



THE
HOLY
BIBLE,

Conteyning the Old Testament,
AND THE NEW:

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

Appointed to be read in Churches.

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

ANNO DOM. 1611.



C. Boel fecit

in Richmond.



TO THE MOST
HIGH AND MIGHTIE

Prince, JAMES by the grace of God

King of Great Britaine, France and Ireland,

Defender of the Faith, &c.

THE TRANSLATORS OF THE BIBLE,

wish Grace, Mercie, and Peace, through IESVS

CHRIST our LORD.



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

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

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

The Epistle

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

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

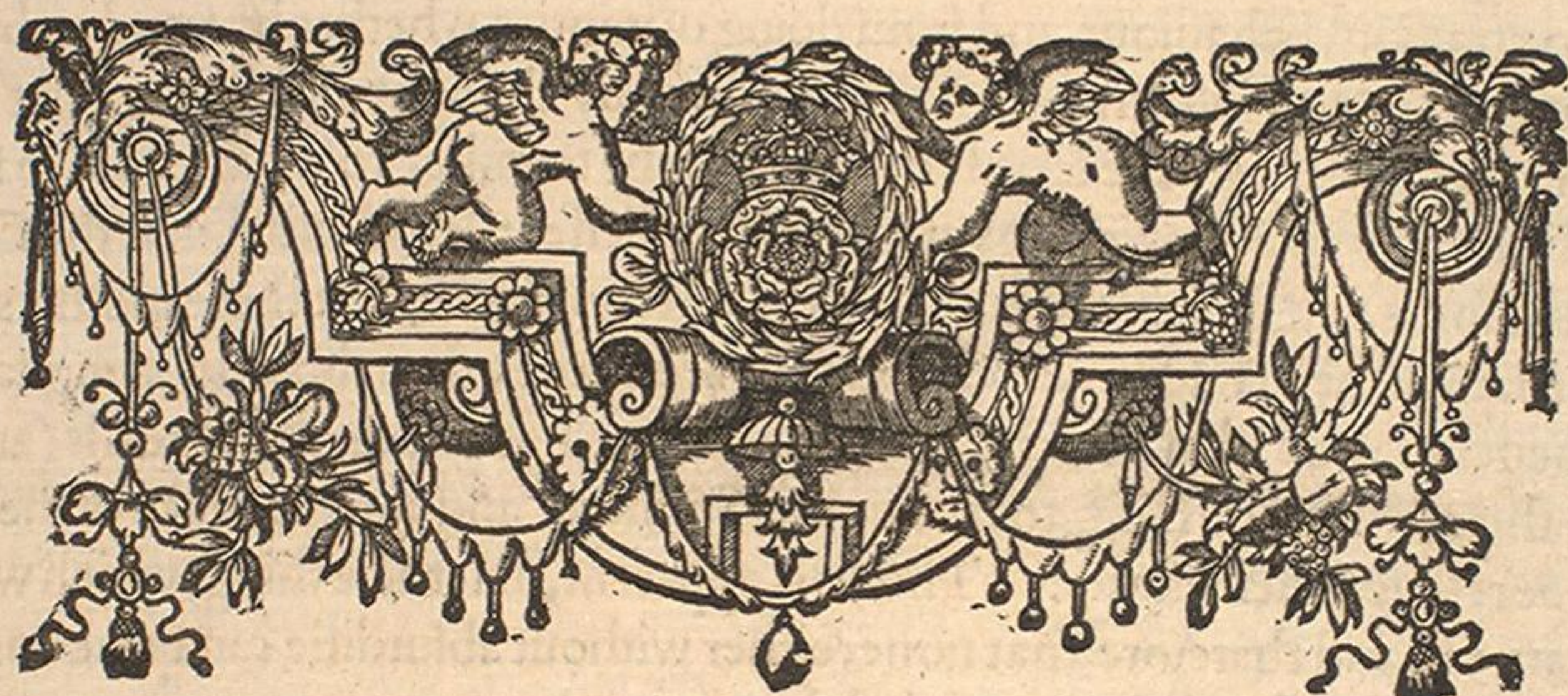
And now at last, by the Mercy of **G O D**, and the continuance of our Labours, it being brought vnto such a conclusion, as that we haue great hope that the Church of *England* shall reape good fruit thereby; we hold it our duety to offer it to your **MAIESTIE**, not onely as to our King and Soueraigne, but as to the principall moouer and Author of the Worke. Humbly crauing of your most Sacred Maiestie, that since things of this quality haue euer bene subiect to the censures of ill meaning and discontented persons, it may receiue approbation and Patronage from so learned and iudicious a Prince as your Highnesse is, whose allowance and acceptance of our Labours, shall more honour and incourage vs, then all the calumniations and hard interpretations of other men shall dismay vs. So that, if on the one side we shall be traduced by Popish persons at home or abroad, who therefore will maligne vs, because we are poore Instruments to make **G O D**s holy Trueth to be yet more and more knowen vnto the people, whom they desire still to keepe in ignorance and darknesse: or if on the other side, we shall be maligned by selfe-conceited brethren, who runne their owne wayes, and giue liking vnto nothing but what is framed by themselues, and hammered on their Anuile; we may rest secure, supported within by the trueth and innocencie of a good conscience, hauing walked
the

Dedicatorie.

the wayes of simplicitie and integritie, as before the Lord ; And sustained without, by the powerfull Protection of your Maiesties grace and fauour, which will euer giue countenance to honest and Christian endeouours, against bitter censures, and vncharitable imputations.

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

(. . .)

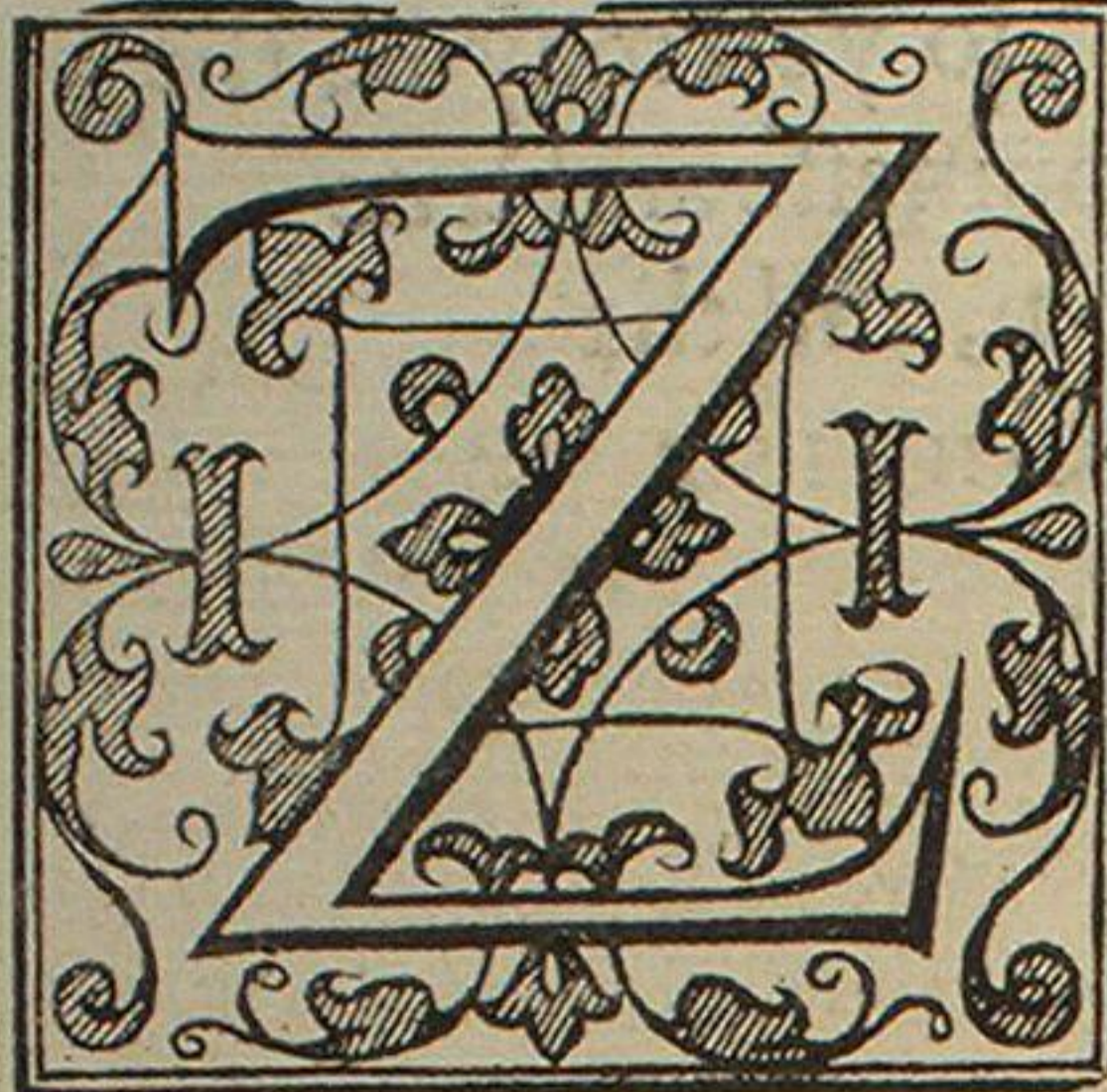


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THE TRANSLATORS TO THE READER.



I ease to promote the common good, whether it be by deuising any thing our selues, or reuising that which hath bene laboured by others, deserueth certainly much respect and esteeme, but yet findeth but cold intertainment in the world. It is welcommed with suspicion in stead of loue, and with emulation in stead of thanks: and if there be any hole left for cauill to enter, (and cauill, if it doe not finde a hole, will make one) it is sure to bee misconstrued, and in danger to be condemned. This will easily be granted, by as many as know story, or haue any experience. For, was there euer any thing proiected, that sauoured any way of newnesse or renewing, but the same endured many a storme of gaine-saying, or opposition? A man would thinke that Ciuilitie, 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 vp the heele, no, nor dogge mooue 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 outragious behauiour, and from doing of iniuries, whether by fraud or by violence: By the third, we are enabled to informe and reforme others, by the light and feeling that we haue attained vnto our selues: Briefly, by the fourth being brought together to a parle face to face, we sooner compose our differences then by writings, which are endlesse: And lastly, that the Church be sufficiently prouided for, is so agreeable to good reason and conscience, that those mothers are holden to be lesse cruell, that kill their children as soone as they are borne, then those nourishing fathers and mothers (wheresoeuer they be) that withdraw from them who hang vpon their breasts (and vpon whose breasts againe themselues doe hang to receiue the Spirituall and sincere milke of the word) liuelyhood and support fit for their estates. Thus it is apparent, that these things which we speake of, are of most necessary vse, and therefore, that none, either without absurditie can speake against them, or without note of wickednesse can spurne against them.

Yet for all that, the learned know that certaine worthy men haue bene brought to vntimely death for none other fault, but for seeking to reduce their Countrey-men to good order and discipline: and that in some Common-weales it was made a capitall crime, once to motion the making of a new Law for the abrogating of an old, though the same were most pernicious: And that certaine, which would be counted pillars of the State, and paternes of Vertue and Prudence, could not be brought for a long time to giue way to good Letters and refined speech, but bare themselues as auerse from them, as from rocks or boxes of poison: And fourthly, that hee was no babe, but a great clearke, that gaue foorth (and in writing to remaine to posteritie) in passion peradventure, but yet he gaue foorth, 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 vnknownen what a fiction or fable (so it is esteemed, and for no better by the reporter himselve, though superstitious) was deuised; 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 heauen, saying; Now is poison powred down into the Church, &c. Thus not only as oft as we speake, as one saith, but also as oft as we do any thing of note or consequence, we subiect our selues to euery ones censure, and happy is he that is least tossed vpon tongues; for vtterly to escape the snatch of them it is impossible. If any man conceit, that this is the lot and portion of the meaner sort onely, and that Princes are priuiledged by their high estate, he is deceiued. As the sword deuoureth as well one as the other, as it is in Samuel, nay as the great Commander charged his souldiers in a certaine battell, to strike at no part of the enemy, but at the face; And as the King of Syria, commanded his chiefe Captaines to fight neither with small nor great, saue onely against the King of Israel: so it is too true, that Enuie striketh most spitefully at the fairest, and at the chiefest. 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 euer he did (euen for bringing backe the Arke of God in solemnitie) he was scorned and scoffed at by his owne wife. Solomon was greater then David, though

The best things haue been calumniated.

2. Sam. 11. 25.

Anacharis with others.

Locri.

Cato the elder.

Gregory the Diuine.

Nauclerus.

2. Sam. 11. 25.

1. King. 22. 31.

2. Sam. 6. 16.

To the Reader.

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

ουραχθιας.
1.King.12.4.

C.Cesar.
Plutarch.

Constantine.

Aural. Victor.

Theodosius.

Zosimus.

Infirmian.

Numb.32.14.

Eccles.1.9.

Acts 7.51.

Αυτοι, ο πατρις,
και πατρις πα-
τρις πατρις.

Suidas.
αυτοι, ο πατρις,
αυτοι, ο πατρις,
και αυτοι, ο πα-
τρις.

1.Sam.2.30.

2.Sam.2.30.

Eusebius lib. 10
cap. 8.

S. August. con-
fess. lib. 8. cap. 12

S. August. de
vilit. credendi
cap. 6.

The highest
personages
haue been ca-
lumniared.

His Maiesties
constancie,
notwithstan-
ding calumni-
ation, for the
fury of the
English tran-
slations.

The praise of
the holy Scri-
ptures.

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

But now what pietie without trueth? what trueth (what sauing 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 & studied them. *Act. 17.11. and 8.28,29.* They are reprobued that were vnskillful in them, or slow to belecue them. *Mat. 22.29. Luk. 24.25.* They can make vs wise vnto saluation. *2.Tim. 3.15.* If we be ignorant, they will instruct vs; if out of the way, they will bring vs home; if out of order, they will reforme vs; if in heauines, comfort vs; if dull, quicken vs; if colde, inflame vs. *Tolle, lege; Tolle, lege*, Take vp and read, take vp and read the Scriptures, (for vnto them was the direction) it was laid vnto *S. Augustine* by a supernaturall voyce. *Whatsoeuer is in the Scriptures, beleue me*, saith the same *S. Augustine*, *is high and diuine; there is verily trueth, and a doctrine most fit for the refreshing and renewing of mens mindes, and truely so tempered, that*
euery

The Translators

S. Hieronym. ad
Demetriad.

S. Cyril. 7. con-
tra Iulianum.

Tertul. aduers.
Hermo.

Tertul. de car-
ne Christi.

Iustin. 2. 2. 2.

S. Basil. 2. 2.

S. Basil. 2. 2.

S. Basil. 2. 2.

Επιστολήν ούκ
ήσυχον, καί τινας
ἀπρετίαι, καί τινος
κατάληψιν, καί τινος
κατάληψιν, &c.

An oliue bow
wrapped a-
bout with
wooll, where-
vpon did hang
figs, & bread,
and honie in
a por, & oyle.

κατά τήν
S. Basil. in
Psal. 119.

1. Cor. 14.

Clem. Alex. 1.
Strom.

S. Hieronym.
Damaso.

Michael, Theo-
philus fil.

2. Tom. Concil.
ex edit. Petri

Crab.

Cicero 5. de fi-
nibus.

euery one may draw from thence that which is sufficient for him, if hee come to draw with a deuout and pious minde, as true Religion requireth. Thus S. Augustine. And S. Hierome: *Ama scripturas, & amabit te sapientia &c.* Loue the Scriptures, and wisdom will loue thee. And S. Cyrill against Iulian; *Euen boyes that are bred vp in the Scriptures, become most religious, &c.* But what mention wee three or foure vles of the Scripture, whereas whatsoever is to be beleued or practised, or hoped for, is contained in them? or three or foure sentences of the Fathers, since whosoever is worthy the name of a Father, from Christs time downward, hath likewise written not onely of the riches, but also of the perfection of the Scripture? *I adore the fulnesse of the Scripture*, saith Tertullian against Hermogenes. And againe, to Apelles an Heretike of the like stampe, he saith; *I doe not admit that which thou bringest in* (or concludest) *of thine owne* (head or store, *de tuo*) without Scripture. So Saint Iustin Martyr before him; *Wee must know by all meanes*, saith hee, *that it is not lawfull* (or possible) *to learne* (any thing) *of God or of right pietie, saue onely out of the Prophets, who teach vs by diuine 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* (vpon the head of them, *infortis*) *any of those things that are not written.* Wee omit to cite to the same effect, S. Cyrill B. of Hierusalem in his 4. *Cataches.* Saint Hierome against Heluidius, Saint Augustine in his 3. booke against the letters of Petilian, and in very many other places of his workes. Also we forbear to descend to latter Fathers, because wee will not wearie the reader. The Scriptures then being acknowledged to be so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of curiositie, if we be not content with them? Men talke much of *epitium*, 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, &c. Well, that which they falsly or vainely attributed to these things for bodily good, wee may iustly and with full measure ascribe vnto the Scripture, for spirituall. It is not onely an armour, but also a whole armorie of weapons, both offensive, and defensive; whereby we may saue our selues and put the enemy to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring forth fruit euery moneth, and the fruit thereof is for meate, and the leaues for medicine. It is not a pot of *Manna*, or a cruse of oyle, which were for memorie only, or for a meales meate or two, but as it were a showre of heavenly bread sufficient for a whole host, be it neuer so great; and as it were a whole cellar full of oyle vessels; whereby all our necessities may be provided for, and our debts discharged. In a word, it is a Panary of wholesome foode, against fenowed traditions; a Physions-shop (Saint Basill calleth it) of preseruatues against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasure of most costly iewels, against beggarly rudiments; Finally a fountaine of most pure water springing vp vnto euerlasting life. And what maruaile? The originall thereof being from heauen, 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, vprightnesse; the forme, Gods word, Gods testimonie, Gods oracles, the word of trueth, the word of saluation, &c. the effects, light of vnderstanding, stableness 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, vndefiled, and that neuer shall fade away: Happie is the man that delighteth in the Scripture, and thrise happie that meditateth in it day and night.

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

Iacob

Translation
necessarie.

The Translators

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

Now though the Church were thus furnished with *Greeke* and *Latine* Translations, euen before the faith of *CHRIST* was generally embraced in the Empire: (for the learned know that euen in *S. Hieroms* time, the Consul of *Rome* and his wife were both Ethnicks, and about the same time the greatest part of the Senate also) yet for all that the godly-learned were not content to haue the Scriptures in the Language which themselues vnderstood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselues, but acquainted their neighbours with the store that God had sent, that they also might prouide for themselues) but also for the behoofe and edifying of the vlearned which hungred and thirsted after Righteousnesse, and had soules to be saued aswell as they, they prouided Translations into the vulgar for their Countreymen, insomuch that most nations vnder heauen did shortly after their conuersion, heare *CHRIST* speaking vnto them in their mother tongue, not by the voyce of their Minister onely, but also by the written word translated. If any doubt hereof, he may be satisfi'd by examples enough, if enough wil serue the turne. First *S. Hierome* saith, *Multarum gentiu linguis Scriptura ante translata, docet falsa esse quae addita sunt, &c. i. The Scripture being translated before in the languages of many Nations, doth shew that those things that were added (by Lucian or Hesychius) are false.* So *S. Hierome* in that place. The same *Hierome* elsewhere affirmeth that he, the time was, had set forth the translation of the *Seuenty. sua lingua hominibus. i.* for his countreymen of *Dalmatia*. Which words not only *Erasmus* doth vnderstand to purport, that *S. Hierome* translated the Scripture into the *Dalmatian* tongue, but also *Sixtus Senensis*, and *Alphonsus a Castro* (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingenuously confesse as much. So, *S. Chrysostome* that liued in *S. Hieromes* time, giueth euidence with him: *The doctrine of S. Iohn* (saith he) *did not in such sort (as the Philosophers did) vanish away: but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations being barbarous people translated it into their (mother) tongue, and haue learned to be (true) Philosophers, he meaneth Christians.* To this may be added *Theodorit*, as next vnto him, both for antiquitie, and for learning. His words be these, *Euery Countrey that is vnder 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 vseth.* So he. In like maner, *Vlpilas* is reported by *Paulus Diaconus* and *Isidor* (and before them by *Sozomen*) to haue translated the Scriptures into the *Gothicke* tongue: *Iohn* Bishop of *Siuil* by *Vasseus*, to haue turned them into *Arabicke*, about the yeere of our Lord 717: *Beda* by *Cisteriensis*, to haue turned a great part of them into *Saxon*: *Efnard* by *Trithemius*, to haue abridged the French Psalter, as *Beda* had done the *Hebrew*, about the yeere 800: King *Alured* by the said *Cisteriensis*, to haue turned the Psalter into *Saxon*: *Methodius* by *Auentinus* (printed at *Ingolstadt*) to haue turned the Scriptures into *Sclauonian*: *Valdo*, Bishop of *Frising* by *Beatus Rhenanus*, to haue caused about that time, the Gospels to be translated into *Dutch-rithme*, yet extant in the Library of *Corbinian*: *Valdus*, by diuers to haue turned them himselve, or to haue gotten them turned into *French*, about the yeere 1160: *Charles* the 5. of that name, surnamed *The wise*, to haue caused them to be turned into *French*, about 200. yeeres after *Valdus* his time, of which translation there be many copies yet extant, as witnesseth *Beroaldus*. Much about that time, euen in our King *Richard* the seconds dayes, *Iohn Treuisa* translated them into *English*, and many *English* Bibles in written hand are yet to be seene with diuers, 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 trauaile he saw the Gospels in the *Ethiopian* tongue; And *Ambrose Thesius* alleageth the Psalter of the *Indians*, which he testifieth to haue bene set forth by *Potken* in *Syrian* characters. So that, to haue the Scriptures in the mother-tongue is not a quaint conceit lately taken vp, either by the Lord *Cromwell* in *England*, or by the Lord *Radeuil* in *Polonie*, or by the Lord *Vngnadius* in the Emperours dominion, but hath bene thought vpon, and put in practise of old, euen from the first times of the conuersion of any Nation; no doubt, because it was esteemed most profitable, to cause faith to grow in mens hearts the sooner, and to make them to be able to say with the words of the Psalme, *As we haue heard, so we haue seene.*

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

The translating of the Scripture into the vulgar tongues.

