the Princes said unto them, Let them live, (but let them bee hewers of wood, and drawers of water, unto all the Congregation,) as the Princes had promised them.

And Ioshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very farre from you? when ye dwell among us. Now therefore ye are cursed, and there shall none of you bee freed from being bondmen, and hewers of wood, and drawers of water, for the house of my God. And they answered Ioshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing. And now behold, we are in thine hand : as it seemeth good and right unto thee to doe unto us, doe. And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not. And Ioshua made them that day, hewers of wood, and drawers of water for the Congregation, and for the Altar of the LORD, even unto this day, in the place which he should choose.

CHAPTER X

Five Kings
warre against
Gibeon.

NOW it came to passe when Adoni-zedek King of Ierusalem, had heard how Ioshua had taken Ai, and had utterly destroyed it, (as he had done to Iericho, and her King, so hee had done to Ai, and her King) and how the inhabitants of Gibeon had made peace with Israel, and were among them, that they feared greatly because Gibeon was a great citie, as one of the royall cities, and because it was greater then Ai, and all the men thereof were mighty. Wherefore Adoni-zedek King of Ierusalem, sent unto Hoham King of Hebron, and unto Piram, king of Iarmuth, and unto Iaphia king of Lachish, and unto Debir king of Eglon, saying, Come up unto me, and helpe me, that we may smite Gibeon : for it hath made peace with Ioshua, and with the children of Israel. Therefore the five Kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, the king of Eglon, gathered themselves

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together, and went up, they, and all their hostes, and encamped before Gibeon, and made warre against it. CHAPTER
X

And the men of Gibeon sent unto Ioshua to the campe to Gilgal, saying, Slacke not thy hand from thy servants, come up to us quickly, and save us, and helpe us: for all the kings of the Amorites that dwell in the mountaines, are gathered together against us. So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the mighty men of valour. Ioshua
rescueth it.

And the LORD said unto Ioshua, Feare them not: for I have delivered them into thine hand; there shall not a man of them stand before thee. Ioshua therefore came unto them suddenly, and went up from Gilgal all night. And the LORD discomfited them before Israel, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethoron, and smote them to Azekah and unto Makkedah. And it came to passe as they fled from before Israel, and were in the going downe to Bethoron, that the LORD cast downe great stones from heaven upon them, unto Azekah, and they died: they were moe which died with hailestones, then they whome the children of Israel slew with the sword. God fighteth
against them
with haile-
stones.

Then spake Ioshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and hee said in the sight of Israel, The Sunne and
Moone stand
still at the word
of Ioshua.

Sunne, stand thou still upon Gibeon,
And thou Moone in the valley of Aialon.

And the Sunne stood still, and the Moone stayed,

Untill the people had avenged themselves upon their enemies. Is not this written in the booke of Iasher? So the Sunne stood still in the midst of heaven, and hasted not to goe downe, about a whole day. And there was no day like that, before it, or after it, that the LORD hearkened unto the voyce of a man: for the LORD fought for Israel.

And Ioshua returned, and all Israel with him, unto the campe to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Ioshua, saying, The five kings are found hid in a cave at Makkedah. And Ioshua said, Roule great stones upon the mouth of the cave, and set men by it, for to keepe them. And stay you not, but pursue after your enemies, and smite the hindmost of them, suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand. And it came to passe when Ioshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained The five Kings
are mured
in a cave.

IOSHUA

CHAPTER

X

They are brought forth,

scornefully used,

and hanged,

Seven Kings more are conquered.

of them, entred into fenced cities. And all the people returned to the campe to Ioshua at Makkedah in peace: none mooved his tongue against any of the children of Israel. Then said Ioshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and the king of Eglon. And it came to passe when they brought out those kings unto Ioshua, that Ioshua called for all the men of Israel, and saide unto the captaines of the men of war which went with him, Come neere, put your feete upon the neckes of these kings. And they came neere, and put their feet upon the necks of them. And Ioshua said unto them, Feare not, nor be dismaid, bee strong, and of good courage: for thus shall the LORD doe to all your enemies against whom ye fight. And afterward Ioshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees untill the evening. And it came to passe at the time of the going downe of the Sunne, that Ioshua commanded, and they tooke them downe off the trees, and cast them into the cave, wherein they had beene hid, and laid great stones in the caves mouth, which remain until this very day.

And that day Ioshua tooke Makkedah, and smote it with the edge of the sword, and the king thereof hee utterly destroyed, them, and all the soules that were therein, he let none remaine: and he did to the king of Makkedah, as hee did unto the king of Iericho. Then Ioshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah. And the LORD delivered it also and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the soules that were therein: He let none remaine in it, but did unto the king therof, as he did unto the king of Iericho.

And Ioshua passed from Libnah and all Israel with him, unto Lachish, and encamped against it, and fought against it. And the LORD delivered Lachish into the hande of Israel, which tooke it on the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all that he had done to Libnah.

Then Horam king of Gezer, came up to helpe Lachish, and Ioshua smote him and his people, untill he had left him none remaying.

And from Lachish, Ioshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it.

IOSHUA

And they tooke it on that day, and smote it with the edge of the sword, and all the soules that were therein he utterly destroyed that day, according to all that he had done to Lachish. And Ioshua went up from Eglon, and all Israel with him, unto Hebron, and they fought against it. And they tooke it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein, he left none remaining, according to all that he had done to Eglon: but destroyed it utterly, and all the soules that were therein.

CHAPTER X

And Ioshua returned, and all Israel with him to Debir, and fought against it. And hee tooke it, and the King thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, he left none remaying: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

So Ioshua smote all the countrey of the hils, and of the South, and of the vale, and of the springs, and all their kings, hee left none remaying, but utterly destroyed all that breathed, as the LORD God of Israel commanded. And Ioshua smote them from Kadesh-Barnea, even unto Gaza, and all the countrey of Goshen, even unto Gibeon. And all these Kings and their land did Ioshua take at one time: because the LORD God of Israel fought for Israel. And Ioshua returned and al Israel with him, unto the campe to Gilgal.

Ioshua
returneth
to Gilgal.

CHAPTER XI

AND it came to passe, when Iabin king of Hazor had heard those things, that hee sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph, and to the kings that were on the North of the mountaines, and of the plaines South of Cinneroth, and in the valley, and in the borders of Dor, on the West; and to the Canaanite on the East and on the West, and to the Amorite, and the Hittite, and the Perizzite, and the Iebusite in the mountaines, and to the Hivite under Hermon in the land of Mizpeh. And they went out, they and all their hostes with them, much people, even as the sand that is upon the Seashore in multitude, with horses and charets very many. And when all these Kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

Divers Kings
overcome at
the waters
of Merom.

And the LORD saide unto Ioshua, Be not afraid because of them: for to morrow about this time will I deliver them up al slaine before Israel: thou shalt hough their horses, and burne

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their charets with fire. So Ioshua came, and all the people of warre with him, against them by the waters of Merom suddenly, and they fell upon them. And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh Eastward, and they smote them, untill they left them none remaying. And Ioshua did unto them as the LORD bade him: hee houghed their horses, and burnt their charets with fire.

Hazor is taken
and burnt.

And Ioshua at that time turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdomes. And they smote all the soules that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe; and he burnt Hazor with fire. And all the cities of those kings, and all the kings of them, did Ioshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded. But as for the cities that stood still in their strength, Israel burned none of them, save Hazor onely; that did Ioshua burne. And all the spoile of these cities, and the cattell, the children of Israel tooke for a pray unto themselves: but every man they smote with the edge of the sword, untill they had destroyed them, neither left they any to breathe.

All the
country
taken by
Ioshua.

As the LORD commanded Moses his servant, so did Moses command Ioshua, and so did Ioshua: hee left nothing undone of all that the LORD commanded Moses. So Ioshua tooke all that land, the hilles, and all the South country, and all the land of Goshen, and the valley, and the plaine, and the mountaine of Israel, and the valley of the same: even from the mount Halak, that goeth up to Seir, unto Baal-Gad, in the valley of Lebanon, under mount Hermon: and all their kings he tooke, and smote them, and slew them. Ioshua made warre a long time, with all those kings. There was not a citie that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all other they tooke in battell. For it was of the LORD to harden their hearts, that they should come against Israel in battell, that he might destroy them utterly, and that they might have no favour: but that hee might destroy them, as the LORD commanded Moses.

The Anakims
cut off.

And at that time came Ioshua and cut off the Anakims from the mountaines, from Hebron, from Debir, from Anab, and from all the mountaines of Iudah, and from all the mountaines of Israel: Ioshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel: onely in Gaza, in Gath, and in Ashdod, there remained.

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So Ioshua tooke the whole land according to all that the Lord saide unto Moses, and Ioshua gave it for an inheritance unto Israel, according to their divisions by their tribes: and the land rested from warre.

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NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the Sunne: from the river Arnon, unto mount Hermon, and all the plaine on the East. Sihon king of the Amorites who dwelt in Heshbon, and ruled from Aroer, which is upon the banke of the river of Arnon, and from the middle of the river, and from halfe Gilead unto the river Iabbok, which is the border of the children of Ammon: and from the plaine, to the Sea of Cinneroth on the East, and unto the sea of the plaine, even the salt sea on the East, the way to Beth-Ieshimoth: and from the South, under Ashdoth-Pisgah.

The two kings whose countreys Moses tooke and disposed of.

And the coast of Og king of Bashan, which was of the remnant of the Giants, that dwelt at Ashtaroth, and at Edrei, and reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and halfe Gilead, the border of Sihon king of Heshbon. Them did Moses the servant of the Lord, and the children of Israel smite, and Moses the servant of the Lord gave it for a possession unto the Reubenites, and Gadites, and the halfe tribe of Manasseh.

And these are the kings of the countrey which Ioshua and the children of Israel smote on this side Jordan on the West, from Baal Gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Ioshua gave unto the tribes of Israel for a possession, according to their divisions: in the mountaines and in the valleys, and in the plaines, and in the springs, and in the wilderness, and in the South countrey: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

The one and thirty kings on the other side Jordan which Ioshua smote.

The king of Iericho, one: the king of Ai, which is beside Bethel, one: the king of Ierusalem, one: the king of Hebron, one: the king of Iarmuth, one: the king of Lachis, one: the king of Eglon, one: the king of Gezer, one: the king of Debir, one: the king of Geder, one: the king of Hormah one: the king of Arad, one: the king of Libnah, one: the king of Adullam, one: the king of Makkedah, one: the king of Bethel, one: the king of Tappuah, one: the king of Hopher, one: the king of Aphek, one: the king of Lasharon, one: the king of Madon, one:

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the king of Hazor, one: the king of Shimron-Meron, one: the king of Achshaph, one: the king of Taanach, one: the king of Megiddo, one: the king of Kedesh, one: the king of Iokneam of Carmel, one: the king of Dor, in the coast of Dor, one: the king of the nations of Gilgal, one: the king of Tirzah, one: all the kings thirtie and one.

CHAPTER XIII

The bounds of the land not yet conquered.

NOW Ioshua was old and stricken in yeeres, and the LORD saide unto him; Thou art old, and stricken in yeres, and there remaineth yet very much land to bee possessed. This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri, from Sihor, which is before Egypt, even unto the borders of Ekron Northward, which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; Also the Avites. From the South, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites: and the land of the Giblites, and al Lebanon toward the Sunne rising, from Baal-Gad under mount Hermon, unto the entring into Hamath. All the inhabitants of the hill cuntry, from Lebanon unto Misrephothmaim, and all the Sidonians, them will I drive out from before the children of Israel: onely divide thou it by lot unto the Israelites, for an inheritance, as I have commanded thee. Now therefore, divide this land for an inheritance unto the nine tribes, and the halfe tribe of Manasseh, with whom the Reubenites, and the Gadites have received their inheritance, which Moses gave them, beyond Iordan Eastward, even as Moses the servant of the LORD gave them: from Aroer that is upon the banke of the river Arnon, and the citie that is in the midst of the river, and all the plaine of Medeba unto Dibon: and all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon: and Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah: all the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out. Neverthesse, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwel among the Israelites untill this day. Onely unto the tribe of Levi hee gave none inheritance: the sacrifices of the LORD God of Israel made by fire, are their inheritance, as he said unto them.