The vnwillingnes of our chiefe Aduersaries, that the Scriptures should be di-

S. Hieronym. Marcell. Zosim.

2. King. 7. 9.

S. Hieron. praef. in 4. Euangel.

S. Hieron. Sophronio.

Six. Sen. lib. 4. Alphons. a Castro lib. 1. ca. 23. S. Chrysost. in Iohann. cap. 1. hom. 1.

Theodor. 5. Therapent.

P. Diacon. lib. 12. Isidor. in Chron. Goth. Sozomen. lib. 6. cap. 37. Vasseus in Chron Hispan.

Polydor. Virg. 5. histor. Anglorum testatur idem de Aluredo nostro. Auentin. lib. 4. Circa annum 900. B. Rhenanus. rerum German. lib. 2.

Beroald.

Thuan.

Psal. 48. 8.

ἄγγελοι ἀδελφοί σοφώτατοι.

To the Reader.

vulged in the
mother
tongue, &c.

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

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

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

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

S. Ireney. lib. cap. 19.

Neh. 4. 3.

S. Hieron. Apolog. aduers. Rufin.

A satisfaction
to our bre-
thren.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traueiled before vs in this kinde, either in this land or beyond sea, either in King *Henries* time, or King *Edwards* (if there were any translation, or correction of a translation in his time) or Queene *Elizabeths* of euer-renoumed memorie, that we acknowledge them to haue bene raised vp of God, for the building and furnishing of his Church, and that they deserue to be had of vs and of posteritie in euerlasting remembrance. The Iudgement of *Aristotle* is worthy and well knowen: *If Timotheus had not bene, we had not had much sweet musicke; but if Phrynus (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 giue th onfet vpon that which helpeth forward to the sauing of soules. Now what can bee more auailable thereto, then to deliuer Gods booke vnto Gods people in a tongue which they vnderstand? Since of an hidden treasure, and of a fountaine that is sealed, there is no profit, as *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 vnto 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 vpon their foundation that went before vs, and being holpen by their labours, doe endeouour to make that better which they left so good; no man, we are sure, hath cause to mislike vs; they, we perswade our selues, if they were aliue, would thanke vs. 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.* *Ioash* the king of *Israel* did not satisfie himselfe, till he had smitten the ground three times; and yet hee offended the Prophet, for giuing ouer then. *Aquila*, of whom wee spake before, transla-

Arist. 2. meta-phys. cap. 1.

S. Epiphanius loco anti citato.
S. Augustinus lib. 19. de ciuit. Dei c. 7.

Iudges 8. 2.

2. Kings 13. 18, 19.

ted

The Translators

S. Hieron. in
Ezech. cap. 3.

Ierem. 23. 28.
Tertul. ad Mar-
tyr.
Sic aut vilissi-
mum vitrum,
quasi pretiosis-
simum Margaritum: Hieron.
ad Saluin.

Horace.

James 3. 2.

Plutarch in
Cornelio.

Ezrah 3. 12.

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

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

An answer to
the imputati-
ons of our ad-
uersaries.

To the Reader.

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

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

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

Ioseph. Antiq. lib. 12. S. Hieron. ad Pammac. pro libr. aduers. Iovinian. c. 2.

οὐκ ἔστι δὲ οὐκ ἔστι πρὸς τὴν ἀλήθειαν πρὸς τὸν μύθον. Sophoc. in E. v. 167.

πᾶσι τὰ ἀγαθὰ εἶναι δὴνα. 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.

ἀπὸ τοῦ λεγόμενου.

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

Sixtus 5. pref. Biblie.

Plat. in Paulo secundo.

οὐκ ἔστι δὲ οὐκ ἔστι πρὸς τὴν ἀλήθειαν πρὸς τὸν μύθον. χεῖρ 66.

The Translators

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

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

Reasons indu-
cing vs not
to stand curi-
ously vpon an
identitie of
phrasing.

πολιτικα.

Abed.
Nisepb. Calist.
lib. 8 cap. 42.
S. Hieron. in 4.
Ione. See S.
Aug: epist: 10.

λατινολογια.
αδελφια.
τι αν υδωρ ην ονι
δωκεται.
See Euseb. ωρ-
παρσικυ. li. 12.
ex Platon.

Gen. 26. 15.

Ierem. 2. 13.

Matth. 8. 34.

Hebr. 12. 16.

Nazianz. οβι
δω βασι.
δινος παρνοουεν
πει, ελθετε κ. τιμι-
καυτα οωσιν
τετα ομλζοτε ειν.

S. August. ad
artic. sibi falsu
dicit.
Artic. 16.
Heb. 10. 31.

S. Chrysost in
epist ad Rom.
Cap. 14. orat.
26. in idem.
αυτχαιροσφ-
δ εκ αυτχαιρο.





 January hath xxxj. dayes.

 The Moone xxx.

Sunne $\left. \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\} \text{houre} \left\{ \begin{array}{l} 8. \text{ mi. } 4. \\ 3. \text{ mi. } 56. \end{array} \right.$

Palmes.

 Morning Prayer.

 Euening Prayer.

						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ix	1	A Kalend.	Circumcision.	i	Gen. 17.	Rom. 2.	Deu. 10.	Col. 2.	
viii	2	b iiii No.		ii	Gen. 1.	Matth. 1.	Gene. 2.	Rom. 1.	
	3	c iiii No.		iii	iii	ii	iii	ii	
vii	4	d prid. No.		iiii	v	iii	vi	iii	
	5	e Nonas.		v	vi	iiii	viii	iiii	
	6	f viii Id.	Epiphanie.	vi	Esa. 60.	Luke 3.	Esa. 49.	John 2.	
vi	7	g vii Id.		vii	Gene. 9.	Matth. 5.	Gen. 12.	Rom. 5.	
v	8	A vi Id.	Lucian.	viii	viii	vi	viii	vi	
	9	b v Id.		ix	ix	vii	vii	vii	
iiii	10	c iiii Id.		x	xvii	viii	xviii	viii	
	11	d iii Id.		xi	xix	ix	xx	ix	
iii	12	e prid. Id.	Sol in Aquario.	xii	xxi	x	xxi	x	
ii	13	f Idus.	Hilariti.	xiii	xxiii	xi	xxiii	xi	
	14	g xix kl.	Februarii.	xiiii	xxv	xii	xxv	xii	
xi	15	A xviii kl.		xv	xxvii	xiii	xxvii	xiii	
x	16	b xvii kl.		xvi	xxix	xiiii	xxix	xiiii	
	17	c xvi kl.		xvii	xxxi	xv	xxxi	xv	
ix	18	d xv kl.	Prisca.	xviii	xxxiii	xvi	xxxiii	xvi	
viii	19	e xiiii kl.		xix	xxxv	xvii	xxxv	1. Cor. 1.	
	20	f xiii kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii	
vii	21	g xii kl.	Agnes.	xxi	xl	xix	xl	iii	
vi	22	A xi kl.	Vincent.	xxii	lii	xx	liii	iiii	
v	23	b x kl.		xxiii	liiii	xxi	lv	v	
iiii	24	c ix kl.		xxiiii	lvii	xxii	lvii	vi	
	25	d viii kl.	Conuers. Paul.	xxv	vsld. v.	Acts. 22.	vsld. 6.	Acts. 26.	
iii	26	e vii kl.		xxvi	Gene. 48.	Matth. 23.	Gen. 49.	1. Cor. 7.	
ii	27	f vi kl.		xxvii	l	xxiii	Erod. 1.	viii	
	28	g v kl.		xxviii	Erod. 2.	xxv	iii	ix	
xi	29	A iiii kl.		xxix	iiii	xxvi	v	x	
x	30	b iiii kl.		xxx	vii	xxvii	viii	xi	
viii	31	c prid. kl.		xxxi	ix	xxviii	x	xii	

February hath xxviij. dayes.


The Moone xxix.

Sunne		riseth		houre		7. mi. 15		Palmes.	Morning Prayer.		Euening Prayer.	
		falleth				4. mi. 45			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	d	Kalend.		Fast.			ij	Exod. xi.	Marke i.	Exo. xii.	1. Cor. xiii.
xbi	2	e	iiii No.		Purification of Mary.			iiij	Wisd. 9.	ii	Wisd. xii.	xiiii
b	3	f	iii No.		Blasij.			iiij	Exod. xiii.	iii	Exo. xiiii.	xb
	4	g	prid. No.					v	xb	iiii	xbi	xbi
xiii	5	A	Nonas.		Agathe.			vj	xbij	v	xbiii	2. Cor. i.
ii	6	b	viii Id.					vij	xix	vi	xx	ii
	7	c	vii Id.					viii	xxj	vii	xxii	iii
x	8	d	vi Id.					ix	xxiiij	viii	xxiiii	iiii
	9	e	v Id.					x	xxv	ix	xxv	v
xbiii	10	f	iiii Id.					xi	xxvi	x	Leu. 18.	vi
bij	11	g	iii Id.		Sol in Piscibus.			xij	Leu. xix.	xi	xx	vii
	12	A	prid. Id.					xiiij	xxvi	xii	Num. 11.	viiij
xb	13	b	Idus.					xv	Num. xii.	xiii	xiii	ix
xiii	14	c	xbi Kl.		Valentine.			xvi	xiiii	xiiii	xbi	x
	15	d	xb Kl.		March.			xvij	xbij	xb	xx	xi
xv	16	e	xiiii Kl.					xviii	xxi	xbi	xxii	xii
	17	f	xiii Kl.					xix	xxiiij	Luk di. j.	xxiiii	xiii
	18	g	xii Kl.					xx	xxv	di. i.	xxv	Galat. i.
x	19	A	xi Kl.					xxi	xxv	ii	xxvi	ii
	20	b	x Kl.					xxii	xxviij	iii	xxvii	iii
xbij	21	c	ix Kl.					xxiii	xxviii	iiii	Deut. i.	iiii
bi	22	d	viii Kl.					xxiiii	Deut. ij.	v	iii	v
	23	e	vii Kl.		Fast.			xxv	iiiiij	vi	v	vi
xviii	24	f	vi Kl.		S. Matthias.			xxvi	Wisd. xix.	vii	Eccles. i.	Ephes. i.
ii	25	g	v Kl.					xxvii	Deut. vi.	viii	Deut. viij.	ii
	26	A	iiii Kl.					xxviii	viiij	ix	ix	iii
bi	27	b	iii Kl.					xxix	x	x	xi	iiii
	28	c	prid. Kl.					xxx	xiiij	xi	xb	v

 April hath xxx. dayes.


 The Moone xxix.


		Sunne		riseth } falleth }		houre		Palmes.	Morning Prayer.		Euening Prayer.	
				5. mi. 15		6. mi. 45			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	1	g	Kalend.			i		i	1. King. vi	John xix.	1. King. vii	Hebre. iii.
ix	2	A	iiii No.			ii		ii	viii	xx	ix	iiii
x	3	b	iii No.	Richard.		iii		iii	x	xxi	xi	v
	4	c	prid. No.	Ambrose.		iiii		iiii	xi	Actes. i.	xii	vi
xiii	5	d	Nonas.			v		v	xii	ii	xiii	vii
ii	6	e	viii Id.			vi		vi	xiii	iii	xiiii	viii
	7	f	vii Id.			vii		vii	xiiii	iiii	xv	ix
	8	g	vi Id.			viii		viii	xv	v	xvi	x
x	9	A	v Id.			ix		ix	xvi	vi	xvii	xi
xvii	10	b	iiii Id.			x		x	xvii	vii	xviii	xii
xvi	11	c	iii Id.	Sol in Tauro.		xi		xi	xviii	viii	xix	xiii
	12	d	prid. Id.			xii		xii	xix	ix	xx	James. i.
xv	13	e	Idus.			xiii		xiii	xx	x	xxi	ii
iiii	14	f	xviii Kl.	Mau.		xiiii		xiiii	21. King. i.	xi	22. King. 2.	iii
	15	g	xvii Kl.			xv		xv	xii	xii	xiii	iiii
xii	16	A	xvi Kl.			xvi		xvi	xiii	v	xiv	v
i	17	b	xv Kl.			xvii		xvii	xiiii	vi	xv	1. Pet. i.
	18	c	xiiii Kl.			xviii		xviii	xv	vi	xvi	ii
xv	19	d	xiii Kl.	Alphege.		xix		xix	xvi	vii	xvii	iii
	20	e	xii Kl.			xx		xx	xvii	viii	xviii	iiii
xvii	21	f	xi Kl.			xxi		xxi	xviii	ix	xix	v
vi	22	g	x Kl.			xxii		xxii	xix	x	xx	ii. Pet. i.
	23	A	ix Kl.	S. George.		xxiii		xxiii	xx	xi	xxi	ii
xiiii	24	b	viii Kl.			xxiiii		xxiiii	xxi	xii	xxii	iii
iii	25	c	vii Kl.	Marke Euang.		xxv		xxv	Eccle. iiii.	xxii	Eccle. v.	1. Joh. i.
	26	d	vi Kl.			xxvi		xxvi	2. Kin. 23.	xxiii	2. Kin. 24.	ii
xi	27	e	v Kl.			xxvii		xxvii	3. King. i.	xxiiii	3. King. ii.	iii
	28	f	iiii Kl.			xxviii		xxviii	iii	xxv	iiii	iiii
xix	29	g	iii Kl.			xxix		xxix	v	xxvi	vi	v
viii	30	A	prid. Kl.			xxx		xxx	vii	xxvii	viii	2. 3. Iou.

 lune hath xxx. dayes.

☾ The Moone xxix.

Sunne				riseth } falleth }	houre	3.mi. 34. 8.mi. 26.	P a l m e s.	☾ Morning Prayer.		☾ Euening Prayer.	
								1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
d	1	e	Kalend.				i	Ester. 6.	Marke ii.	Ester 7.	1. Cor. 15.
	2	f	iiii No.				ii	viii	iii	ix	xbi
xiii	3	g	iii No.	Nichomede.			iii	Job i.	iiii	Job ii.	2. Cor. i.
ii	4	A	prid. No.				iiii	iii	v	iiii	ii
	5	b	Nonas.	Boniface.			v	v	vi	vi	iii
x	6	c	viii Id.				vi	vii	vii	viii	iiii
xviii	7	d	vii Id.				vii	ix	viii	x	v
vii	8	e	vi Id.				viii	xi	ix	xii	vi
	9	f	v Id.				ix	xiii	x	xiiii	vii
	10	g	iiii Id.				x	xv	xi	xvi	viii
xv	11	A	iii Id.	Barnabe.			xi	Eccle. x.	Acts. xiii.	Eccle. xii.	Acts. 15.
iiii	12	b	prid. Id.	Sol in Cancro.			xii	Job 17. 18	Mar. xii.	Job xix.	2. Cor. ix.
	13	c	Idus.	Solstiti. æstiuum.			xiii	xx	xiii	xxi	x
xi	14	d	xviii Kl.	Julii.			xiiii	xxii	xiiii	xxiii	xi
	15	e	xvii Kl.				xv	xxiii. xxv.	xv	xxvi. xxvii.	xii
	16	f	xvi Kl.				xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv Kl.				xvii	xxx	Luke i.	xxxi	Gala. i.
	18	A	xiiii Kl.				xviii	xxxi	ii	xxxii	ii
xvii	19	b	xiii Kl.	Nati. of King James.			xix	xxxiii	iii	xxxv	iii
vi	20	c	xii Kl.	Edward.			xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi Kl.				xxi	xxxviii	v	xxxix	v
xiiii	22	e	x Kl.				xxii	xl	vi	xli	vi
ii	23	f	ix Kl.	Fast.			xxiii	xlii	vii	Prou. i.	Ephel. i.
	24	g	viii Kl.	Iohn Baptist.			xxiiii	Gala. iii.	Matth. 3.	Gal. iii.	Matth. 14.
ii	25	A	vii Kl.				xxv	Prou. ii.	Luke 8.	Prou. iii.	Ephel. 2.
	26	b	vi Kl.				xxvi	iiii	ix	v	iii
xix	27	c	v Kl.				xxvii	vi	x	vii	iiii
	28	d	iiii Kl.	Fast.			xxviii	viii	xi	ix	v
xvi	29	e	iii Kl.	S. Peter Apottle.			xxix	Eccles. xv	Acts. iii.	Eccles. 19.	Acts. 4.
xvi	30	f	prid. Kl.				xxx	Prou. x.	Luke xii.	Prou. xi.	Ephel. 6.

 July hath xxxj. dayes.

 The Moone xxx.

Sunne $\left\{ \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\}$ $\left\{ \begin{array}{l} \text{houre} \\ \text{houre} \end{array} \right\}$ $\left\{ \begin{array}{l} 7. \text{mi. } 34 \\ 4. \text{mi. } 26 \end{array} \right\}$

Psalmes.

 Morning Prayer.

 Evening Prayer.

				1. Lesson.		2. Lesson.			
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.		
v	1	g	Kalend.	Uisitat. of Mary.	i	Prout. xij.	Luke xij.	Prout. xii.	Phu. i.
	2	A	vi No.		ii	xiiij	xiii	xb	ii
xij	3	b	v No.	Martin.	iii	xbj	xb	xbii	iii
ij	4	c	iiii No.		iiii	xbij	xbi	xix	iiii
	5	d	iii No.		v	xx	xbii	xxi	Colof. i.
x	6	e	prid. No.	Dog dayes.	vi	xxij	xbiii	xxii	ii
ix	7	f	Nonas.		vii	xxiiij	xix	xxb	iii
viii	8	g	viii Id.		viii	xxbj	xx	xxbii	iiii
	9	A	vii Id.		ix	xxbij	xxi	xxix	i. Thel. i.
	10	b	vi Id.		x	xxxi	xxii	Eccles. i.	ii
vii	11	c	v Id.		xi	Eccles. ij.	xxiii	iii	iii
vi	12	d	iiii Id.	Sol in Leone.	xii	iiij	xxiiii	b	iiii
	13	e	iii Id.		xiii	vj	John j.	vii	v
v	14	f	prid. Id.		xiiii	vij	ii	ix	ii. Thel. i.
iiii	15	g	Idus.	Swithune.	xv	x	iii	xi	ii
iii	16	A	xviii Kl.	Augusti.	xvi	xij	iiii	Jerem. i.	iii.
	17	b	xvi Kl.		xvii	Jerem. ij.	v	iii	i. Tim. i.
	18	c	xv Kl.		xviii	iiij	vi	b	ii. iii.
ii	19	d	xiiii Kl.		xix	vj	vii	vii	iiii
i	20	e	xiii Kl.	Margaret.	xx	vij	viii	ix	v
	21	f	xii Kl.		xxi	x	ix	xi	vi
	22	g	xi Kl.	Magdalen.	xxii	xij	x	xii	ii. Tim. i.
	23	A	x Kl.		xxiii	xiiij	xi	xb	ii
	24	b	ix Kl.	Fast.	xxiiii	xbj	xii	xbii	iii
xix	25	c	viii Kl.	James Apottle.	xxv	Eccles. xxi.	xiii	Eccles. 29	iiii
xviii	26	d	vii Kl.	Anne.	xxvi	Jerem. xvij.	xiiii	Jerem. xix.	Titus. i.
xvii	27	e	vi Kl.		xxvii	xx	xb	xxi	ii. iij.
	28	f	v Kl.		xxviii	xxij	xbi	xxii	Philem.
xvi	29	g	iiii Kl.		xxix	xxiiij	xbij	xxb	Hebr. i.
	30	A	iii Kl.		xxx	xxbj	xbij	xxbii	ii
v	31	b	prid. Kl.		xxxi	xxbij	xix	xxix	iii

☞ August hath xxxj. dayes.