The inheritance of the two Tribes and halfe.

The Lord and his sacrifices, are the inheritance of Levi.

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And Moses gave unto the tribe of the children of Reuben inheritance according to their families: and their coast was from Aroer that is on the banke of the river Arnon, and the city that is in the midst of the river, and all the plaine by Medeba. Heshbon and all her cities that are in the plaine: Dibon, and Bamoth-Baal, and Beth-Baalmeon, and Iahazah, and Kedemoth, and Mephaath, and Kiriathaim, and Sibmah, and Zareth-shahar, in the mount of the valley, and Bethpeor, and Ashdoth-Pisgah, and Beth-ieshimoth: and all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, which were dukes of Sihon, dwelling in the country.

Balaam also the sonne of Beor the Sooth-sayer did the children of Israel slay with the sword, among them that were slaine by them. And the border of the children of Reuben, was Iordan and the border therof: This was the inheritance of the children of Reuben after their families, the cities, and villages thereof. And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad, according to their families: and their coast was Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon, unto Aroer that is before Rabbah: and from Heshbon unto Ramath-Mizpeh, and Betonim: and from Mahanaim unto the border of Debir. And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon the rest of the kingdome of Sihon king of Heshbon, Iordan, and his border, even unto the edge of the sea of Cinneroth, on the other side Iordan Eastward. This is the inheritance of the children of Gad after their families: the cities and their villages.

And Moses gave inheritance unto the halfe tribe of Manasseh: and this was the possession of the halfe tribe of Manasseh, by their families. And their coast was from Mahanaim all Bashan, all the kingdome of Og king of Bashan, and all the townes of Iair, which are in Bashan, threescore cities: and halfe Gilcad, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, were pertaining unto the children of Machir the sonne of Manasseh, even to the one halfe of the children of Machir by their families. These are the countreyes which Moses did distribute for inheritance in the plaines of Moab, on the other side Iordan by Iericho Eastward. But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

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The bounds of
the inheritance
of Reuben.

Balaam slaine.

The bounds of
the inheritance
of Gad,

and of the
halfe tribe
of Manasseh.

The Lord and
his sacrifices,
are the inheri-
tance of Levi.

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The nine tribes
and a halfe are
to have their
inheritance
by lot.

AND these are the countreys which the children of Israel inherited in the lande of Canaan, which Eleazar the Priest, and Ioshua the sonne of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance to them: by lot was their inheritance, as the LORD commanded by the hande of Moses, for the nine tribes, and for the halfe tribe. For Moses had given the inheritance of two tribes and an halfe tribe, on the other side Iordan: but unto the Levites hee gave none inheritance among them. For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattell, and for their substance. As the LORD commaunded Moses, so the children of Israel did, and they divided the land.

Caleb by
priviledge
obtaineth
Hebron.

Then the children of Iudah came unto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite, said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee, in Kadesh Barnea. Fourtie yeeres olde was I when Moses the servant of the LORD sent me from Kadesh Barnea, to espie out the land, and I brought him worde againe, as it was in mine heart. Neverthesse, my brethren that went up with me, made the heart of the people melt: but I wholly followed the LORD my God. And Moses swore on that day, saying, Surely the land whereon thy feet have troden, shall be thine inheritance, and thy childrens for ever, because thou hast wholly followed the LORD my God. And now beholde, the LORD hath kept me alive, as he said, these forty and five yeres, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and five yeeres old. As yet I am as strong this day, as I was in the day that Moses sent mee: as my strength was then, even so is my strength now, for warre, both to goe out and to come in. Now therefore give mee this mountaine, whereof the LORD spake in that day, (for thou heardest in that day how the Anakims were there, and that the cities were great and fenced) if so be the LORD will be with me, then I shall bee able to drive them out, as the LORD said. And Ioshua blessed him, and gave unto Caleb the sonne of Iephunneh, Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite unto this day: because that hee wholly followed the LORD God of

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Israel. And the name of Hebron before, was Kiriath-Arba, which Arba was a great man among the Anakims: and the land had rest from warre.

CHAPTER
XIII

CHAPTER XV

THIS then was the lot of the tribe of the children of Iudah by their families, even to the border of Edom; the wilderness of Zin Southward, was the uttermost part of the South coast: and their South border was from the shore of the salt sea, from the bay that looketh Southward. And it went out to the Southside to Maalehaerabbim, and passed along to Zin, and ascended up on the Southside unto Kadesh-Barnea: and passed along to Hezron, and went up to Adar, and fetched a compasse to Karkaa. From thence it passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea: this shalbe your South coast. And the East border was the salt Sea, even unto the end of Iordan: and their border in the North quarter, was from the bay of the sea, at the uttermost part of Iordan. And the border went up to Beth-hogla, and passed along by the North of Beth-arabah, and the border went up to the stone of Bohan the sonne of Reuben. And the border went up toward Debir from the valley of Achor, and so Northward, looking toward Gilgal, that is before the going up to Adummim, which is on the Southside of the river: and the border passed towards the waters of Enshemesh, and the goings out thereof were at En-Rogel. And the border went up by the valley of the sonne of Hinnom, unto the South side of the Iebusite, the same is Ierusalem: and the border went up to the top of the mountaine, that lieth before the valley of Hinnom, Westward, which is at the end of the valley of the giants, Northward. And the border was drawn from the top of the hill unto the fountaine of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which is Kiriath-iearim. And the border compassed from Baalah Westward unto mount Seir, and passed along unto the side of mount Iearim, (which is Chesalon) on the North side, and went downe to Beth-shemesh, and passed on to Timnah. And the border went out unto the side of Ekron Northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Iabneel; and the goings out of the border were at the sea. And the West border was to the great sea, and the coast therof: this is the coast of the children of Iudah round about, according to their families.

The borders
of the lot
of Iudah.

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Calebs portion
and conquest.

Othniel for his
valour, hath
Achsah Calebs
daughter
to wife.

Shee obtaineth
a blessing
of her father.

The Cities
of Iudah.

And unto Caleb the sonne of Iephunneh, he gave a part among the children of Iudah, according to the commandement of the Lord to Ioshua, even the citie of Arba the father of Anak, which citie is Hebron. And Caleb drove thence the three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak. And he went up thence to the inhabitants of Debir: and the name of Debir before was Kiriath-Sepher.

And Caleb said, He that smiteth Kiriath-Sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the sonne of Kenaz, the brother of Caleb, tooke it: and hee gave him Achsah his daughter to wife. And it came to passe as shee came unto him, that she moved him to aske of her father a field, and she lighted off her asse; and Caleb said unto her, What wouldest thou? Who answered, Give mee a blessing; for thou hast given mee a Southland, give mee also springs of water; and he gave her the upper springs, and the nether springs. This is the inheritance of the tribe of the children of Iudah according to their families. And the uttermost cities of the tribe of the children of Iudah toward the coast of Edom Southward, were Kabzeel, and Eder, and Iagur, and Kinah, and Dimonah, and Adadah, and Kedesh, and Hazor, and Ithnan, Ziph, and Telem, and Bealoth, and Hazor, Hadattah, and Kerioth: and Hezron, which is Hazor, Amam, and Shema, and Moladah, and Hazar-Gaddah, and Heshmon, and Beth-palet, and Hazarshual, and Beersheba, and Biziothiah, Baalah, and Im, and Azem, and Eltolad, and Chesil, and Hormah, and Ziklag, and Madmannah, and Sansannah, and Lebaoth, and Shilhim, and Ain, and Rimmōn: all the cities are twentie and nine, with their villages. And in the valley, Esthaol, and Zoreah, and Ashnah, and Zanoah, and Engannim, Tappuah, and Enam, Iarmuth, and Adullam, Socoh, and Azekah, and Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages. Zenam, and Hadashah, and Migdalgad, and Dileam, and Mizpeh, and Ioktheel, Lachish, and Bozath, and Eglon, and Cabbon, and Lahmam, and Kithlish, and Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages. Lebnah, and Ether, and Ashan, and Iiphta, and Ashnah, and Nezib, and Keilah, and Achzib, and Mareshah: nine cities with their villages. Ekron with her townes, and her villages. From Ekron even unto the sea, all that lay neere Ashdod, with their villages. Ashdod with her townes and her villages, Gaza with her townes and her villages, unto the river of Egypt, and the great sea and the border thereof.

And in the mountaines, Shamir, and Iattir, and Socoh, and
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Dannah, and Kiriath-Sannath, which is Debir, and Anab, and Ashtemoh, and Anim, and Goshen, and Holon, and Giloh : eleven cities with their villages. Arab, and Dumah, and Eshean, and Ianum, and Beth-tappuah, and Aphekah, and Humtah, and Kiriatharba (which is Hebron) and Zior, nine cities with their villages. Maon, Carmel, and Ziph, and Iuttah, Ind Iezreel, and Iokdeam, and Zanoah, Cain, Gibbeah, and Timnah : ten cities with their villages. Halhul, Beth-zur, and Gedor, and Maarah, and Bethanoth, and Eltekon : six cities with their villages. Kiriath-baal, which is Kiriath-iearim, and Rabbah : two cities with their villages.

In the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the city of Salt, and Engedi : six cities with their villages. As for the Iebusites the inhabitants of Ierusalem, the children of Iudah could not drive them out : but the Iebusites dwell with the children of Iudah at Ierusalem unto this day.

The Iebusites
not conquered.

CHAPTER XVI

AND the lot of the children of Ioseph fell from Iordan by Iericho, unto the water of Iericho on the East, to the wilderness that goeth up from Iericho throughout mount Bethel ; and goeth out from Bethel to Luz, and passeth along unto the borders of Archi, to Ataroth, and goeth downe Westward, to the coast of Iaphleti, unto the coast of Bethoron the nether, and to Gezer : and the goings out thereof are at the Sea. So the children of Ioseph, Manasseh, and Ephraim, tooke their inheritance.

The generall
borders of
the sonnes
of Ioseph.

And the border of the children of Ephraim according to their families, was thus : even the border of their inheritance on the East side was Ataroth-Addar, unto Bethoron the upper. And the border went out toward the Sea, to Michmethah on the North-side, and the border went about Eastward unto Taanath Shiloh, and passed by it on the East to Ianohah : and it went downe from Ianohah to Ataroth and to Naarath, and came to Iericho, and went out at Iordane. The border went out from Tappuah Westward unto the river Kanah : and the goings out thereof were at the Sea. This is the inheritance of the tribe of the children of Ephraim by their families. And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. And they drave not out the Canaanites that dwelt in Gezer : but the Canaanites dwell among the Ephramites unto this day, and serve under tribute.

The border of
the inheritance
of Ephraim.

The Canaanites
not conquered.

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CHAPTER XVII

The lot of Manasseh.

CHAPTER XVII

THERE was also a lot for the tribe of Manasseh ; (for hee was the first borne of Ioseph) to wit, for Machir the first borne of Manasseh the father of Gilead : because he was a man of warre, therefore hee had Gilead and Bashan. There was also a lot for the rest of the children of Manasseh by their families ; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida : these were the male children of Manasseh, the sonne of Ioseph by their families.

But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters : And these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah. And they came neere before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The LORD commanded Moses to give us an inheritance among our brethren : therefore according to the commaundement of the LORD, hee gave them an inheritance among the brethren of their father. And there fel ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Iordan ; because the daughters of Manasseh had an inheritance among his sonnes : and the rest of Manassehs sonnes had the land of Gilead.

His coast.