☞ The Moone xxx.

Sunne				Plalmes.	☞ Morning Prayer.		☞ Euening Prayer.		
riseth		falleth			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.	
		houre							
		4.mi.34							
		7.mi.26							
iiii	1	c	Kalend.	Lammas.	i	Iere.xxx.	John xx.	Iere.xxxi.	Hebr.iiii.
ii	2	d	iiii No.		ii	xxxii	xxi	xxxiii	v
	3	e	iii No.		iii	xxxiiii	Actes.i.	xxxv	vi
x	4	f	xxd. No.		iiii	xxxvi	ii	xxxvii	vii
xxiii	5	g	Nonas.		v	xxxviii	iii	xxxix	viii
vii	6	A	viii Id.	Transfiguration.	vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Ielus.	vii	xlii	v	xliij	x
	8	c	vi Id.		viii	xliiii	vi	xlv.xlvi.	xi
xv	9	d	v Id.		ix	xlvij	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.	x	xlix	viii	i	xiii
	11	f	iii Id.	Solmvi gine.	xi	li	ix	lii	James i.
xi	12	g	xxd. Id.		xii	Lamen.i.	x	Lamen.ii.	ii
	13	A	Idus.		xiii	iii	xi	liij	iii
	14	b	xix Kl.	Septembris.	xiiii	iv	xii	Ezek.ii.	iiii
x	15	c	xviii Kl.		xv	Ezek.iii.	xiii	vi	v
	16	d	xvii Kl.		xvi	vii	xiiii	xv	i. Pet. i.
xxvii	17	e	xvi Kl.		xvii	xviii	xv	xviii	ii
vi	18	f	xv Kl.		xviii	xxiij	xvi	xxiiii	iii
	19	g	xiiii Kl.		xix	Dan.i.	xvii	Daniel ij.	iiii
xiii	20	A	xiii Kl.		xx	iii	xviii	iiii	v
ii	21	b	xii Kl.		xxi	iv	xix	vi	ii. Pet. i.
	22	c	xi Kl.		xxii	vii	xx	viii	ii
xi	23	d	x Kl.	Fast.	xxiii	ix	xxi	x	iii
xix	24	e	ix Kl.	Barthol. Apottle.	xxiiii	Ecclus.25.	xxii	Ecclus. 29	i. Joh. i.
viii	25	f	viii Kl.		xxv	Dan.xi.	xxiii	Dan.xij.	ii
	26	g	vii Kl.		xxvi	xiii	xxiiii	xv	iii
xvii	27	A	vi Kl.		xxvii	Ose.i.	xxv	Ose.ii.iii.	iiii
v	28	b	v Kl.	Augustine	xxviii	iiii	xxvi	v.vi.	v
	29	c	iiii Kl.	Behead.of Iohn.	xxix	vii	xxvii	viii	2.3. Iohn.
	30	d	iii Kl.		xxx	ix	xxviii	x	Jude.
xviii	31	e	xxd. Kl.		xxxi	xi	Matth.i.	xii	Rom.i.

Note, that the 13. of Danel, touching the mistory of Sulanna, is to be read vntill these words: (And King Aslyages, &c.)



September hath xxx. dayes.



The Moone xxix.



Sunne $\left. \begin{array}{l} \text{riseth} \\ \text{falleth} \end{array} \right\} \text{houre} \left\{ \begin{array}{l} 5. \text{mi. } 36. \\ 6. \text{mi. } 24. \end{array} \right.$ Psalmes

Morning Prayer. Euening Prayer.

					1. Lesson.		2. Lesson.		
ii	1	f	Kalend.	Gyles.	i	Ose. xiii	Mat. ii.	Ose. xiiii.	Rom. ii.
	2	g	iiii No.		ii	Joel i.	iii	Joel ii.	iii
iii	3	A	iii No.		iii	iii	iiii	Amos i.	iiii
iiii	4	b	prid. No.		iiii	Amos ii.	v	iii	v
v	5	c	Nonas.	Dog dayes end.	v	iiii	vi	v	vi
	6	d	viii Id.		vi	vi	vii	vii	vii
	7	e	vii Id.	Enurchus bishop.	vii	viii	viii	ix	viii
vi	8	f	vi Id.	Natiuit. of Mary.	viii	Abdi i.	ix	Jona i.	ix
vii	9	g	v Id.		ix	Jon. ii. iii.	x	iiii	x
	10	A	iiii Id.		x	Mich. i.	xi	Mich. ii.	xi
viii	11	b	iii Id.		xi	iii	xii	iiii	xii
ix	12	c	prid. Id.	Sol in Libra.	xii	v	xiii	vi	xiii
	13	d	Idus.		xiii	vi	xiiii	Naum i.	xiiii
	14	e	xviii Kl.	Holy crosse.	xiiii	Naum. ii.	xv	iii	xv
	15	f	xvii Kl.	Equinoctium.	xv	Abac. i.	xvi	Abac ii.	xvi
xvii	16	g	xvi Kl.	Autumnale.	xvi	iii	xvii	Soph. i.	i. Cor. i.
xviii	17	A	xv Kl.	Lambert.	xvii	Soph. ii.	xviii	iii	ii
	18	b	xiiii Kl.		xviii	Agge. i.	xix	Agge. ii.	iii
xix	19	c	xiii Kl.		xix	Zach. i.	xx	Zac. ii. iii.	iiii
xx	20	d	xii Kl.	Fast.	xx	iii. v	xxi	vi	v
	21	e	xi Kl.	S. Matthew.	xxi	Eccle. 35.	xxii	Eccle. 38.	vi
xxi	22	f	x Kl.		xxii	Zach. vii.	xxiii	Zac. viii.	vii
xxii	23	g	ix Kl.		xxiii	ix	xxiiii	x	viii
xxiii	24	A	viii Kl.		xxiiii	xi	xxv	xii	ix
	25	b	vii Kl.		xxv	xiii	xxvi	xiiii.	x
	26	c	vi Kl.	Cyprian.	xxvi	Gala. i.	xxvii	Gala. ii.	xi
xxvi	27	d	v Kl.		xxvii	iii	xxviii	iiii	xii
xxvii	28	e	iiii Kl.		xxviii	Tob. i.	Hark. i.	Tob. ii.	xiii
xxviii	29	f	iii Kl.	S. Michael.	xxix	Eccle. xxxix.	ii	Eccle. 44.	xiiii
xxix	30	g	prid. Kl.	Hierome.	xxx	Tob. iii.	iii	Tob. iii.	xv

 October hath xxxj. dayes.

¶ The Moone xxx.

Sunne		riseth } falleth }		houre	6. mi. 35	Palmes.	Morning Prayer.		Euening Prayer.	
					5. mi. 25		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	A	Kalend.	Remige.		i	Tob. v.	Marke 4.	Tob. vi	1. Cor. xvi.
<i>l</i>	2	b	vi No.			ii	vii	v	viii	2. Cor. i.
	3	c	v No.			iii	ix	vi	x	ii
<i>lvij</i>	4	d	iiii No.			iiii	xi	vii	xii	iii
<i>lvj</i>	5	e	iii No.			v	xiii	viii	xiiii	iiii
	6	f	prid. No.	Faith.		vi	Judit. i.	ix	Judit. ii.	v
<i>lv</i>	7	g	Nonas.			vii	iii	x	iiii	vi
<i>liij</i>	8	A	viii Id.			viii	v	xi	vi	vii
	9	b	vii Id.	Dennis.		ix	vii	xii	viii	viii
<i>liij</i>	10	c	vi Id.			x	ix	xiii	x	ix
<i>li</i>	11	d	v Id.			xi	xi	xiiii	xii	x
	12	e	iiii Id.	Sol in Scorpio.		xii	xiii	xb	xiiii	xi
<i>li</i>	13	f	iii Id.	Edward.		xiii	xb	xbi	xbi	xii
	14	g	prid. Id.			xiiii	uuld. i.	Luk. di. i.	uuld. ii.	xiii
<i>lvij</i>	15	A	Idus.			xb	iii	di. i.	iiii	Galat. i.
	16	b	xbii Kl.	Novembzis.		xbi	v	ii	vi	ii
<i>lvj</i>	17	c	xbi Kl.	Etheldrede.		xbv	vii	iii	viii	iii
<i>lvij</i>	18	d	xb Kl.	Luke Euang.		xbviii	Eccle. li.	iiii	Job. i.	iiii
<i>lvij</i>	19	e	xviii Kl.			xxix	uuld. ix.	v	uuld. x	v
	20	f	xvii Kl.			xx	xi	vi	xii	vi
<i>lv</i>	21	g	xvi Kl.			xxi	xiii	vii	xiiii	Ephes. i.
<i>lv</i>	22	A	xv Kl.			xxii	xb	viii	xbi	ii
	23	b	x Kl.			xxiii	xbii	ix	xbiii	iii
<i>lvij</i>	24	c	ix Kl.			xxiiii	ix	x	Eccle. i.	iiii
	25	d	viii Kl.	Crispine.		xxv	Eccle. ii.	xi	iii	v
<i>lvj</i>	26	e	vii Kl.			xxvi	iiii	xii	v	vi
<i>lv</i>	27	f	vi Kl.	Fast.		xxvii	vi	xiii	vii	Phil. i.
	28	g	v Kl.	Simon and Jude.		xxviii	Job. 2. 4. 25.	xiiii	Job. xlii.	ii
<i>lvij</i>	29	A	iiii Kl.			xxix	Eccle. 8.	xb	Eccle. ix.	iii
<i>lv</i>	30	b	iii Kl.			xxx	x	xbi	xi	iiii
	31	c	prid. Kl.	Fast.		xxx	xii	xbii	xiii	Colof. i.

☾ Nouember hath xxx. dayes.

☾ The Moone xxix.

				Sunne riseth } falleth }	houre { 7.mi.34. { 4.mi.26.	Psalmes.	☾ Morning Prayer.		☾ Euening Prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
x	1	D	Kalend.		All Saints.	i	Matth. 3.	Heb. 11. 12.	Matth. 5.	Benel. 19.
	2	e	iii No.			ii	Eccles. 14.	Luke 18.	Eccles. xv.	Col. ii.
xxiii	3	f	iii No.			iii	xxvi	xxix	xxvii	iii
vii	4	g	prid. No.			iiii	xxviii	xx	xxix	iiii
	5	A	Nonas.		Papists conspiracie.	v	xxi	xxi	xxi	1. Thes. 1.
xx	6	b	viii Id.		Leonard.	vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiii	xxiii	xxv	iii
	8	d	vi Id.			viii	xxvii	xxviii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	John 1.	xxx	v
i	10	f	iiii Id.			x	xxxi	ii	xxxii	2. Thes. 1.
ix	11	g	iii Id.		S. Martine.	xi	xxxiii	iii	xxxiiii	ii
	12	A	prid. Id.		Sol in Sagit.	xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.		Wice.	xiii	xxxvii	v	xxxviii	1. Tim. 1.
xxvii	14	c	xxviii Kl.		Decembrys.	xiiii	xxxix	vi	xl	ii. iii.
vi	15	d	xxvii Kl.		Machute.	xv	xli	vii	xliij	iiii
	16	e	xxvi Kl.			xvi	xliij	viii	xliij	v
xiiii	17	f	xxv Kl.		Hugh bishop.	xvii	xlv	ix		vi
iii	18	g	xiiii Kl.			xviii	xlvii	x	xlviii	2. Tim. 1.
	19	A	xiii Kl.			xix	xlix	xi	l	ii
xi	20	b	xii Kl.		Edmund King.	xx	li	xii	Baruc. 1.	iii
ix	21	c	xi Kl.			xxi	Baruc. 2.	xiii	iiij	iiii
viii	22	d	x Kl.		Cicilie.	xxii	liii	xiiii	v	Titus 1.
	23	e	ix Kl.		Clement.	xxiii	lv	xv	Esa. 1.	ii. iij.
	24	f	viii Kl.			xxiiii	Esa. ii.	xvi	vi	Philem.
xxvi	25	g	vii Kl.		Katherine.	xxv	lvii	xvii	v	Heb. 1.
v	26	A	vi Kl.			xxvi	lviii	xviii	vii	ii
	27	b	v Kl.			xxvii	lvi	xix	ix	iii
xiii	28	c	iiii Kl.			xxviii	lv	xx	xi	iiii
ii	29	d	iii Kl.		Fast.	xxix	lvii	xxi	xii	v
x	30	e	prid. Kl.		Andrew Apostle.	xxx	Prou. 20.	Actes. 1.	Prou. 21.	vi

☞ Note that the beginning of the xxvj. Chapter of Ecclesiasticus (vnto vers. 6.) But a grieue of heart, &c. must be read with the xxv. Chapter.

☞ Note that the xlvi Chapter of Ecclesiasticus is to be read vnto these words: And after his death, &c.

December hath xxxj. dayes.

The Moone xxx.

Sunne			riseth } falleth }		houre	8. mi. 12	Psalmes.	Morning Prayer.		Euening Prayer.	
					3. mi. 48			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	i	f	Kalend.				i	Esa. xiiij.	Actes ij.	Esa. xv.	Heb. 7.
xxviii	2	g	iiii No.				ii	xxvj	iii	xxvii	vij
vii	3	A	iii No.				iii	xxvij	iiii	xxviii	ix
	4	b	prid. No.				iiii	xxviii	v	xxix	x
vi	5	c	Nonas.				v	xxix	vi	xxx	xi
iii	6	d	viii Id.	Nicolas bish.			vi	xxx	viij.	xxxi	xij
	7	e	vii Id.				vii	xxxi	viiij.	xxxii	xiii
xii	8	f	vi Id.	Conc. of Mary.			viii	xxxii	viiiij.	xxxiii	James. i.
i	9	g	v Id.				ix	xxxiii	ixij.	xxxiiii	ii
	10	A	iiii Id.				x	xxxiiii	xij.	xxxv	iii
ix	11	b	iii Id.				xi	xxxv	xiiij.	xxxvi	iiii
	12	c	prid. Id.	Sol in Capricor.			xii	xxxvi	xv.	xxxvii	v
xxvii	13	d	Idus.	Luci virgin.			xiii	xxxvii	xvi.	xxxviii	vi
	14	e	xix Kl.	Januarii.			xiiii	xxxviii	xvii.	xxxix	vii
vi	15	f	xviii Kl.				xv	xxxix	xviii.	xl	viii
xiii	16	g	xvii Kl.	Sapientia.			xvi	xl	xix.	xli	iiii
ii	17	A	xvi Kl.				xvii	xli	xx.	xlii	v
	18	b	xv Kl.				xviii	xlii	xxij.	xliii	vi
xi	19	c	xiiii Kl.				xix	xliii	xxiiij.	xliiiii	vii
ix	20	d	xiii Kl.	Fast.			xx	xliiiii	xxv.	xlv	viii
	21	e	xii Kl.	Thomas Apolt.			xxi	xlv	xxvi.	xlvj	iiii
viii	22	f	xi Kl.				xxii	xlvj	xxvii.	xlvij	v
	23	g	x Kl.				xxiii	xlvij	xxviii.	xlvij	vi
xxvi	24	A	ix Kl.	Fast.			xxiiii	xlvij	xxix.	xlvij	vii
v	25	b	viii Kl.	Christmas.			xxv	xlvij	xxx.	xlvij	viii
	26	c	vii Kl.	S. Steuen.			xxvi	xlvij	xxxi.	xlvij	iiii
xiii	27	d	vi Kl.	S. Iohn.			xxvii	xlvij	xxxii.	xlvij	v
ii	28	e	v Kl.	Inn. cents.			xxviii	xlvij	xxxiii.	xlvij	vi
	29	f	iiii Kl.				xxix	xlvij	xxxiiii.	xlvij	vii
x	30	g	iii Kl.				xxx	xlvij	xxxv.	xlvij	viii
	31	A	prid. Kl.	Siluester bish.			xxxi	xlvij	xxxvi.	xlvij	iiii



An Almanacke for xxxix. yeeres.

The yeere of our Lord.	The Golden number.	The Epact.	Dominicall Letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsunday.	Advent Sun. day.
1603	viii	xxviii	B	20. Febru.	9. March	24. April	30. Maii	2. Junii	12. June	27. Nou.
1604	ix	ix	A G	5.	22. Febru.	8.	xiii	17. Maii	27. Maii	2. Decem.
1605	x	xx	F	27. Janu.	13.	31. March	vi	ix	xix	i
1606	xi	i	E D	16. Febru.	5. March	20. April	xxvi	xxix	8. June	30. Nou.
1607	xii	xii	C B	1. Febru.	18. Febru.	5.	xi	xiiii	24. Maii	xxix
1608	xiii	xxiii	A	24. Janu.	10.	27. March	ii	v	xb	xxvii
1609	xiiii	iiii	G F	12. Febru.	1. March	16. April	xxii	xxv	4. June	3. Decem.
1610	xv	xv	S	4.	21. Febru.	8.	xviii	xvii	27. Maii	ii
1611	xvi	xxvi	E D	20. Janu.	6.	24. March	29. April	ii	xii	i
1612	xvii	vii	F	9. Febru.	25.	12. April	18. Maii	xxi	xxxi	29. Nou.
1613	xviii	xxviii	C B	31. Janu.	17.	4.	x	xiii	xxii	xxviii
1614	xix	xxix	A	20. Febru.	9. March	24.	xxv	2. Junii	12. June	xxvii
1615	i	xi	G F	5.	22. Febru.	9.	xv	18. Maii	28. Maii	3. Decem.
1616	ii	xxii	E D	28. Janu.	14.	31. March	vi	ix	xix	i
1617	iii	iii	C B	16. Febru.	7. March	20. April	xxvi	xxix	3. June	30. Nou.
1618	iiii	xiiii	A	1.	18. Febru.	5.	xi	xiiii	24. Maii	xxix
1619	v	xxv	G F	24. Janu.	10.	28. March	iii	vi	xbi	xxviii
1620	vi	vi	E D	13. Febru.	1. March	16. April	xxii	xxv	4. June	3. Decem.
1621	vii	xxvii	C B	28. Janu.	14. Febru.	1.	vii	x	20. Maii	ii
1622	viii	xxviii	A	17. Febru.	6. March	21.	xxvii	xxv	9. June	i
1623	ix	ix	G F	9. Febru.	16. Febru.	13.	xix	xxii	i	30. Nou.
1624	x	xx	E D	25. Janu.	11.	28. March	iii. Maii	vi	16. Maii	xxviii
1625	xi	xxi	C B	13. Febru.	2. March	17. April	xxiii	xxvi	5. June	xxvii
1626	xii	xxii	A	5.	22. Febru.	9.	xv	xxviii	28. Maii	3. Decem.
1627	xiii	xxiii	G F	21. Janu.	7.	25. March	30. April	iii	xiii	ii
1628	xiiii	iiii	E D	10. Febru.	27.	13. April	19. Maii	xxii	1. June	30. Nou.
1629	xv	xv	C B	1.	18.	5.	xi	xiiii	24. Maii	xxix
1630	xvi	xxvi	A	24. Janu.	10.	28. March	iii	vi	xbi	xxviii
1631	xvii	vii	G F	6. Febru.	23.	10. April	xxvi	xix	xxix	xxvii
1632	xviii	xxviii	E D	29. Janu.	20.	1.	vii	x	xx	2. Decem.
1633	ix	xxix	C B	17. Febru.	6. March	21. April	xxvii	xxv	9. June	i
1634	i	xi	A	2. Febru.	19. Febru.	6.	xii	xv	xxv	30. Nou.
1635	ii	xxii	G F	25. Janu.	11. Febru.	March 29	iiii	vii	17. Maii	xxix
1636	iii	iii	E D	14. Febru.	2. March	April. 17.	xxiii	xxvi	5. June	xxvii
1637	iiii	xiiii	C B	5.	22. Febru.	9.	xv	xxviii	28. Maii	3. Decem.
1638	v	xxv	A	21. Janu.	7.	25. March	30. April	iii	xiii	ii
1639	vi	xxvi	G F	10. Febru.	27.	13. April	20. Maii	xxii	2. June	i
1640	vii	xxvii	E D	2.	19.	5.	xi	xiiii	24. Maii	29. Nou.
1641	viii	xxviii	C B	21. Janu.	10. March	25.	xxxi	3. June	13. June	xxviii

¶ Of the Golden number.

The Golden number is so called, because it was written in the Kalender with letters of gold, right at the day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sunne: and therefore is also called the Cycle of the Moone, in the which the Solstices and Equinoxials do returne to all one point in the Zodiaque. To finde it euery yeere, you must adde one yeere to the yeere of Christ, (for Christ was borne one yeere of the 19. already past) then diuide the whole by 19, and that which resteth, is the Golden number for that yeere: if there be no surpluse, it is then 19.