And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem, and the border went along on the right hand, unto the inhabitants of Entappuah. Now Manasseh had the land of Tappuah : but Tappuah on the border of Manasseh belonged to the children of Ephraim. And the coast descended unto the river Kanah, Southward of the river : these cities of Ephraim are among the cities of Manasseh : the coast of Manasseh also was on the North side of the river, and the outgoings of it were at the Sea. Southward it was Ephraims, and Northward it was Manassehs, and the sea is his border, and they met together in Asher on the North, and in Issachar on the East. And Manasseh had in Issachar and in Asher, Bethshean and her townes, and Ibleam and her townes, and the inhabitants of Dor and her townes, and the inhabitants of Endor and her townes, and the inhabitants of Taanach and her townes, and the inhabitants of Megiddo and her townes, even three countreyes. Yet the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land. Yet it came

The Canaanites not driven out.

IOSHUA

to passe when the children of Israel were waxen strong, that they put the Canaanites to tribute : but did not utterly drive them out. And the children of Ioseph spake unto Ioshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto? And Ioshua answered them, If thou be a great people, then get thee up to the wood countrey, and cut downe for thy selfe there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee. And the children of Ioseph saide, The hill is not enough for us : and all the Canaanites that dwell in the lande of the valley, have charets of yron, both they who are of Bethshean and her townes, and they who are of the valley of Iezreel. And Ioshua spake unto the house of Ioseph, even to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power : Thou shalt not have one lot onely. But the mountaine shalbe thine, for it is a wood, and thou shalt cut it downe : and the outgoings of it shalbe thine : for thou shalt drive out the Canaanites, though they have yron charets, and though they be strong.

CHAPTER XVII

The children of Ioseph obtaine another lot.

CHAPTER XVIII

AND the whole Congregation of the children of Israel assembled together at Shiloh, and set up the Tabernacle of the Congregation there, and the land was subdued before them. And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Ioshua said unto the children of Israel, How long are you slacke to goe to possesse the lande which the LORD God of your fathers hath given you? Give out from among you three men, for each tribe : and I will send them, and they shall rise, and goe through the land, and describe it according to the inheritance of them, and they shal come againe to me. And they shall divide it into seven parts : Iudah shall abide in their coast on the South, and the house of Ioseph shall abide in their coasts on the North. Ye shall therefore describe the land into seven parts, and bring the description hither to me : that I may cast lots for you here before the LORD our God. But the Levites have no part among you, for the Priesthood of the LORD is their inheritance : and Gad and Reuben, and halfe the tribe of Manasseh, have received their inheritance beyond Iordan on the East, which Moses the servant of the LORD gave them.

The Tabernacle is set up at Shiloh.

The remainder of the land is described, and divided into seven parts.

And the men arose, and went away : and Ioshua charged them

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that went to describe the land, saying, Goe, and walke through the land, and describe it, and come againe to me, that I may here cast lots for you, before the LORD in Shiloh. And the men went, and passed thorow the land, and described it by cities, into seven parts in a booke, and came againe to Ioshua to the hoste at Shiloh.

Ioshua divideth
it by lot.

And Ioshua cast lots for them in Shiloh, before the LORD: and there Ioshua divided the land unto the children of Israel according to their divisions.

The lot and
border of
Beniamin.

And the lot of the tribe of the children of Beniamin came up according to their families: and the coast of their lot came fourth betweene the children of Iudah, and the children of Ioseph. And their border on the North-side was from Iordan, and the border went up to the side of Iericho, on the North side, and went up through the mountaines Westward, and the goings out thereof were at the wilderness of Beth-aven. And the border went over from thence toward Luz, to the side of Luz, (which is Bethel) Southward, and the border descended to Ataroth-Adar, neere the hill that lieth on the South side of the nether Beth-horon. And the border was drawn thence, and compassed the corner of the Sea Southward, from the hill that lieth before Beth-horon Southward: and the goings out thereof were at Kiriath-baal (which is Kiriath-iearim) a city of the children of Iudah: This was the West quarter. And the South quarter was from the end of Kiriath-iearim, and the border went out on the West, and went out to the well of waters of Nephtoah. And the border came downe to the end of the mountaine, that lieth before the valley of the sonne of Hinnom, and which is in the valley of the Giants on the North, and descended to the valley of Hinnom to the side of Iebusi on the South, and descended to En-Rogel, and was drawn from the North, and went fourth to Enshemesh, and went fourth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the sonne of Reuben, and passed along toward the side over against Arabah Northward, and went downe unto Arabah. And the border passed along to the side of Beth-hoglah Northward: and the outgoings of the border were at the North bay of the salt Sea at the South end of Iordane: This was the South coast. And Iordane was the border of it on the East side: this was the inheritance of the children of Beniamin, by the coasts thereof round about, according to their families. Now the cities of the tribe of the children of Beniamin according to their families, were Iericho, and Bethhoglah, and the valley of Keziz, and

Their cities.

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CHAPTER XVIII

Betharabah, and Zemaraim, and Bethel, and Avim, and Parah, and Ophrah, and Chephar-Haammonai, and Ophni, and Gaba, twelve cities with their villages. Gibeon, and Ramah, and Beeroth, and Mizpeh, and Chephirah, and Mozah, and Rekem, and Irpeel, and Taralah, and Zela, Eleph, and Iebusi, (which is Ierusalem) Gibeath, and Kiriath, foureteene cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAPTER XIX

AND the second lot came foorth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Iudah. And they had in their inheritance Beer-sheba, or Sheba, and Moladah, and Hazarshual, and Balah, and Azem, and Eltolad, and Bethul, and Hormah, and Ziklag, and Beth-marcaboth, and Hazar-susah, and Beth-lebaoth, and Sharuhem: thirteene cities and their villages. Ain, Remmon, and Ether, and Ashan: foure cities and their villages, and all the villages that were round about these cities, to Baalath-Beer, Ramath of the South: This is the inheritance of the tribe of the children of Simeon according to their families. Out of the portion of the children of Iudah was the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

The lot of
Simeon,

And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid. And their border went up toward the Sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Iokneam, and turned from Sarid Eastward, toward the Sunne rising, unto the border of Chisloth Tabor, and then goeth out to Daberath, and goeth up to Iaphia, and from thence passeth on along on the East to Gittah-Hepher, to Ittah-Kazin, and goeth out to Remmon Methoar to Neah. And the border compasseth it on the North side to Hannathon: and the out-goings thereof are in the valley of Iiphthah-el. And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages. This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

Of Zebulun,

And the fourth lot came out to Issachar for the children of

Of Issachar,

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Issachar according to their families. And their border was toward Izreel, and Chesulloth, and Shunem, and Hapharaim, and Shion, and Anaharath, and Rabbith, and Kishion, and Abez, and Remeth, and Engannim, and Enhaddah, and Bethpazzez. And the coast reacheth to Tabor, and Shahazimath, and Bethshemesh, and the outgoings of their border were at Iordan, sixteene cities with their villages. This is the inheritance of the tribe of the children of Issachar according to their families, the cities, and their villages.