¶ The Epact.

Epacta hemera in Greeke, doch signifie in English, dayes set betweene, and therefore the 11. dayes and 3. houres that are added to the yeere of the Moone, are called Epacta, and are added to make the yeere of the Moone, which is but 354. dayes, iust with the yeere of the Sunne, which hath 365. dayes and a quarter.

To finde out the Epact of each yeere, doe thus: To the Epact of the yeere that last went before that yeere for which you would finde the Epact, adde 11, and the summe of these two make the Epact. If it surmount 30, then take 30. out, and that which resteth about 30 is the Epact you desire.

¶ The vse of the Epact.

To know how old the Moone is at any time for euer by the Epact, do thus: Adde vnto the dayes of your moneth wherein you would know this, the Epact, and as many dayes moe as are moneths from March to that moneth, including both moneths, out of the which subtract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

For the moze ease of the Reader, we haue placed here ouer an Almanacke, inclusiuely comprehending, not onely how to finde the Epact for the space of 30. yeeres to come, but also the Golden number afore specified, together with the Dominicall letter, Leape yeere, and seuen other moueable feasts, or dayes in the yeere, during the same time, as may appeare.

Note that the Golden number and Dominicall letter doeth change euery yeere the first day of January, and the Epact the first day of March for euer. Note also, that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceived in the wombe of the Virgine Mary.



To finde Easter for euer.



Golden
number.

	A.	B.	C.	D.	E.	F.	G.
i	April ix.	x	xi	xii	bi	bii	biii
ii	March xxvi.	xxvii.	xxviii	xxix	xxx	xxxi	April i.
iii	April xvi.	xvii	xviii	xix	xx	xxi	xb
iiii	April ix.	iii	iiii	v	vi	vii	biii
v	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
vi	April xvi.	xvii	xi	xii	xiii	xiiii	xb
vii	April ii.	iii	iiii	v	vi	Mar. 31.	April i.
viii	April xiiii.	xxv	xxb	xix	xx	xxi	xxii
ix	April ix.	x	xi	xii	xiii	xiiii	biii
x	April ii.	iii	Mar. 28.	xxix	xxx	xxxi	April i.
xi	April xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	April ix.	x	xi	v	vi	vii	biii
xiii	March xxvi.	xxvii	xxviii	xxix	xxx	xxxi	xxb
xiiii	April xvi.	xvii	xviii	xix	xii	xiii	xb
xb	April ii.	iii	iiii	v	vi	vii	biii
xbi	March xxvi.	xxvii	xxviii	xxii	xxiii	xxiiii	xxb
xbii	April xvi.	x	xi	xii	xiii	xiiii	xb
xbiii	April ix.	iii	iiii	v	Mar. 30.	xxxi	April i.
xbiiii	April ii.	iii	xviii	xix	xx	xx	xxii

When ye haue found the Sunday letter in the byppermost line, guide your eye downward from the same, till yee come right ouer against the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeere.



The



**The Table and Kalender, expressing the order of
Psalmes and Lessons to be said at Morning and Euening prayer
throughout the yeere, except certaine proper feasts, as the rules
following more plainly declare.**

The order how the Psalter is appointed to be read.



The Psalter shall be read through once every Moneth. And because that some Moneths be longer then some other be, it is thought good to make them euen by this meanes.

To every moneth shall be appointed (as concerning this purpose) iust thirtie dayes.

And because Ianuary and March haue one day about the sayd number, and February, which is placed betweene them both, hath onely xxviij. dayes: February shall borrowe of either of the Moneths (of Ianuary and March) one day: and so the Psalter which shall be read in February, must begin at the last day of Ianuary, and end the first day of March.

And whereas May, Iuly, August, October, and December haue xxxj. dayes apiece: It is ordered that the Psalmes shall be read the last day of the said Moneths, which were read the day before, so that the Psalter may begin againe the first day of the next moneth ensuing.

Now to know what Psalmes shall be read every day: Looke in the Kalender the number that is appointed for the Psalmes, and then find the same number in this Table, and vpon that number you shall see what Psalmes shall be sayd at Morning and Euening prayer.

And where the Cxix. Psalme is diuided into xxij. portions, and is ouerlong to be read at one time: it is so ordered, that at one time shall not be read about foure or fiue of the said portions, as you shall perceiue to be noted in this Table following.

And here is also to be noted, that in this Table, and in all other parts of the Seruice where any Psalms are appointed, the number is expressed after the great English Bible, which from the ix. Psalme vnto the Cxviij. Psalme, (following the diuision of the Hebrewes) doeth varie in numbers from the common Latine Translation.

*The order how the rest of holy Scripture (beside the Psalter)
is appointed to be read.*



The old Testament is appointed for the first Lessons at Morning and Euening prayer, and shall be read through every yeere once, except certaine Bookes and Chapters, which be least edifying, and might best be spared, and therefore are left vnread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shall be read ouer orderly every yeere thrise, besides the Epistles and Gospels: except the Apocalypse, out of the which there be onely certaine Lessons appointed vpon diuers proper Feastes.

And to know what Lessons shall be read every day, finde the day of the Moneth in the Kalender, going before and there ye shall perceiue the Bookes and Chapters that shall be read for the Lessons both at Morning and Euening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, moueable or ynmoueable: then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some Feast that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere : then the Sunday letter leapeth, and that yeere the Psalmes and Lessons which serue for the xxiiij. day of February, shall be read againe the day following, except it be Sunday, which hath proper Lessons of the old Testament, appointed in the Table seruing to that purpose.

Also, wherefoeuer the beginning of any Lesson, Epistle, or Gospel is not expressed, there yee must begin at the beginning of the Chapter.

And wherefoeuer is not expressed how farre shall be read, there shall you reade to the ende of the Chapter.

Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at (*Now the birth of Jesus Christ was on this wise, &c.*) And the third Chapter of S. Lukes Gospel, shall be read vnto, *Being as was supposed, the sonne of Joseph, &c.*

Proper Lessons to bee read for the first Lessons, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

Sundayes of	¶ Mattens.	¶ Euenfong.		¶ Mattens.	¶ Euenfong.
Aduent.			Whitsunday.		
The first.	Esa. j.	Esa. ij.	j. Lesson.	Deut. xvi.	Wisdom. i.
ij.	b	xxiiij	ij. Lesson.	Acts x.	Acts xix. It
iiij.	xxv	xxvj		Then Peter	fortuned &
iiij.	xxx	xxvij		opened his	while Apol-
Sundayes after				mouth, &c.	lo was at
Christmas.					Corinth, &c.
The first.	xxviiij	xxviiij	Trinitie Sun-		(vnto) After
ij.	xij	xij	day.		these things.
Sundayes after			j. Lesson.	Gen. xviii.	Joshua. i.
the Epiphany.			ij. Lesson.	Matt. iii.	
The first.	xxiiij	xxvj	Sundayes after		
ij.	ij	liij	Trinitie.		
iiij.	lv	lvj	First.	Josh. x.	Josh. xxiii
iiij.	lvij	lvij	ij.	Judg. iiii.	Judg. v.
v.	lix	lxiiij	iiij.	i. King. ii.	i. King. iii.
Septuagesima.	Gen. j.	Gen. ij.	v.	xii	xiii
Sexagesima.	iiij	vj	vj.	xx	xxii
Quinquage-	ix	xij	vij.	ii. King. xii.	ii. King. xxi.
sima.			vij.	xii	xxiii
Lent.			viiij.	iii. King. xiii.	iii. King. xxii
First Sunday.	Gen. xix.	Gen. xxij.	ix.	xxviii	xix
ij.	xxvii	xxiiij	x.	xxi	xxii
iiij.	xxix	xxv	xj.	iii. King. v.	iii. King. ix.
iiij.	xxij	xxv	xij.	x	xxiii
v.	Exod. iij.	Exod. v.	xiiij.	xx	xxiii
vj.	ix	x	xiiij.	Jerem. v.	Jerem. xxii.
Easter day.			xv.	xxv.	xxvi
j. Lesson.	Exod. xij.	Exod. xiiii.	xvj.	Ezech. ii.	Ezech. xiiii.
ij. Lesson.	Rom. vj.	Act. ii.	xvij.	xxvi	xxvii
Sundayes after			xvij.	xx	xxiii
Easter.			xix.	Dan. iii.	Daniel. vi.
The first.	Num. xvi.	Num. xxii.	xx.	Joel ii.	Mich. vi.
ij.	xxiii	xxv	xxj.	Abacuc ii.	Proverb. i.
iiij.	Deut. iiii.	Deut. v.	xxij.	Proverb. ii.	Proverb. iii.
iiij.	vi	vii	xxij.	xi	xii
v.	viii	ix	xxiiij.	xiii	xiii
Sunday after			xxv.	xx	xxvi
Ascension day.	Deut. xii.	Deut. xiii.	xxvj.	xxvii	xix



¶ Proper Psalmes on certaine dayes.

Christ- mas day.	} Pfal.	Mattens.	} Pfal.	Euenfong.	} Pfal.	Mattens.	} Pfal.	Euenfong.
		ix. xv. lxxxv.		lxxxix. cx. cxxxii.		viii. xv. xxi.		xxiiii lxviii cvi.
Easter day.	} Pfal.	Mattens.	} Pfal.	Euenfong.	} Pfal.	Mattens.	} Pfal.	Euenfong.
		ii. lvii. cxv.		cxiii. cxiiii. cxviii.		xv. xlvii.		Ciiii. Cxl.
Ascensi- on day.	} Pfal.	Mattens.	} Pfal.	Euenfong.	} Pfal.	Mattens.	} Pfal.	Euenfong.
		viii. xv. xxi.		xxiiii lxviii cvi.		xv. xlvii.		Ciiii. Cxl.
Whit- sunday.	} Pfal.	Mattens.	} Pfal.	Euenfong.	} Pfal.	Mattens.	} Pfal.	Euenfong.
		xv. xlvii.		Ciiii. Cxl.		xv. xlvii.		Ciiii. Cxl.



¶ The table for the order of the Psalmes, to be said at Morning and Euening prayer.

Dayes of the Moneth.	¶ Psalmes for Morning prayer.	¶ Psalmes for Euening Prayer.
1.	i. ii. iii.iiii. v.	vi. vii. viii.
2.	ix. x. xi.	xij. xiiij. xv.
3.	xv. xvi. xvii.	xviii.
4.	xx. xx. xxi.	xxij. xxiii.
5.	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
6.	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
7.	xxxv. xxxvi.	xxxvii.
8.	xxxviii. xxxix. xl.	xli. xlii. xliii.
9.	xliii. xlv. xlvi.	xlvii. xlviii. xlix.
10.	li. lii.	liii. liiiii. lv.
11.	lvi. lvii. lviii.	lix. lx. lxi.
12.	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
13.	lxviii.	lxix. lxx.
14.	lxxi. lxxii.	lxxiii. lxxiiii.
15.	lxxv. lxxvi. lxxvii.	lxxviii.
16.	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
17.	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
18.	xc. xci. xcii.	xciii. xciiii.
19.	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
20.	cii. ciii.	ciiii.
21.	cv.	cv.
22.	cvii.	cviii. cix.
23.	cx. cxii. cxiii. cxiiii.	cxv. cxvi.
24.	cxvii. cxviii. cxviiii.	cxix. Inde iiii.
25.	Inde v.	Inde iiii.
26.	Inde v.	Inde iiii.
27.	cxix. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
28.	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii.
29.	cxxxix. cxli. cxlii.	cxliii. cxliii.
30.	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

Septuagesima



S Eptuagesima }
 Sexagesima } before Easter { ix }
 Quinquagesima } { viij } weekes.
 Quadragesima } { vij }
 { vj }

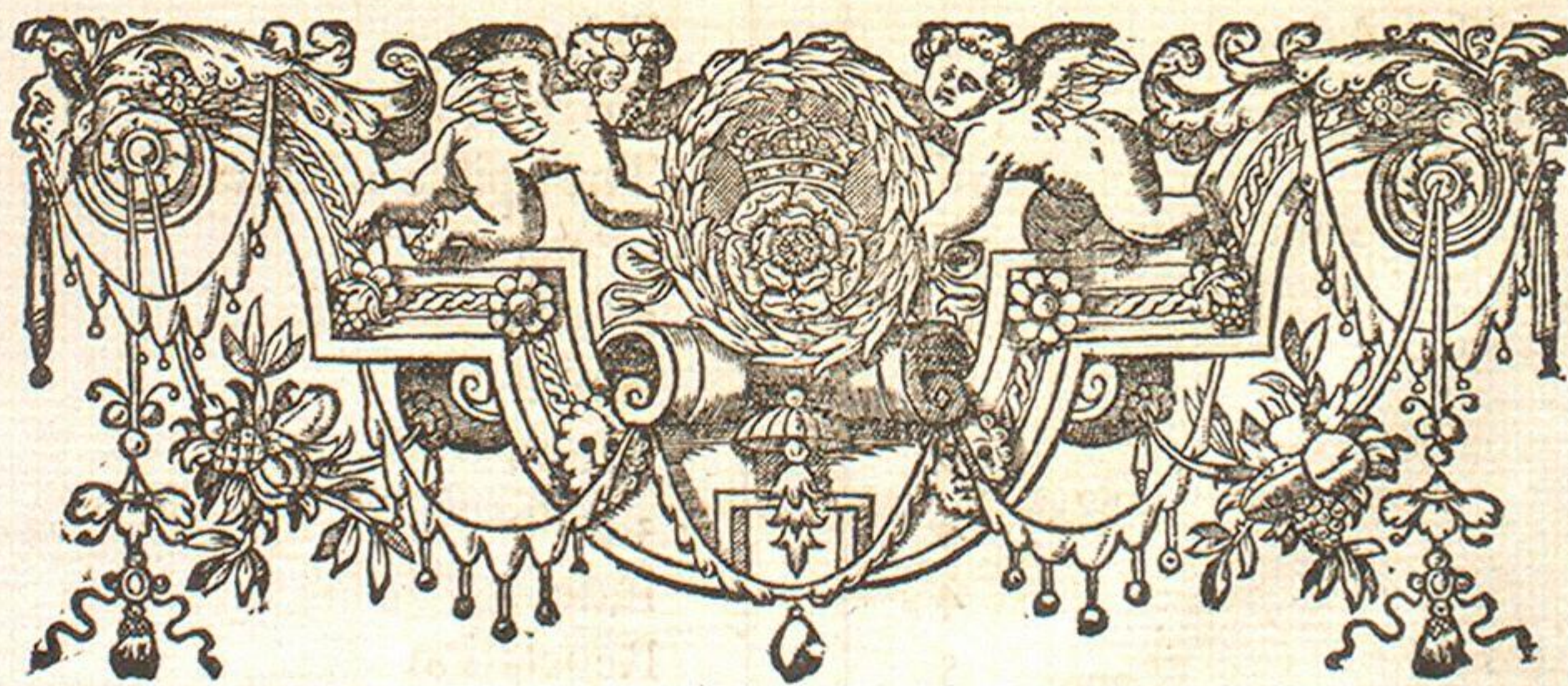
R Rogations }
 Whitsunday } after Easter { v }
 Trinitie Sunday } { vij } weekes.
 { viij }

These to be obserued for Holy
 dayes, and none other.

That is to say : All Sun-
 dayes in the yeere.
 The dayes of the feasts
 of the Circumcision of our
 Lord Iesus Christ.

Of the Epiphanie.
 Of the Purification of the blessed
 Virgin.
 Of Saint Matthias the Apostle.
 Of the Annunciation of the blessed
 Virgin.
 Of Saint Marke the Euangelist.
 Of S. Philip and Jacob the Apo-
 stles.
 Of the Ascension of our Lord Iesus
 Christ.
 Of the Natiuity of Saint Iohn
 Baptist.

Of S. Peter the Apostle.
 Of S. James the Apostle.
 Of S. Bartholomew the Apostle.
 Of S. Mattheu the Apostle.
 Of S. Michael the Archangel.
 Of S. Luke the Euangelist.
 Of S. Simon & Jude the Apostles.
 Of All Saints.
 Of S. Andrew the Apostle.
 Of S. Thomas the Apostle.
 Of the Natiuite of our Lord.
 Of S. Steuen the Martyr.
 Of S. Iohn the Euangelist.
 Of the holy Innocents.
 Munday and Tuesday in Easter
 weeke.
 Munday and Tuesday in Whitsun
 weeke.



The



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

G Enesis hath Chapters	50	Ecclesiastes hath Chapters	12
Exodus	40	The song of Solomon	8
Leuiticus	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
Pfalmes	150	Malachi	4
Prouerbs	31		

The Bookes called Apocrypha.

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

The Bookes of the New Testament.

M Atthew hath Chap.	28	2. Thessalonians hath Chapters	3
Marke	16	1. Timotheus	6
Luke	24	2. Timotheus	4
Iohn	21	Titus	3
The Actes	26	Philemon	1
The Epistle to the Ro- manes	16	To the Hebrewes	13
1. Corinthians	16	The Epistle of Iames	5
2. Corinthians	13	1. Peter	5
Galatians	6	2. Peter	3
Ephesians	6	1. Iohn	5
Philippians	4	2. Iohn	1
Colosians	4	3. Iohn	1
1. Thessalonians	5	Iude	1
		Reuelation	22



THE GENEALOGIES OF HOLY DESCENT

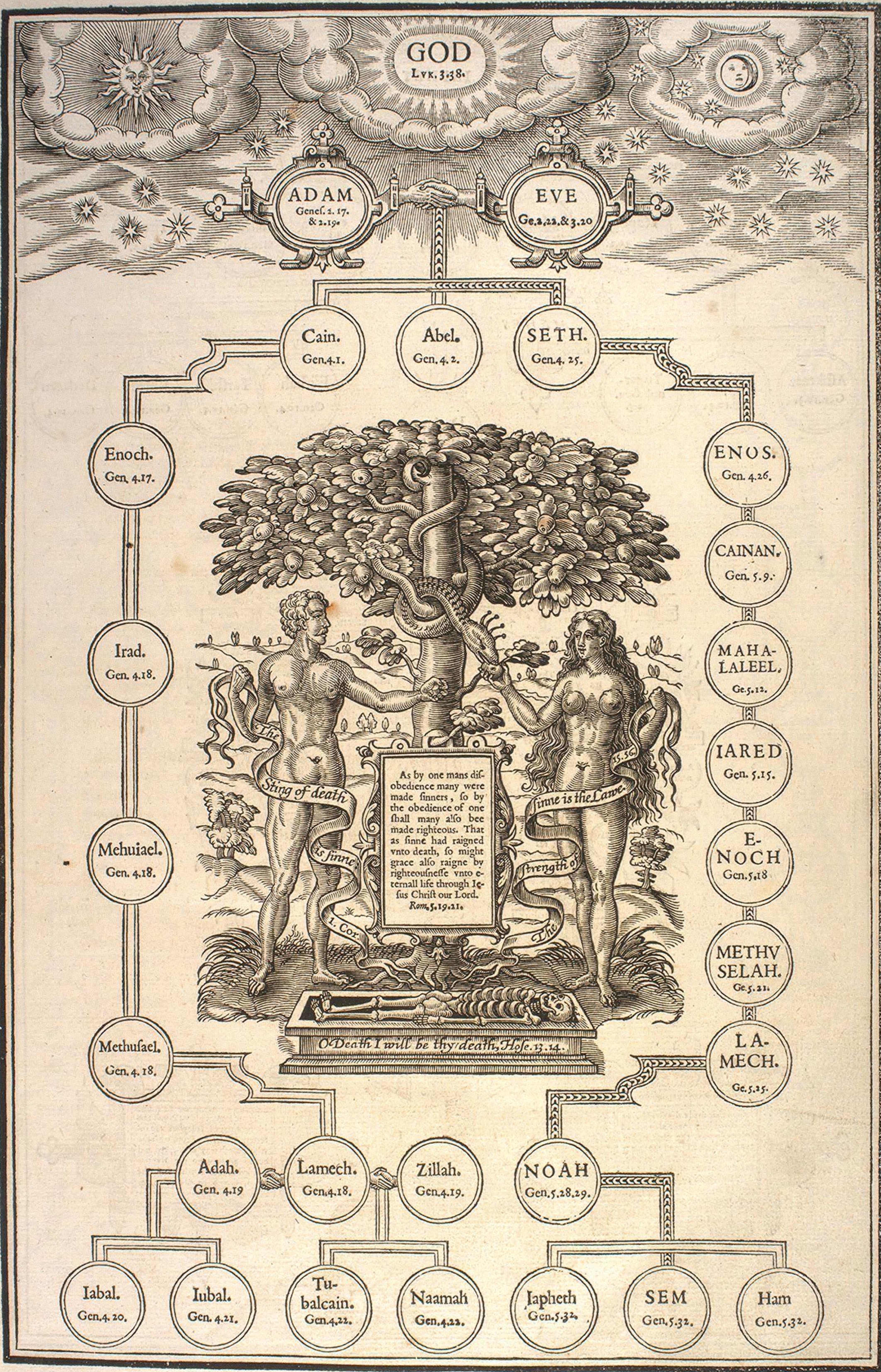
To the Christian Reader

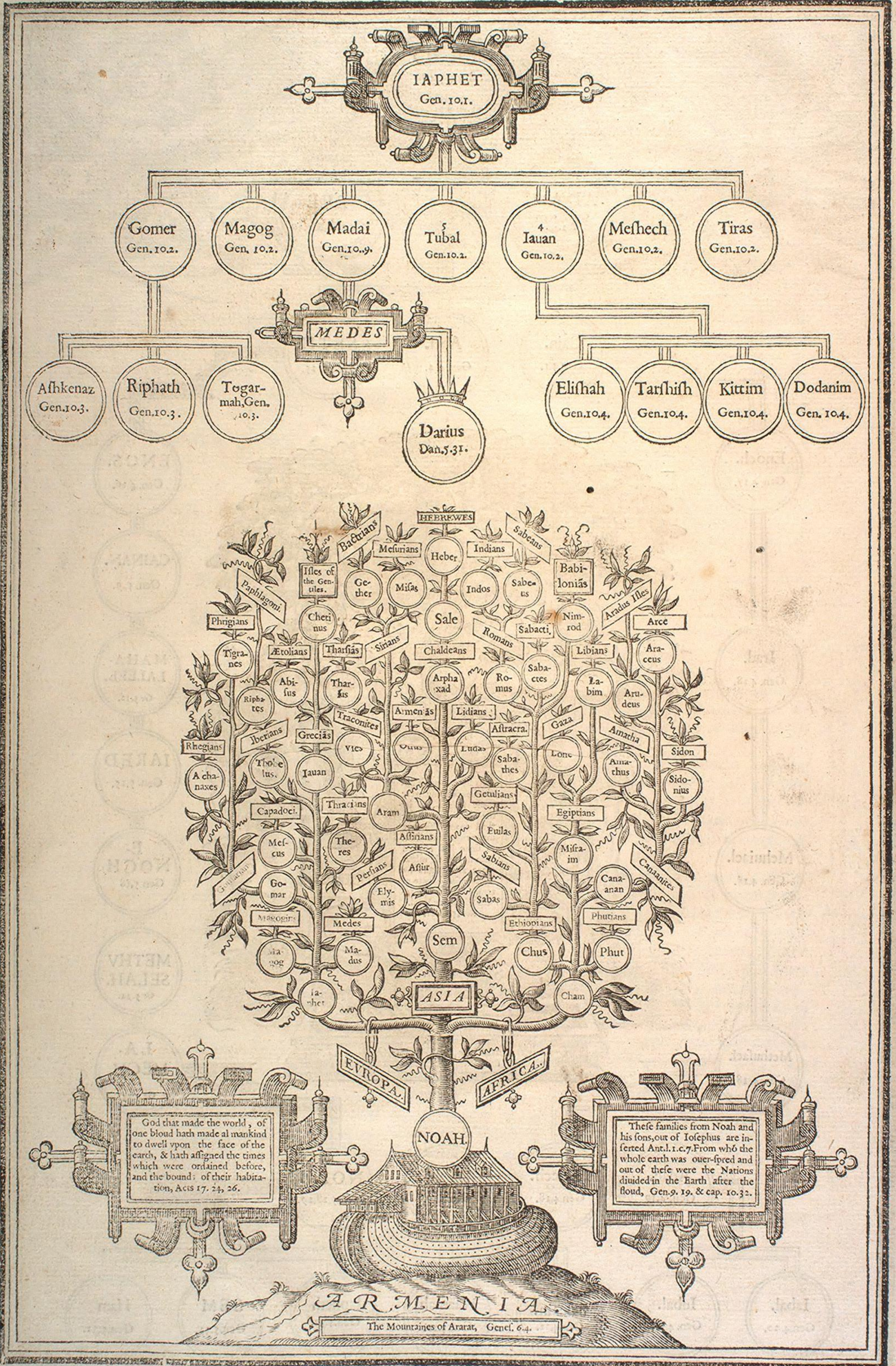
The Spirit of God in the Word of Truth, shall lead down to
the heart of man, and shall reveal to him the things which
were written in the Law, and in the Prophets; and shall
teach him to understand the mind of the Lord, and to
keep his commandments, that he may abide in the love
of the Father, and of the Son, which is the true life.
And the Father, who is the Father of the Fatherless,
and the Son, who is the Son of the Sonless, shall
send down the Holy Spirit, who shall testify with
us, and shall glorify us, and shall bring forth in us
the fruit of righteousness, which is the love of God,
and the love of our brethren, and the love of our
selves, which is the true life.

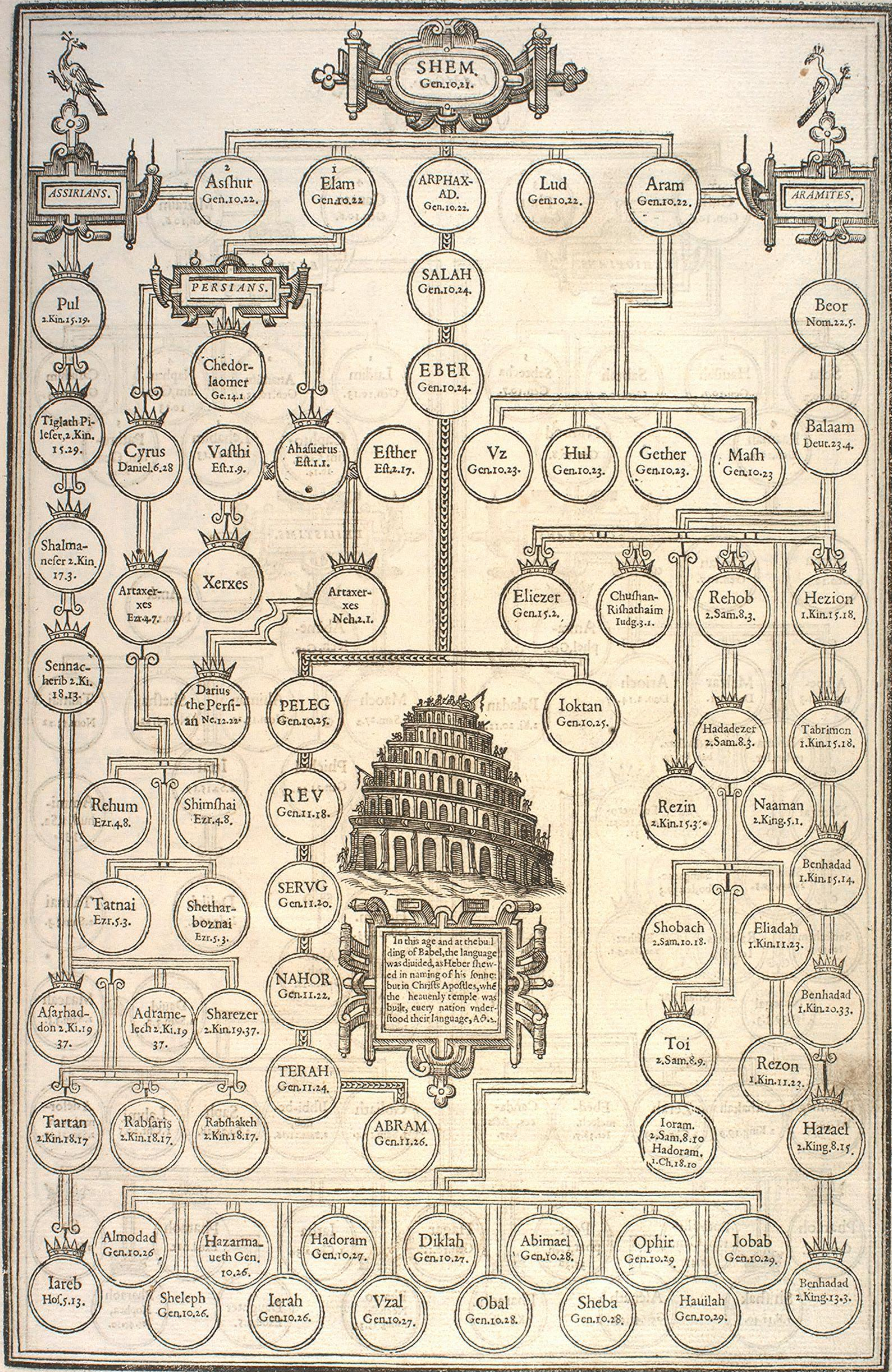


And the Holy Spirit, who is the Spirit of Truth,
shall testify with us, and shall glorify us, and shall
bring forth in us the fruit of righteousness, which is
the love of God, and the love of our brethren, and
the love of our selves, which is the true life.
And the Father, who is the Father of the Fatherless,
and the Son, who is the Son of the Sonless, shall
send down the Holy Spirit, who shall testify with
us, and shall glorify us, and shall bring forth in us
the fruit of righteousness, which is the love of God,
and the love of our brethren, and the love of our
selves, which is the true life.

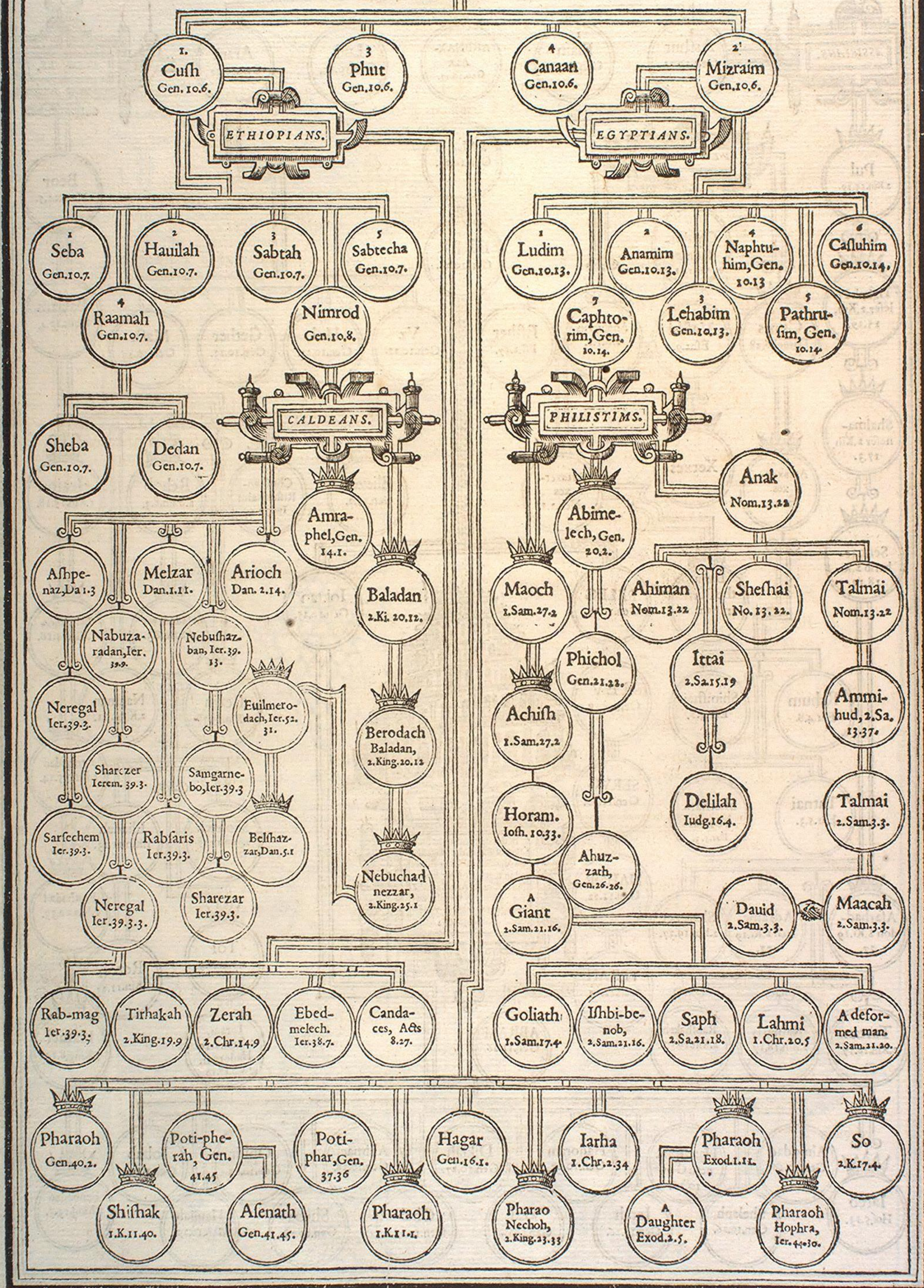








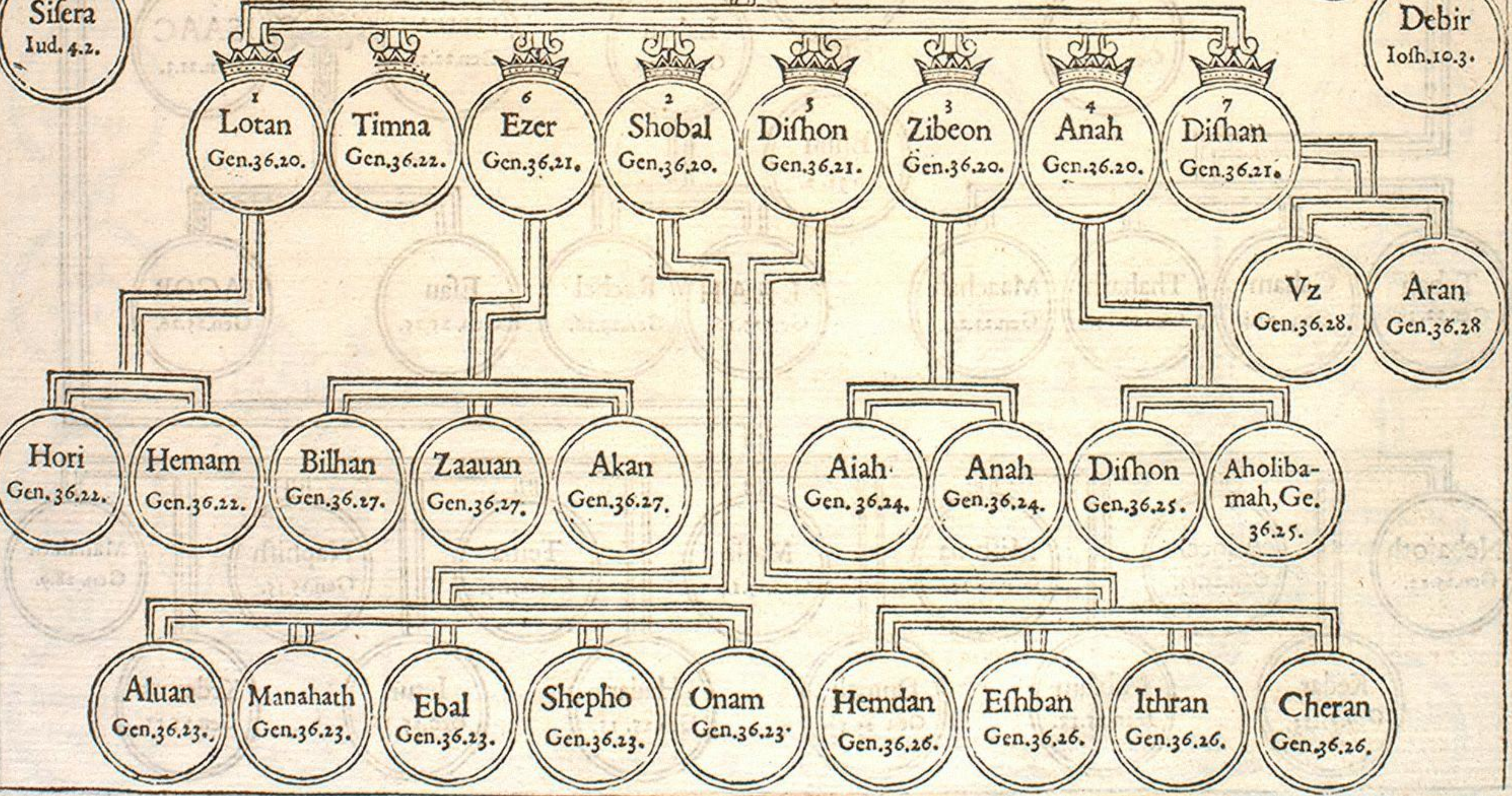
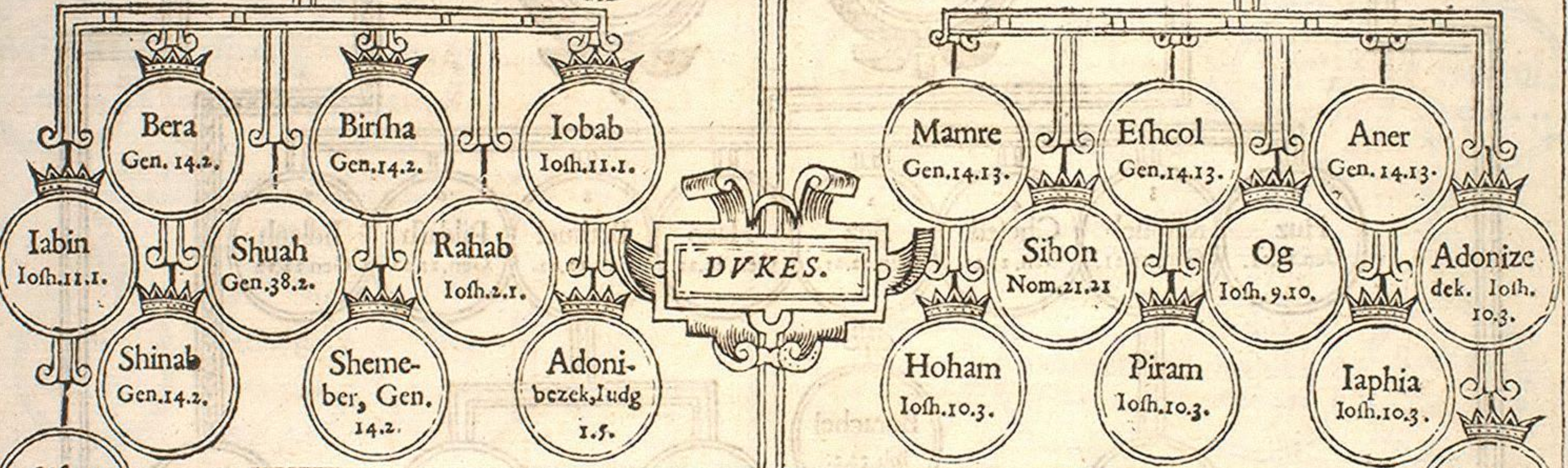
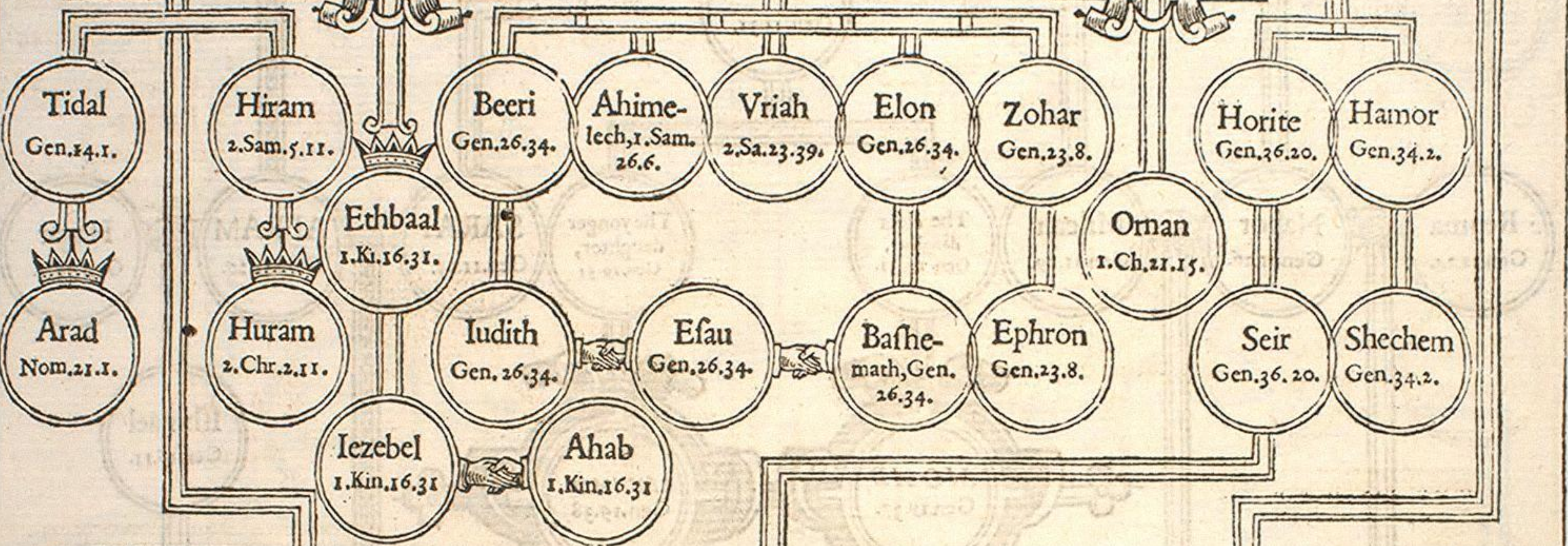
HAMG. 5. 32.