Of Asher,

And the fift lot came out for the tribe of the children of Asher according to their families. And their border was Helkath, and Hali, and Beten, and Achshaph, and Alammelech, and Amad, and Misheal, and reacheth to Carmel westward, and to Shihor-Libnath, and turneth toward the Sunne rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Iiphthah-el toward the Northside of Bethemek, and Neiel, and goeth out to Cabul on the left hand, and Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon: and then the coast turneth to Ramah, and to the strong citie Tyre, and the coast turneth to Hosah: and the outgoings thereof are at the Sea from the coast to Achzib. Ummah also, and Aphek, and Rehob: twentie and two cities with their villages. This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Of Naphtali,

The sixt lot came out to the children of Naphtali: even for the children of Naphtali according to their families. And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Iabneel unto Lakum: and the outgoings thereof were at Iordan. And then the coast turneth westward to Aznoth-Tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and reacheth to Asher on the Westside, and to Iudah upon Iordan toward the Sun rising. And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Cinnereth, and Adamah, and Ramah, and Hazor, and Kedesh, and Edrei, and En-hazor, and Iron, and Migdal-el, Horem, and Bethanah, and Bethshemesh, nineteene cities with their villages. This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

Of Dan.

And the seventh lot came out for the tribe of the children of Dan according to their families: and the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh, and Shaalabbin, and Aiialon, and Iethlah, and Elon, and Thimnathah, and Ekron, and Eltekeh, and Gibbethon, and Baalah, and Iehud, and Bene-

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berak, and Gath-rimmon, and Meiarkon, and Rakkon, with the border before Iapho. And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

CHAPTER XIX

When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Ioshua the sonne of Nun among them: according to the word of the LORD, they gave him the citie which he asked, even Timnath-Serah in mount Ephraim: and he built the citie, and dwelt therein. These are the inheritances which Eleazar the Priest, and Ioshua the sonne of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD, at the doore of the Tabernacle of the Congregation: so they made an end of dividing the countrey.

The children of Israel give an inheritance to Ioshua.

CHAPTER XX

THE LORD also spake unto Ioshua, saying, Speake to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: that the slayer that killeth any person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood. And when he that doeth flee unto one of those cities, shall stand at the entering of the gate of the city, and shall declare his cause in the eares of the Elders of that citie; they shall take him into the citie unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shal not deliver the slayer up into his hand: because hee smote his neighbour unwittingly, and hated him not beforetime. And hee shall dwell in that citie, untill he stand before the Congregation for iudgement, and untill the death of the high Priest that shall bee in those dayes: then shall the slayer returne, and come unto his owne city, and unto his owne house, unto the citie from whence he fled.

God commandeth,

And they appointed Kedesh in Galilee, in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountaine of Iudah. And on the other side Iordan by Iericho Eastward, they assigned Bezer in the wilderness upon the plaine, out of the tribe of Reuben, and Ramoth in Gilead out

and the children of Israel appoint the sixe cities of Refuge.

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of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, untill he stood before the Congregation.

CHAPTER XXI

Eight and fortie cities given by lot, out of the other tribes, unto the Levites.

THEN came neere the heads of the fathers of the Levites unto Eleazar the Priest, and unto Ioshua the sonne of Nun, and unto the heads of the fathers of the tribes of the children of Israel. And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commaunded by the hand of Moses, to give us Cities to dwell in, with the suburbs thereof for our cattell. And the children of Israel gave unto the Levites out of their inheritance at the commandement of the LORD, these cities and their suburbs. And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Levites, had by lot out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteene cities. And the rest of the children of Kohath had by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities. And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities. The children of Merari by their families, had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

And they gave out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name, which the children of Aaron being of the families of the Kohathites, who were of the children of Levi, had: (for theirs was the first lot.) And they gave them the cite of Arbah the father of Anak (which cite is Hebron) in the hill countrey of Iudah, with the suburbs thereof round about it. But the fields of the cite, and the villages thereof, gave they to Caleb the sonne of Iephunneh, for his possession.

Thus they gave to the children of Aaron the Priest Hebron with her suburbs to bee a cite of refuge for the slayer, and Libnah with her suburbs, and Iattir with her suburbs, and Eshtemoa with

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her suburbs: and Holon with her suburbs, and Debir with her suburbs: and Ain with her suburbs, and Iuttah with her suburbs, and Bethshemesh with her suburbs, nine cities out of those two tribes. And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs, Anathoth with her suburbs, and Almon with her suburbs, foure cities. All the cities of the children of Aaron the Priests, were thirteene cities with their suburbs.

And the families of the children of Kohath the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim. For they gave them Shechem with her suburbs in mount Ephraim, to be a citie of refuge for the slayer: and Gezer with her suburbs, and Kibzaim with her suburbs, and Beth-horon with her suburbs, foure cities. And out of the tribe of Dan, Eltekeh with her suburbs, Gibethon with her suburbs, Aiialon with her suburbs, Gathrimmon, with her suburbs: foure cities. And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs, two cities. All the cities were ten with their suburbs, for the families of the children of Kohath that remained.