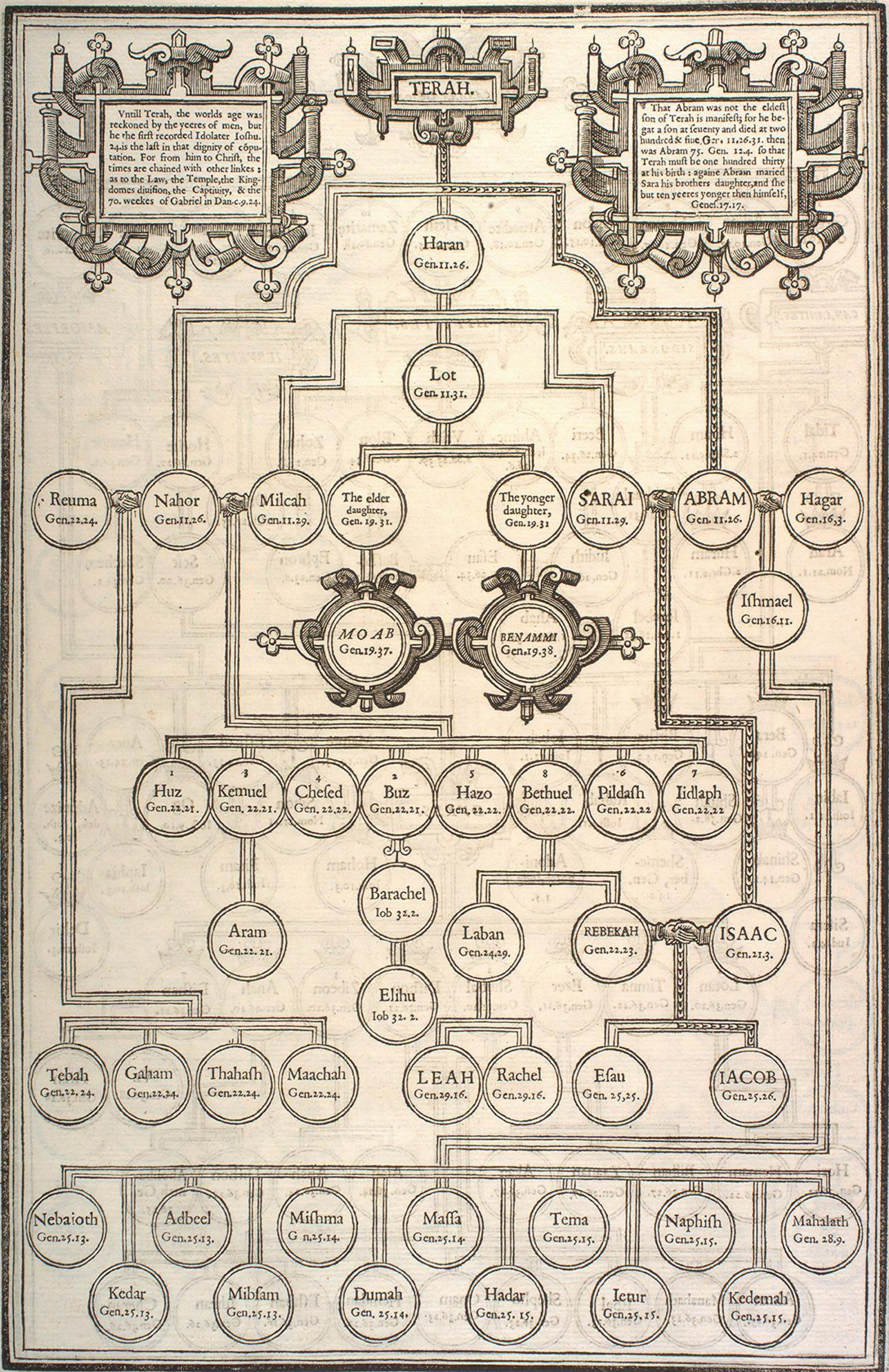


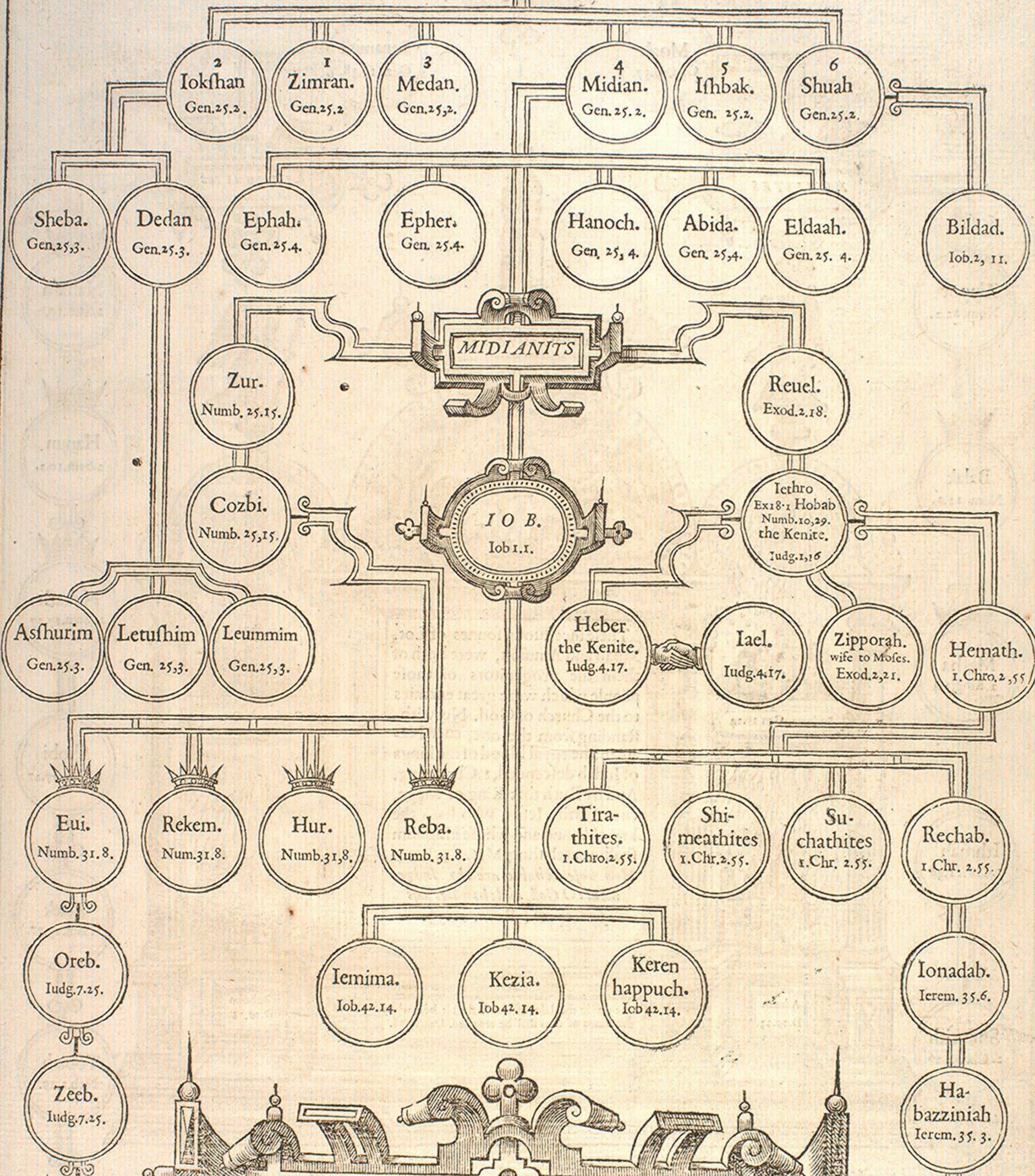
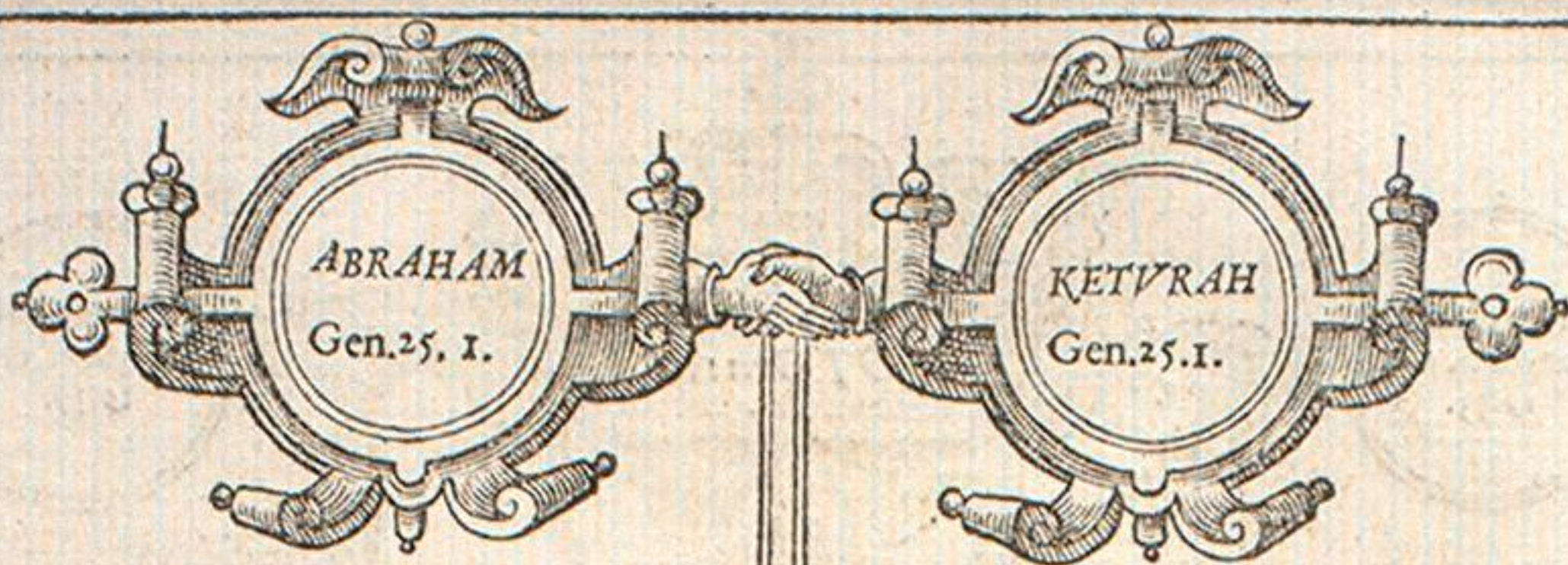
CANAAN, Ge.10.16

- 5 Girgafite Gen.10.10
- 7 Arkite Gen.10.17
- 8 Sinite Gen.10.17
- 3 Sidon Gen.10.15
- 9 Ariadite Gen.10.18
- 2 Heth Gen.10.15
- 10 Zemarite Gen.10.18
- 3 Iebusite Gen.10.16
- 11 Hamathite, Gen. 10.18
- 6 Hiuite Gen.10.17
- 4 Emorite Gen.10.16