And unto the children of Gershon of the families of the Levites, out of the other halfe tribe of Manasseh, they gave Golan in Bashan, with her suburbs, to be a citie of refuge for the slayer: and Beeshterah with her suburbs, two cities. And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs, Iarmuth with her suburbs, Engannim with her suburbs, foure cities. And out of the tribe of Asher Mishal with her suburbs, Abdon with her suburbs, Helkah with her suburbs, and Rehob with her suburbs, foure cities. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a citie of refuge for the slayer, and Hammoth-dor with her suburbs, and Kartan with her suburbs, three cities. All the cities of the Gershonites according to their families were thirteen cities with their suburbs.

And unto the families of the children of Merari the rest of the Levites, out of the tribe of Zebulun, Iokneam, with her suburbs, and Kartah with her suburbs, Dimnah with her suburbs, Nahalal with her suburbs, foure cities. And out of the tribe of Reuben, Bezer with her suburbs, and Iahazah with her suburbs, Kedemoth with her suburbs, and Mephaath with her suburbs, foure cities. And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs, Heshbon with her suburbs, Iazer with her suburbs, foure

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cities in all. So all the cities for the children of Merari by their families, which were remayning of the families of the Levites, were by their lot, twelve cities. All the cities of the Levites within the possession of the children of Israel, were forty and eight cities, with their suburbs. These cities were every one with their suburbs round about them: thus were all these cities.

God gave the land, and rest unto the Israelites, according to his promise.

And the LORD gave unto Israel all the land which hee sware to give unto their fathers: and they possessed it, and dwelt therein. And the LORD gave them rest round about, according to all that he sware unto their fathers, and there stood not a man of all their enemies before them: the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to passe.

CHAPTER XXII

The two Tribes and halfe with a blessing are sent home.

THEN Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and said unto them, Yee have kept all that Moses the servant of the LORD commanded you, and have obeyed my voyce in all that I commanded you. Yee have not left your brethren these many dayes unto this day, but have kept the charge of the commandement of the LORD your God. And now the LORD your God hath given rest unto your brethren, as hee promised them: therefore now returne yee, and get yee unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Iordane. But take diligent heed, to doe the Commandement and the Law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walke in all his wayes, and to keepe his Commaundements, and to cleave unto him, and to serve him with all your heart, and with all your soule. So Ioshua blessed them, and sent them away: and they went unto their tents.

Now to the one halfe of the tribe of Manasseh Moses had given possession in Bashan: but unto the other halfe therof gave Ioshua among their brethren on this side Iordane Westward. And when Ioshua sent them away also unto their tents, then hee blessed them, and he spake unto them, saying; Returne with much riches unto your tents, and with very much cattell, with silver and with gold, and with brasse, and with iron, and with very much raiment: Divide the spoile of your enemies with your brethren.

They build the Altar of Testimony, in their journey.

And the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh returned, and departed from the children of Israel out of Shiloh which is in the land of Canaan, to goe

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unto the countrey of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

And when they came unto the borders of Iordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh built there an altar by Iordan, a great altar to see to.

And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Iordan, at the passage of the children of Israel. And when the children of Israel heard of it, the whole Congregation of the children of Israel gathered themselves together at Shiloh, to goe up to warre against them. And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the lande of Gilead, Phinehas the son of Eleazar the Priest, and with him ten princes, of ech chiefe house a prince, throughout all the tribes of Israel, and each one was an head of the house of their fathers, among the thousands of Israel.

The Israelites
are offended
thereat.

And they came unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh unto the land of Gilead, and they spake with them, saying, Thus saith the whole Congregation of the LORD, What trespasse is this that ye have committed against the God of Israel, to turne away this day from following the LORD, in that ye have builded you an altar, that yee might rebell this day against the LORD? Is the iniquitie of Peor too litle for us, from which we are not cleansed until this day, (although there was a plague in the Congregation of the LORD) but that ye must turne away this day from following the LORD; and it will be, seeing yee rebell to day against the LORD, that to morrow he will be wroth with the whole Congregation of Israel. Notwithstanding, if the lande of your possession be uncleane, then passe yee over unto the land of the possession of the LORD, wherein the LORDS Tabernacle dwelleth, and take possession among us: but rebell not against the LORD, nor rebell against us, in building you an altar, beside the Altar of the LORD our God. Did not Achan the sonne of Zerah commit a trespasse in the accursed thing, and wrath fell on all the Congregation of Israel? and that man perished not alone in his iniquitie.

Then the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh, answered and saide unto the Heads of

They give
them good
satisfaction.

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the thousands of Israel, The LORD God of gods, the LORD God of gods, hee knoweth, and Israel he shall know, if it bee in rebellion, or if in transgression against the LORD, (save us not this day,) that wee have built us an altar to turne from following the LORD, or if to offer thereon burnt offering, or meat offering, or if to offer peace offerings thereon, let the LORD himselfe require it; and if we have not rather done it for feare of this thing, saying, In time to come your children might speake unto our children, saying, What have you to doe with the LORD God of Israel? For the LORD hath made Iordan a border betweene us and you, yee children of Reuben, and children of Gad, yee have no part in the LORD: so shal your children make our children cease from fearing the LORD: therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice, but that it may bee a witness betweene us and you, and our generations after us, that we might do the service of the LORD before him with our burnt offrings, and with our sacrifices, and with our peace offerings, that your children may not say to our children in time to come, Ye have no part in the LORD. Therefore said we, that it shalbe, when they should so say to us, or to our generations in time to come, that wee may say againe, Beholde the paterne of the altar of the LORD, which our fathers made, not for burnt offrings, nor for sacrifices, but it is a witness betweene us and you. God forbid that we should rebell against the LORD, and turne this day from following the LORD, to build an altar for burnt offerings, for meate offerings, or for sacrifices, besides the Altar of the LORD our God that is before his Tabernacle.