CANAANITES. SIDONEANS. HITTITES. IEBVSITES. AMORITES



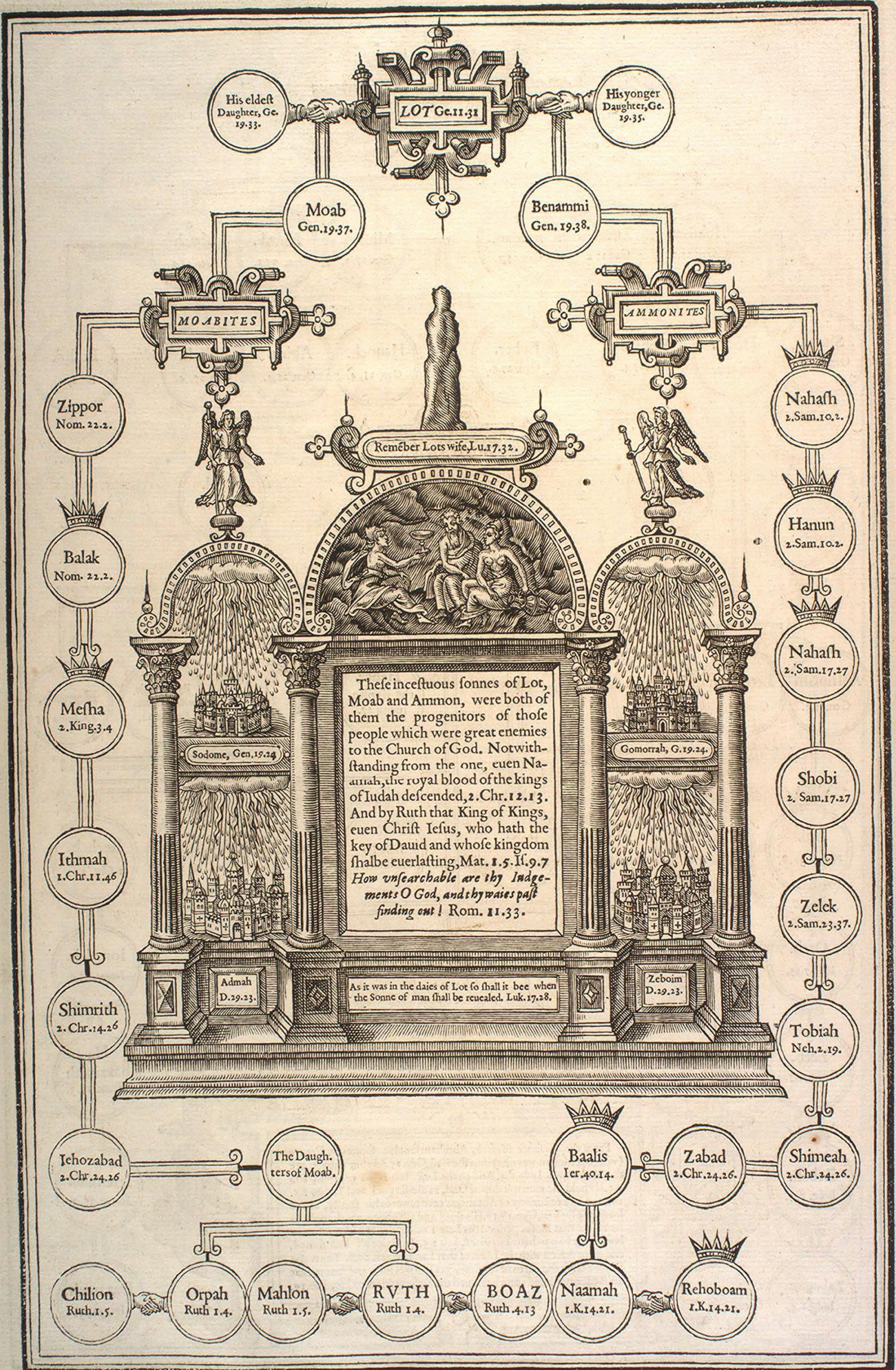


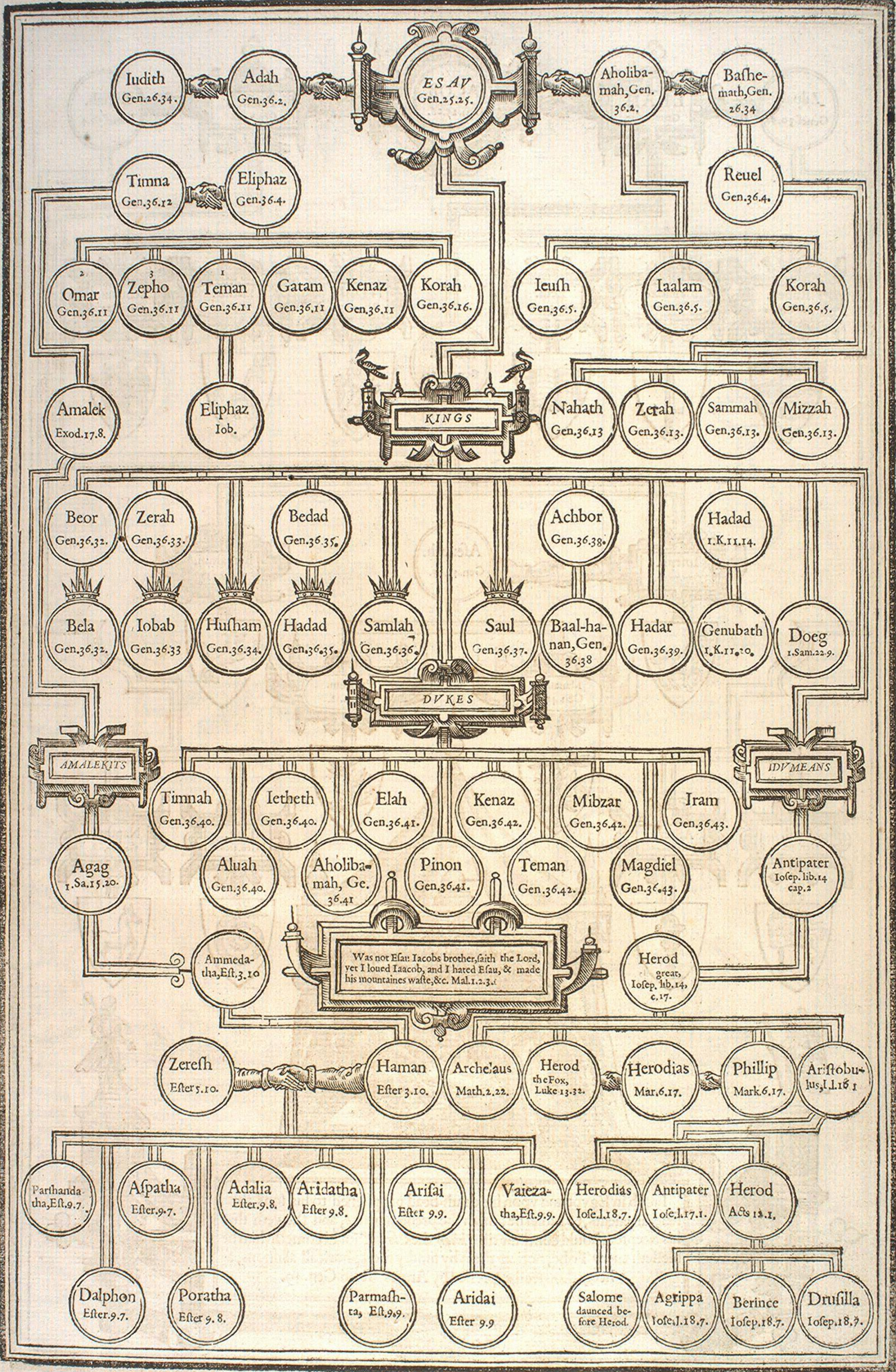


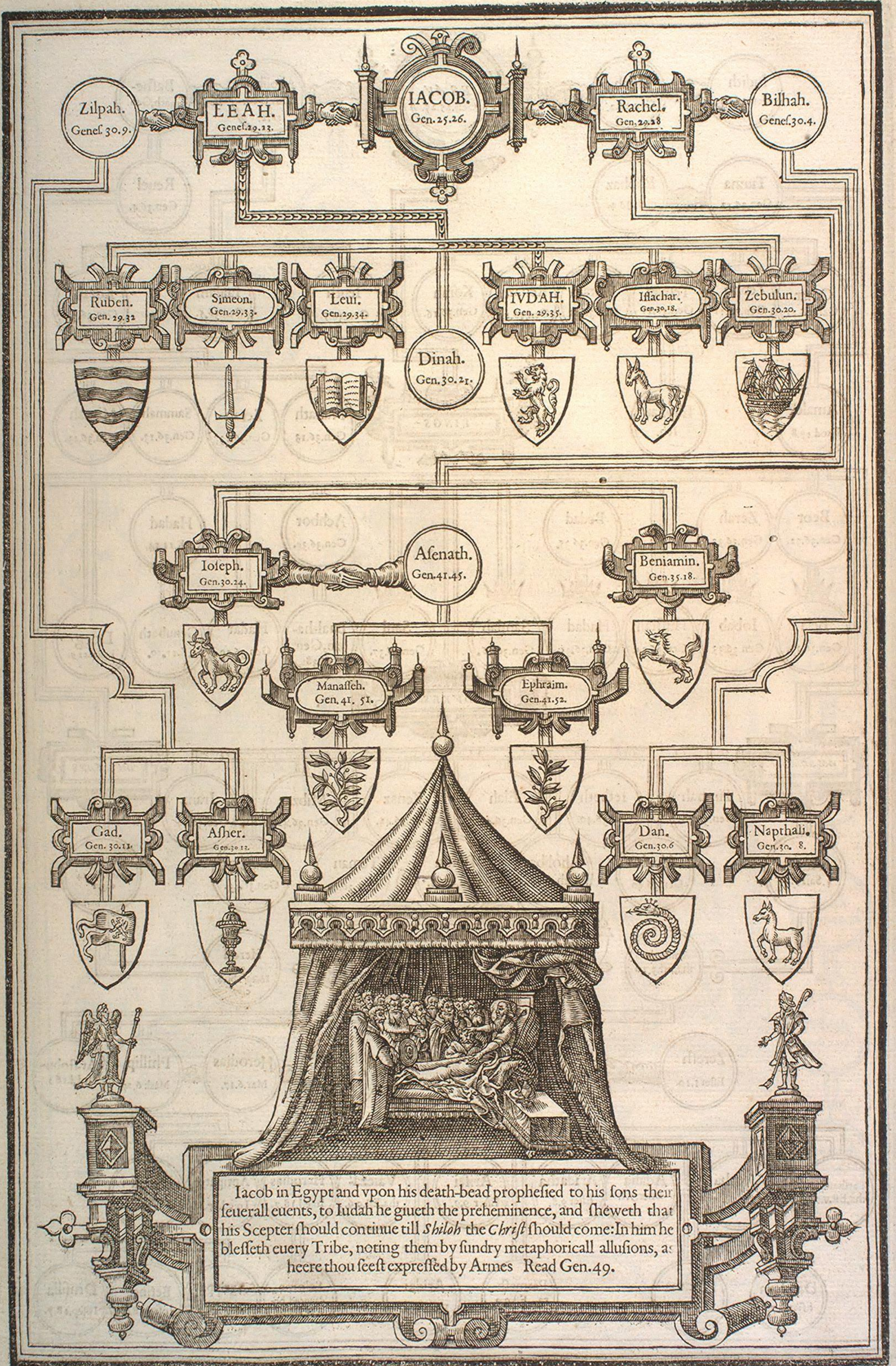
From the presence of Iſaak, Abraham ſent his ſonnes by Cetura (whereof Midian was one) into the Eaſt, Gen. 25. 6. From thence are the Madianites, Iudg. 6. 3. And in the Eaſt, Iob is the greateſt, Iob 1. 3. He held the true worſhip of God, as did Raguel and Iethro Ex. 18. 11. a ſure teſtimony of Abrahams care towards his family, as the Lord had ſpoken, Gen. 18. 19. His ſtory and afflictions are thought to be before that Moſes penned the Law : otherwiſe it had not bene lawfull for him to haue ſacrificed, Iob 1. 5. In Egipt all had ſinned, and were defiled with the Idols of that Land, Ezek. 20. 8. Then did Satan accuſe the earth of impiety, yet Iob was iuſt, and knew that his Redeemer liued; and beleued the Reſurrection to life, Iob. 19.

- Zeeb. Iudg. 7. 25.
- Zebah. Iudg. 8. 5.
- Zalmunna. Iudg. 8. 5.

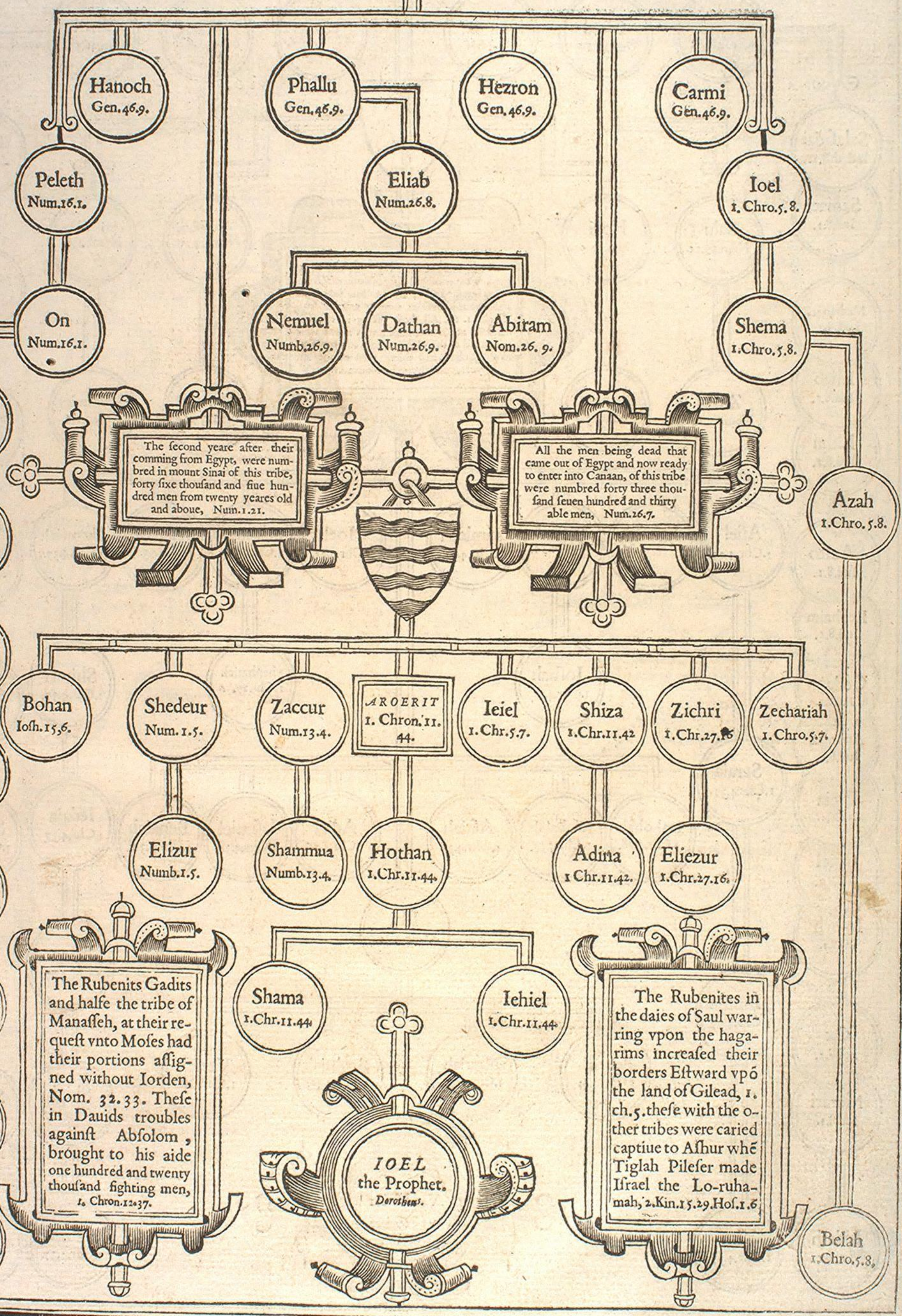
- Ha-bazziniah. Ierem. 35. 3.
- Ieremiah. Ierem. 35. 3.
- Iaazaniah. Ier. 35. 3.

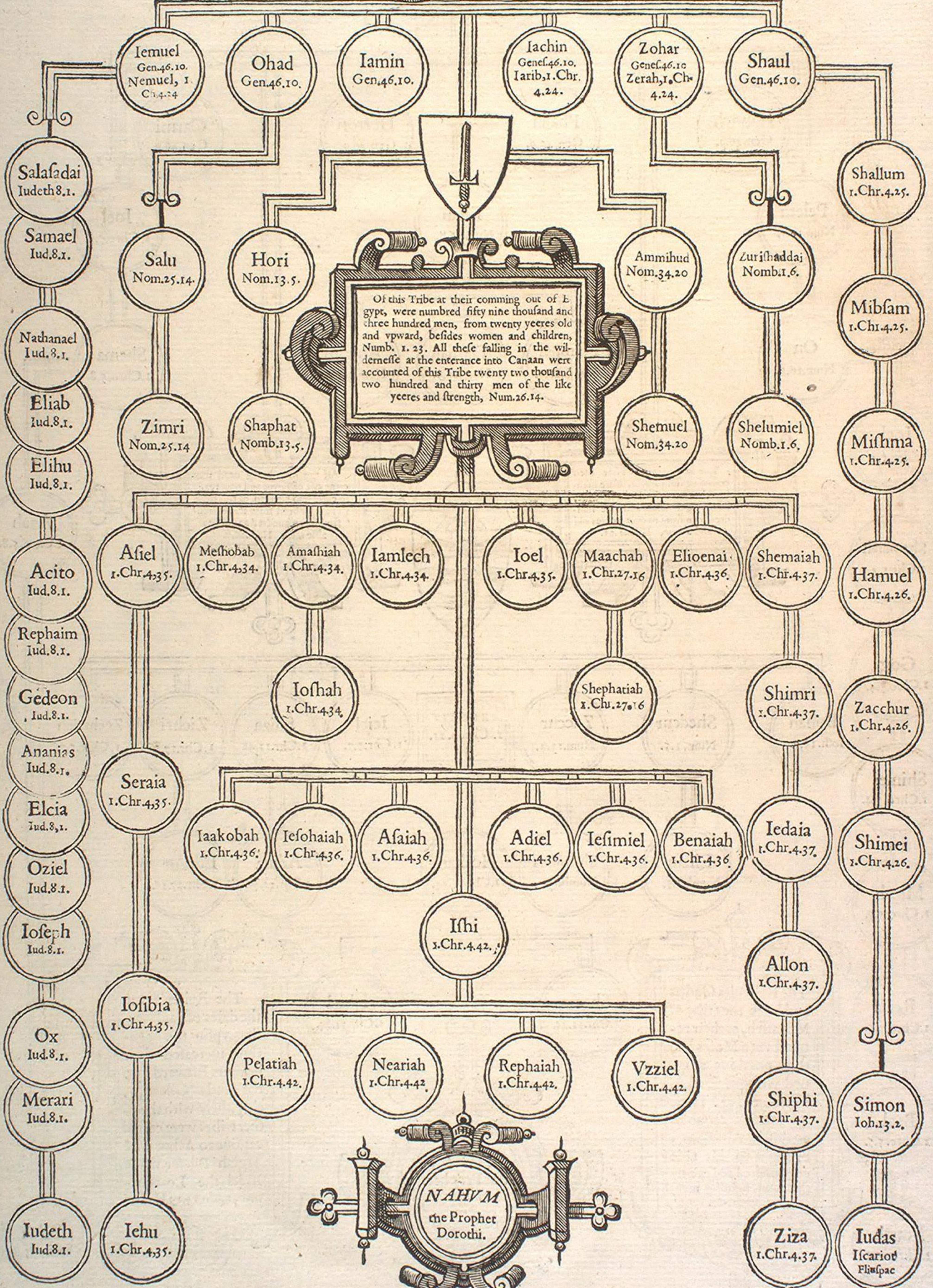
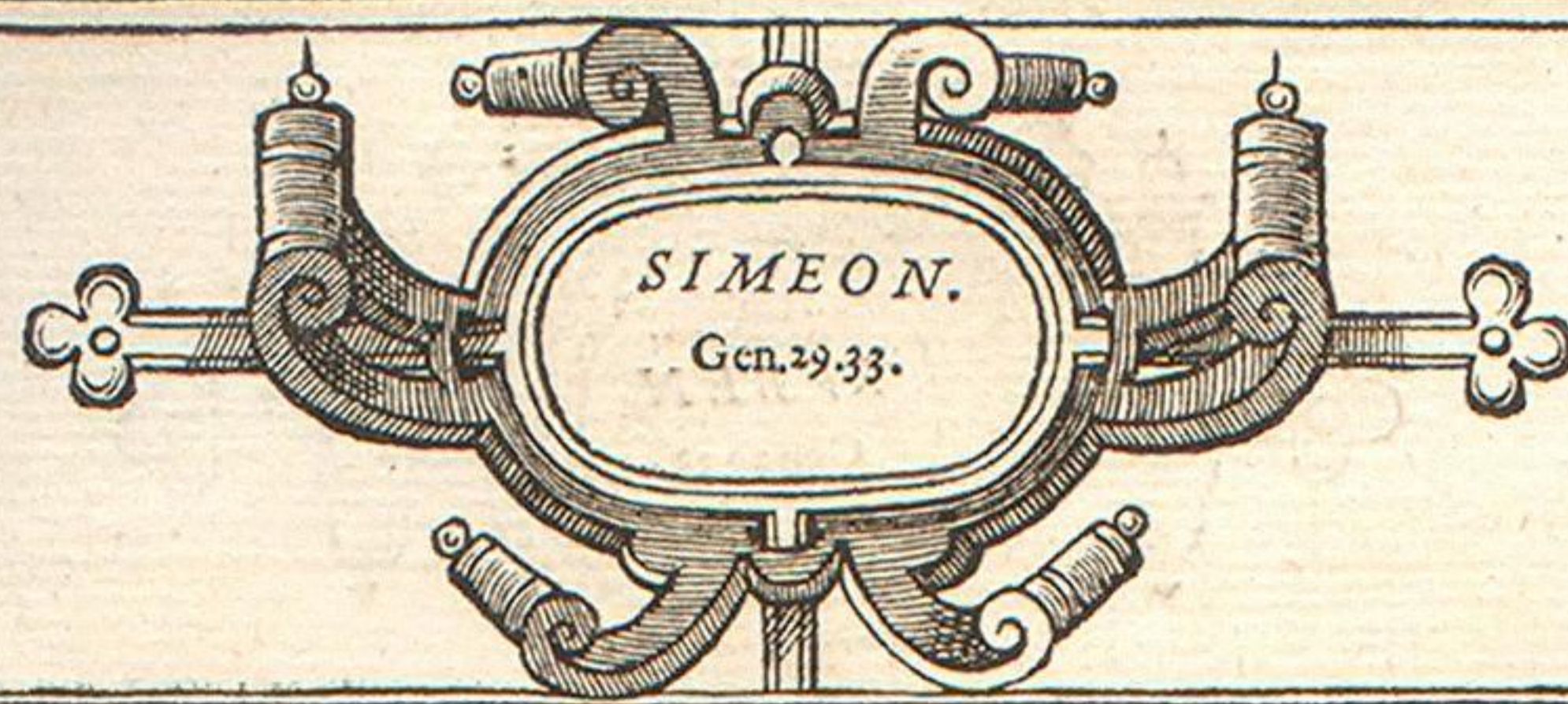




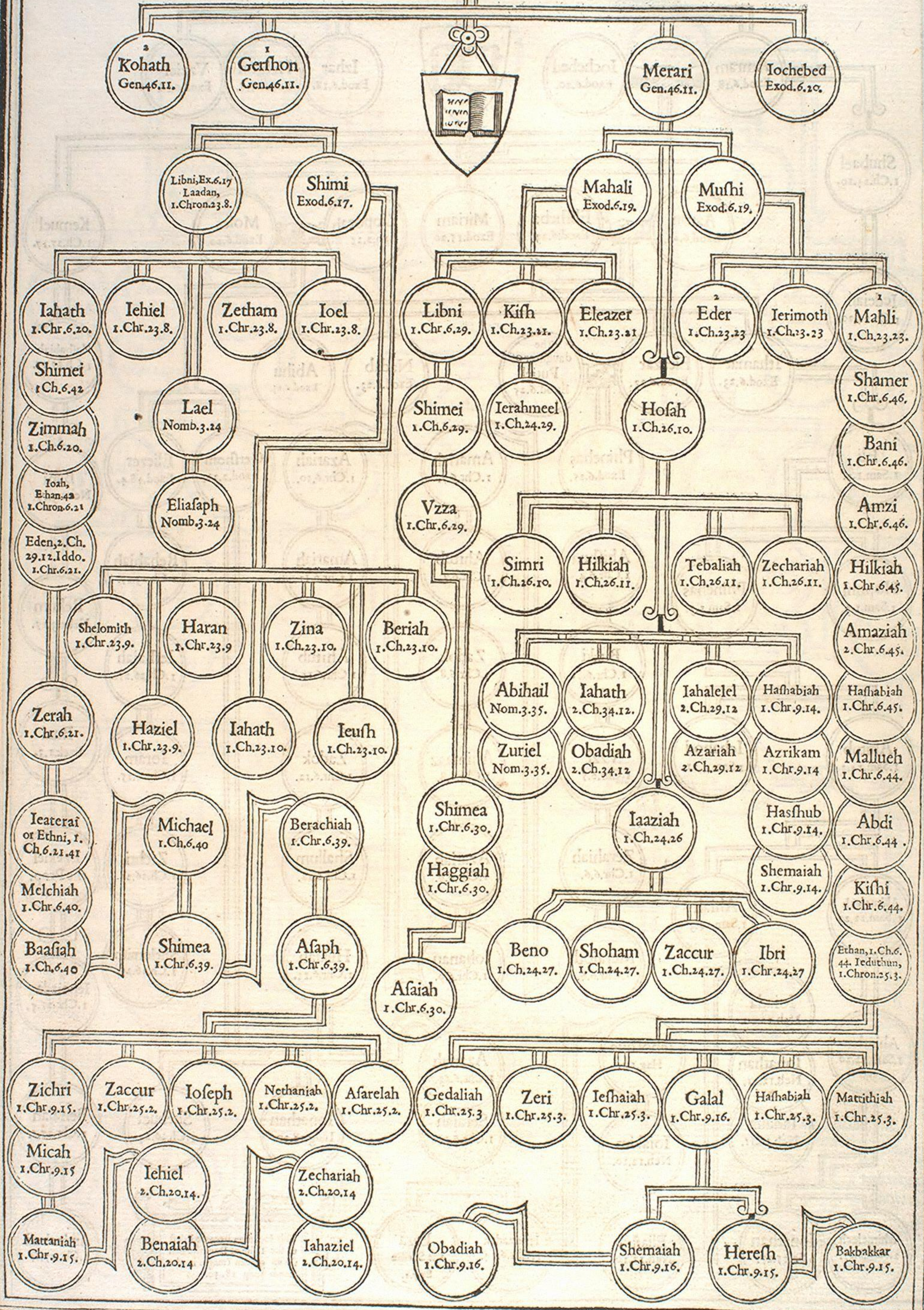


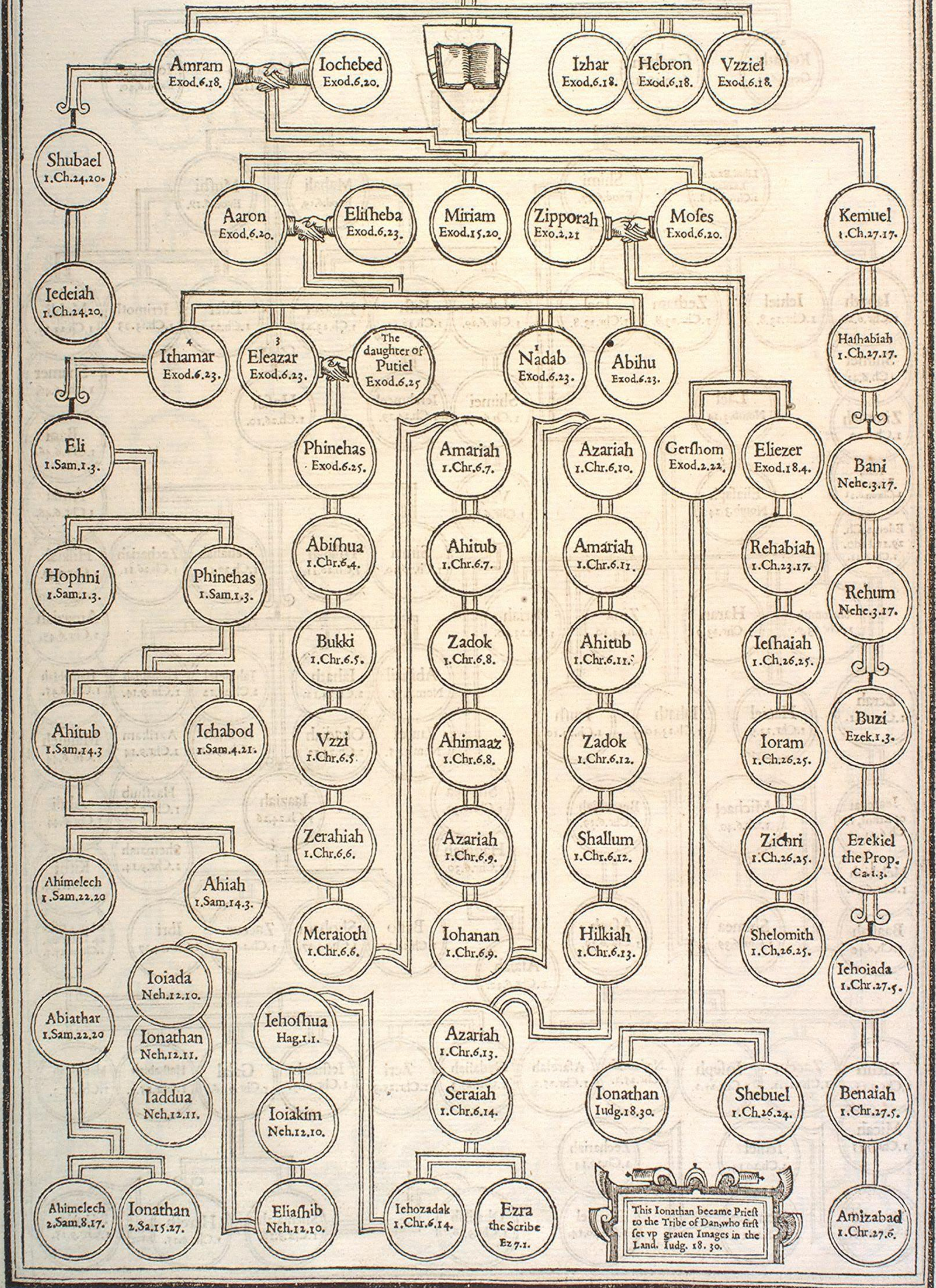
RUBEN
Gen. 29, 32.