And when Phinehas the Priest and the Princes of the Congregation, and Heads of the thousands of Israel which were with him, heard the words that the children of Reuben and the children of Gad, and the children of Manasseh spake, it pleased them. And Phinehas the sonne of Eleazar the Priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

And Phinehas the sonne of Eleazar the Priest, and the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word againe. And the thing pleased the children of Israel, and the children of Israel blessed

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God, and did not intend to goe up against them in battel, to destroy the land wherein the children of Reuben and Gad dwelt. And the children of Reuben, and the children of Gad called the altar Ed:¹ for it shall bee a witsesse betweene us, that the LORD is God.

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AND it came to passe, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Ioshua waxed old, and stricken in age. And Ioshua called for all Israel, and for their Elders, and for their Heads, and for their Iudges, and for their Officers, and said unto them; I am old, and stricken in age. And yee have seene all that the LORD your God hath done unto all these nations, because of you; for the LORD your God is hee that hath fought for you. Behold, I have divided unto you by lot these nations that remaine, to bee an inheritance for your tribes, from Iordan, with all the nations that I have cut off, even unto the great Sea Westward. And the LORD your God, hee shall expell them from before you, and drive them from out of your sight, and ye shall possesse their land, as the LORD your God hath promised unto you. Be ye therefore very courageous to keepe and to doe all that is written in the booke of the Law of Moses, that yee turne not aside therefrom, to the right hand, or to the left, that yee come not among these nations, these that remaine amongst you, neither make mention of the name of their gods, nor cause to sweare by them, neither serve them, nor bow your selves unto them. But cleave unto the LORD your God, as yee have done unto this day. For the LORD hath driven out from before you, great nations, and strong: But as for you, no man hath beene able to stand before you unto this day. One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as hee hath promised you. Take good heed therefore unto your selves, that ye love the LORD your God. Else, if ye do in any wise go backe, and cleave unto the remnant of these nations, even these that remaine among you, and shall make marriages with them, and goe in unto them, and they to you: know for a certainty, that the LORD your God will no more drive out any of these nations from before you: but they shalbe snares and traps unto you, and scourges in your sides, and thornes in your eyes, untill yee perish from off this good land which the LORD your God hath given you. And behold, this day I am going the way of all the earth, and ye know in all your hearts, and in

Ioshuas
exhortation
before his
death,

by former
benefits,

by promises,

and by
threatnings.

¹ That is, a witsesse.

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all your soules, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to passe unto you, and not one thing hath failed thereof. Therefore it shall come to passe, that as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, untill he have destroyed you from off this good land which the LORD your God hath given you. When yee have transgressed the Covenant of the LORD your God, which hee commaunded you, and have gone and served other gods, and bowed your selves to them: then shall the anger of the LORD bee kindled against you, and yee shall perish quickly from off the good land which hee hath given unto you.

CHAPTER XXIII

Ioshua
assembleth
the tribes at
Shechem.

A briefe historie
of Gods benefits
from Terah.

AND Ioshua gathered all the tribes of Israel to Shechem, and called for the Elders of Israel, and for their Heads, and for their Iudges, and for their Officers, and they presented themselves before God. And Ioshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor: and they served other gods. And I tooke your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Iacob and Esau: and I gave unto Esau mount Seir, to possesse it: but Iacob and his children went downe into Egypt. I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward, I brought you out. And I brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with charets and horsemen unto the red sea. And when they cried unto the LORD, hee put darkenesse betweene you and the Egyptians, and brought the sea upon them, and covered them, and your eyes have seene what I have done in Egypt, and ye dwelt in the wildernes a long season. And I brought you into the land of the Amorites, which dwelt on the other side Iordan: and they fought with you, and I gave them into your hand, that ye might possesse their land, and I destroyed them from before you. Then Balak the sonne of Zippor king of Moab, arose and warred against Israel, and sent and called Balaam the sonne of Beor to curse you: but I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand. And ye went over

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Jordan, and came unto Iericho: and the men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Gergashites, the Hivites, and the Iebusites, and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites: but not with thy sword, nor with thy bow. And I have given you a land for which ye did not labour, and cities which ye built not, and yee dwell in them: of the vineyards and Olive-yards which ye planted not, doe ye eate.

Now therefore, feare the LORD, and serve him in sinceritie, and in trueth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve yee the LORD. And if it seeme evill unto you to serve the LORD, choose you this day whome you will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose lande ye dwell: but as for mee and my house, we will serve the LORD. And the people answered and said, God forbid that wee should forsake the LORD, to serve other gods. For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signes in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD, for he is our God. And Ioshua said unto the people, Ye cannot serve the LORD: for hee is an holy God: he is a ielous God, he will not forgive your transgressions nor your sinnes. If yee forsake the LORD, and serve strange gods, then he will turne, and doe you hurt, and consume you, after that he hath done you good. And the people said unto Ioshua, Nay, but we will serve the LORD. And Ioshua said unto the people, Yee are witnesses against your selves, that yee have chosen you the LORD, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and encline your heart unto the LORD God of Israel. And the people said unto Ioshua; The LORD our God will we serve, and his voice will we obey. So Ioshua made a covenant with the people that day, and set them a Statute, and an Ordinance in Shechem.

And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and set it up there, under an oake, that was by the Sanctuary of the LORD. And Ioshua

He reneweth
a covenant
betweene them
and God.

A stone the
witness of the
covenant.

IOSHUA

CHAPTER XXIII

saide unto all the people, Behold, this stone shalbe a witness unto us; for it hath heard all the words of the LORD which hee spake unto us; it shall be there for a witness unto you, lest ye deny your God. So Ioshua let the people depart, every man unto his inheritance.

Ioshuas age,
death and
buriall.

And it came to passe after these things, that Ioshua the sonne of Nun the servant of the LORD died, being an hundred and ten yeeres old. And they buried him in the border of his inheritance in Timnath-Serah, which is in mount Ephraim, on the North side of the hill of Gaash. And Israel served the LORD all the dayes of Ioshua, and all the dayes of the Elders that overlived Ioshua, and which had knowen al the works of the LORD, that he had done for Israel.

Iosephs bones
are buried.

And the bones of Ioseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcell of ground which Iacob bought of the sonnes of Hamor the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Ioseph. And Eleazar the sonne of Aaron died, and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Eleazar dieth.

END OF VOLUME I



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