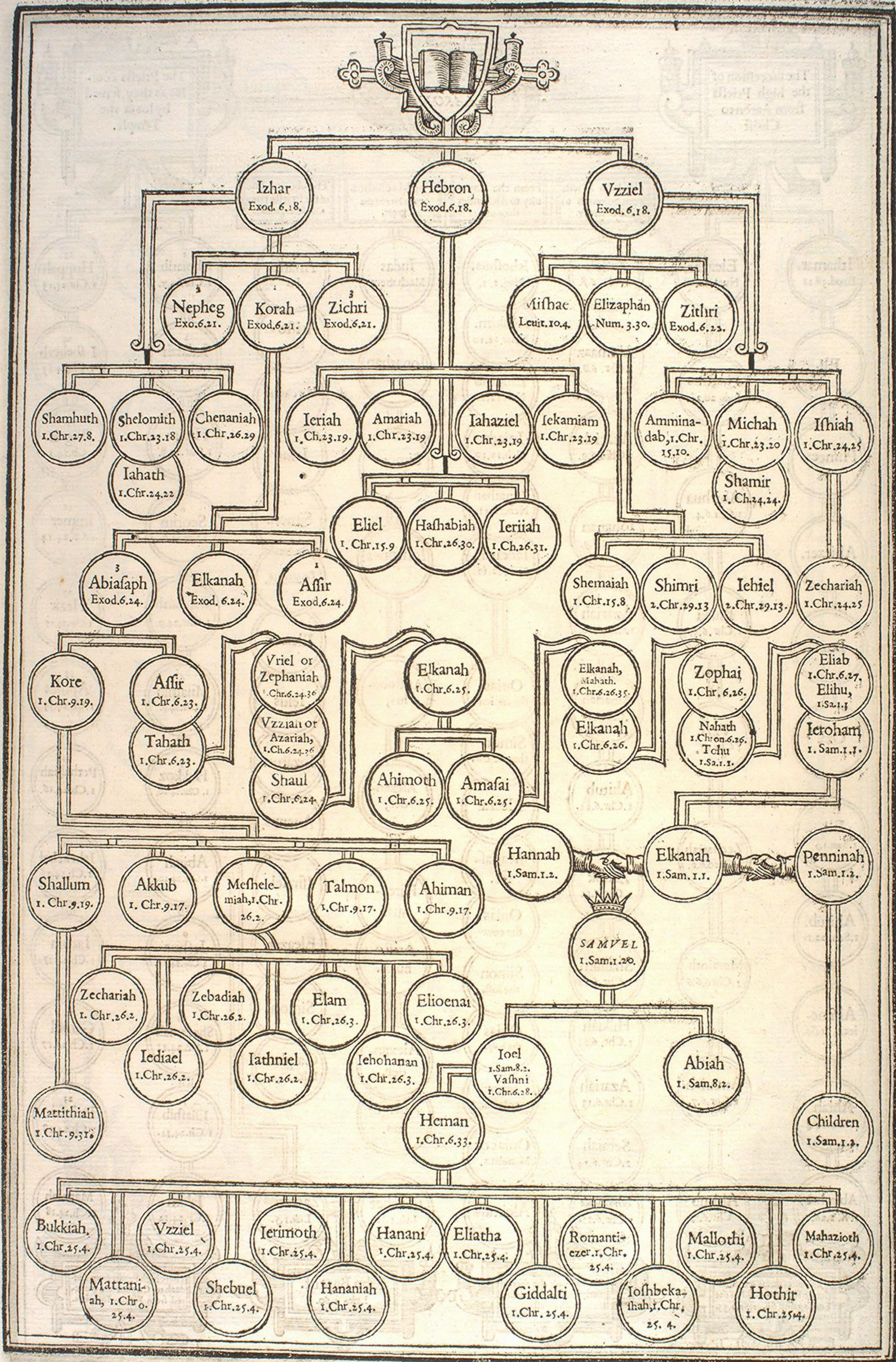




LEVI Gen. 29. 34.







The succession of the high Priests from Aaron to Christ

AARON

The Priests courses as they served by lot in the Temple.

The high Priests from Solomon to the Captivity.

From the Captivity to Alexander the great.

The Machabes vnto Herod the great.

The obscure line of the Priests vnto Christ his passion.

Ithamar. Exod. 38.21

Eli.

Phinees.

Abiezer.

Buzi.

Ozi.

Eli. 1. Sam. 1.9

Ahitub. 1. Sam. 22.11

Ahimelech, 1. Sa. 21.7

Ahiah 1. Sam. 14.3

Abiathar 1. K. 2.26.

Eleazar. Num. 20.28

Phinehas Iudg. 20.28.

Abishua 1. Chr. 6.4.

Bukki 1. Chr. 6.5.

Vzzi. 1. Chr. 6.5.

Zechariah 1. Chro. 6.6.

Meraioth 1. Chro. 6.6

Amariah 1. Chr. 6.7.

Ahitub 1. Chr. 6.7.

Zadok 1. Chr. 6.8.

Ahimaaz 1. Chr. 6.8.

Azariah 1. Chro. 6.9.

Iohanan 1. Chr. 6.9.

Azariah 1. Chr. 6.10.

Amariah 1. Chr. 6.11

Ahitub 1. Chr. 6.11.

Zadok 1. Chr. 6.13

Shallum 1. Chr. 6.12.

Hilkiah 1. Chr. 6.13

Azariah 1. Chr. 6.13

Seraiah 1. Chr. 6.14

Iehozadak 1. Chr. 6.15.

Iehoshua. Hag. 1. 1.

Ioiakim. Nehe. 12.10

Eliashib Neh. 12.10.

Ioiada Neh. 12.10.

Ionathan Neh. 12.11.

Iadduah. Neh. 12.11.

Onias the ancient.

Simon the ancient.

Eleazar

Manafes.

Onias the countess.

Simon the iust.

Onias the holy.

Iesus or Iafon.

Onias or M. nelaus.

Alcimus

Iudas Machabeus

Ionathan

Simon

Iohannes

Aristobulus.

Alexander.

Hircanus.

Aristobulus.

Alexander.

Antigonus.

Elizabeth Luk. 1.5.

Ananelus

Aristobulus.

Hircanus

Iesus

Simon.

Iozarus.

Eleazar

Iesus

Iozarus.

Ananus.

Ismael

Eleazar.

Simon.

Caiphaz Ioh. 11.49.

Zacharias Luk. 1.5.

1 Iehoiarib 1. Chr. 24.7.

2 Iedaiah 1. Chr. 24.7

3 Harim 1. Chr. 24.8.

4 Seorim 1. Chr. 24.8.

5 Malchiah 1. Chr. 24.9.

6 Miamin 1. Chr. 24.9.

7 Hakkoz 1. Chr. 24.10.

8 Abiah 1. Chr. 24.10.

9 Ieshua 1. Chr. 24.11.

10 Shecaniah 1. Chr. 24.11

11 Eliashib 1. Chr. 24.12.

12 Iakim 1. Chr. 24.12

13 Huppah 1. Chr. 24.13

14 I. shebeab 1. Ch. 24.13

15 Bilgah 1. Ch. 24.14

16 Immer 1. Ch. 24.14

17 Hezir 1. Chr. 24.15

18 Aphses 1. Ch. 24.15.

19 Pethahiah 1. Ch. 24.16.

20 Ieh Ezekel 1. Ch. 24.16

21 Iachin 1. Ch. 24.17.

22 Gamul 1. Ch. 24.17

23 Delaiah 1. Ch. 24.18

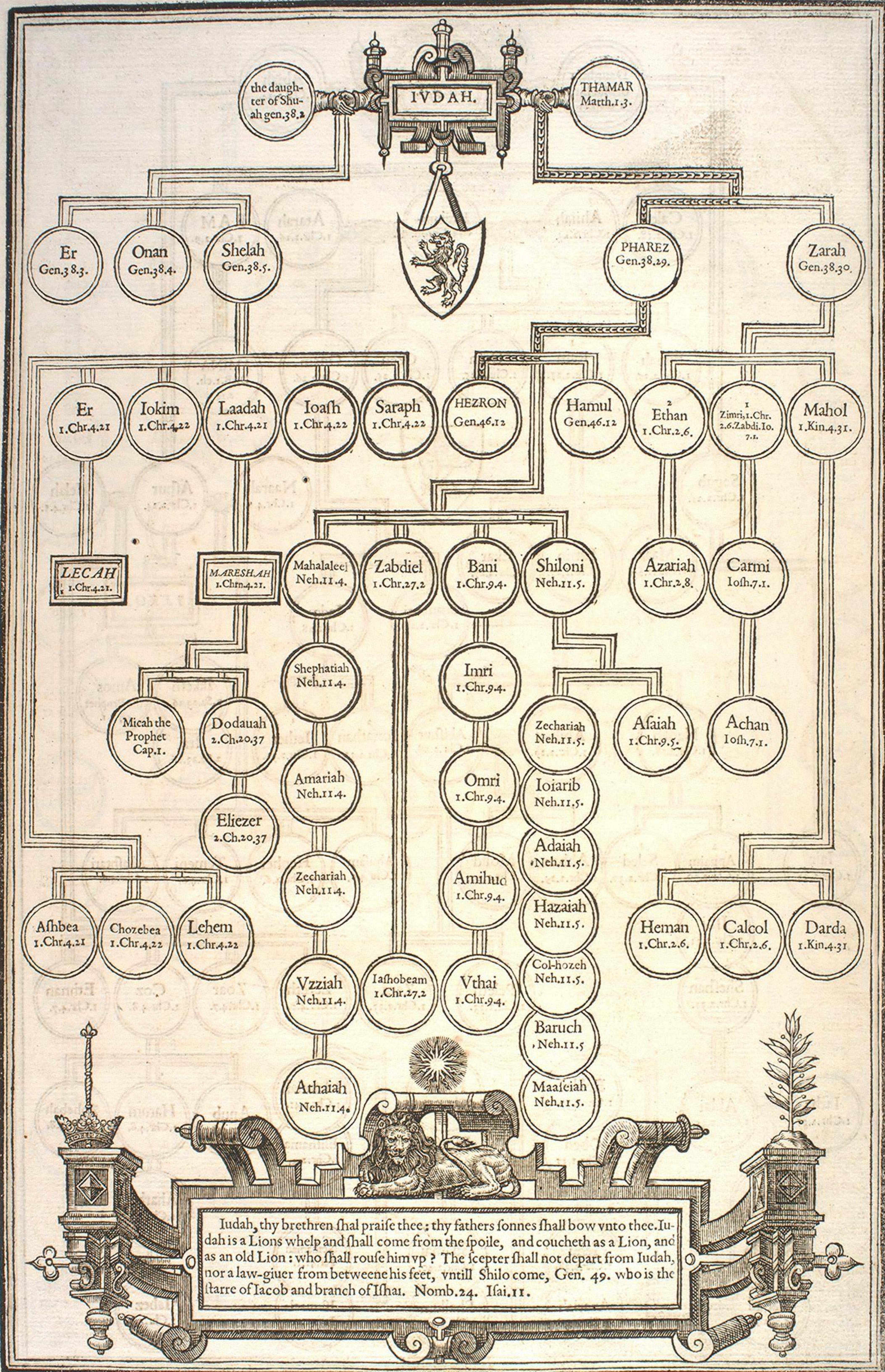
24 Maaziah 1. Ch. 24.18

Solomon thrust out Abiathar to fulfil the word of the Lord against Eli, 1. Sa. 2. 35.

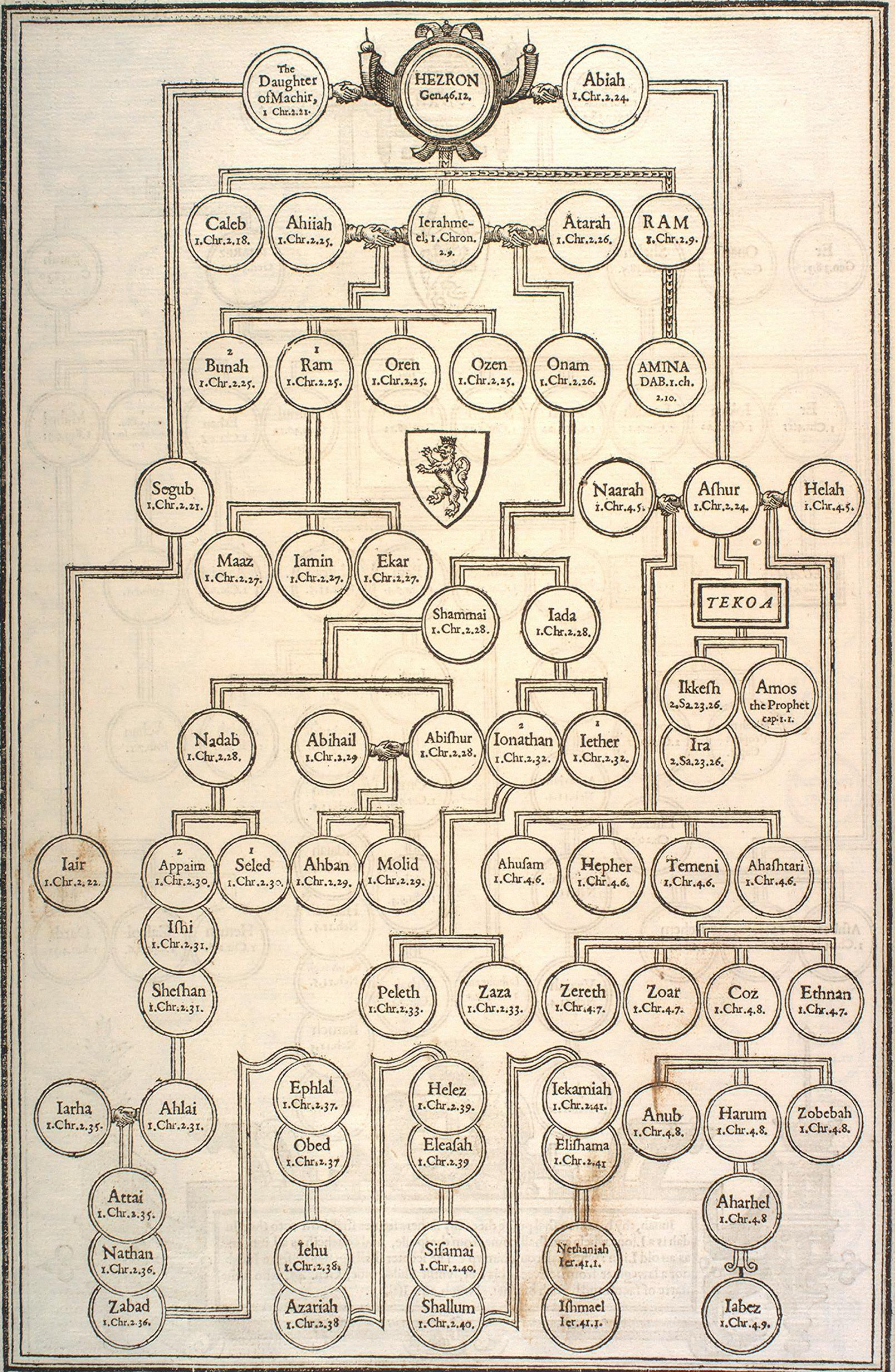
To Iadduah the sacred Scripture recordeth the high Priests.

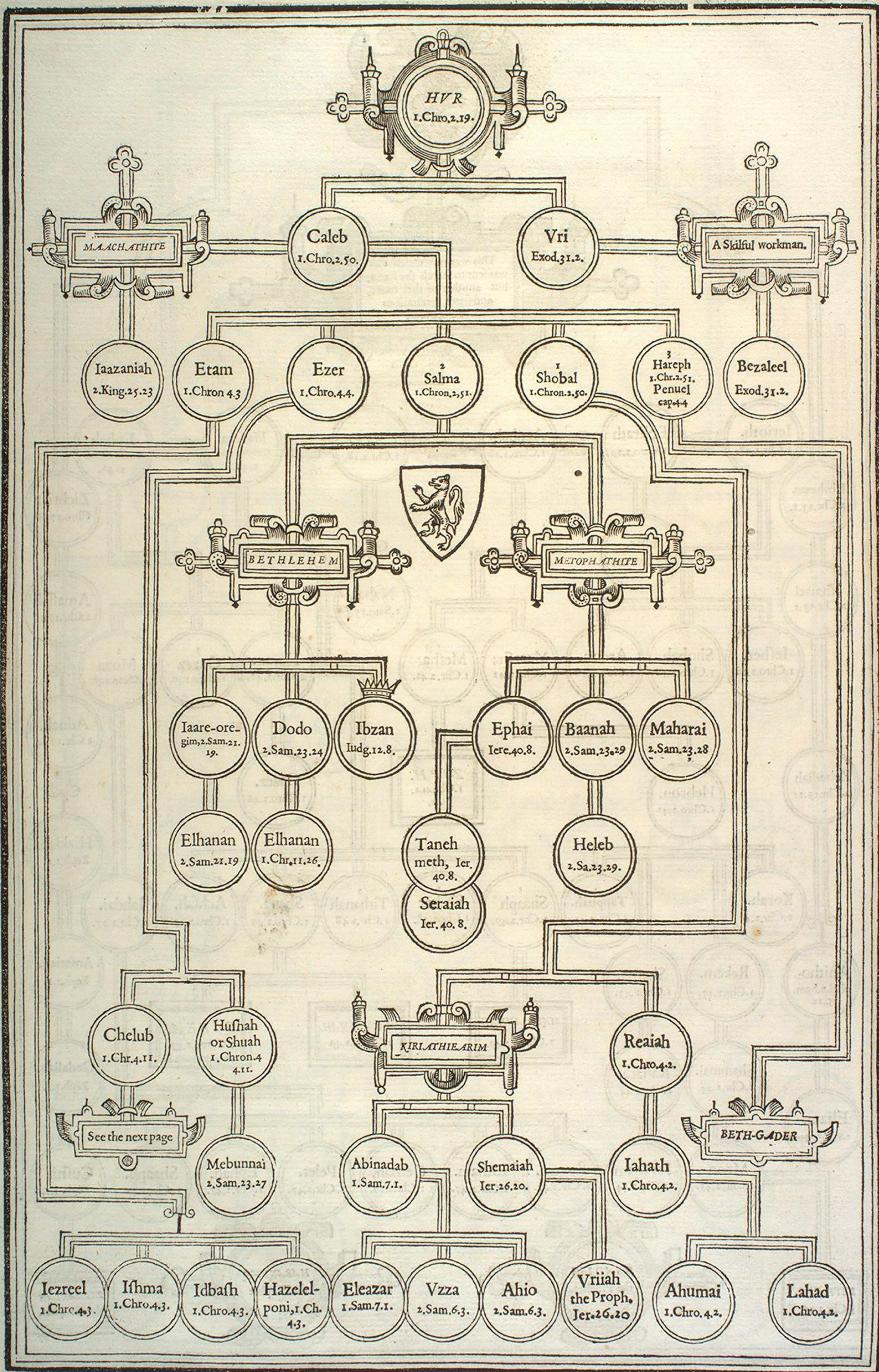
John Baptist. Luke 1.60.

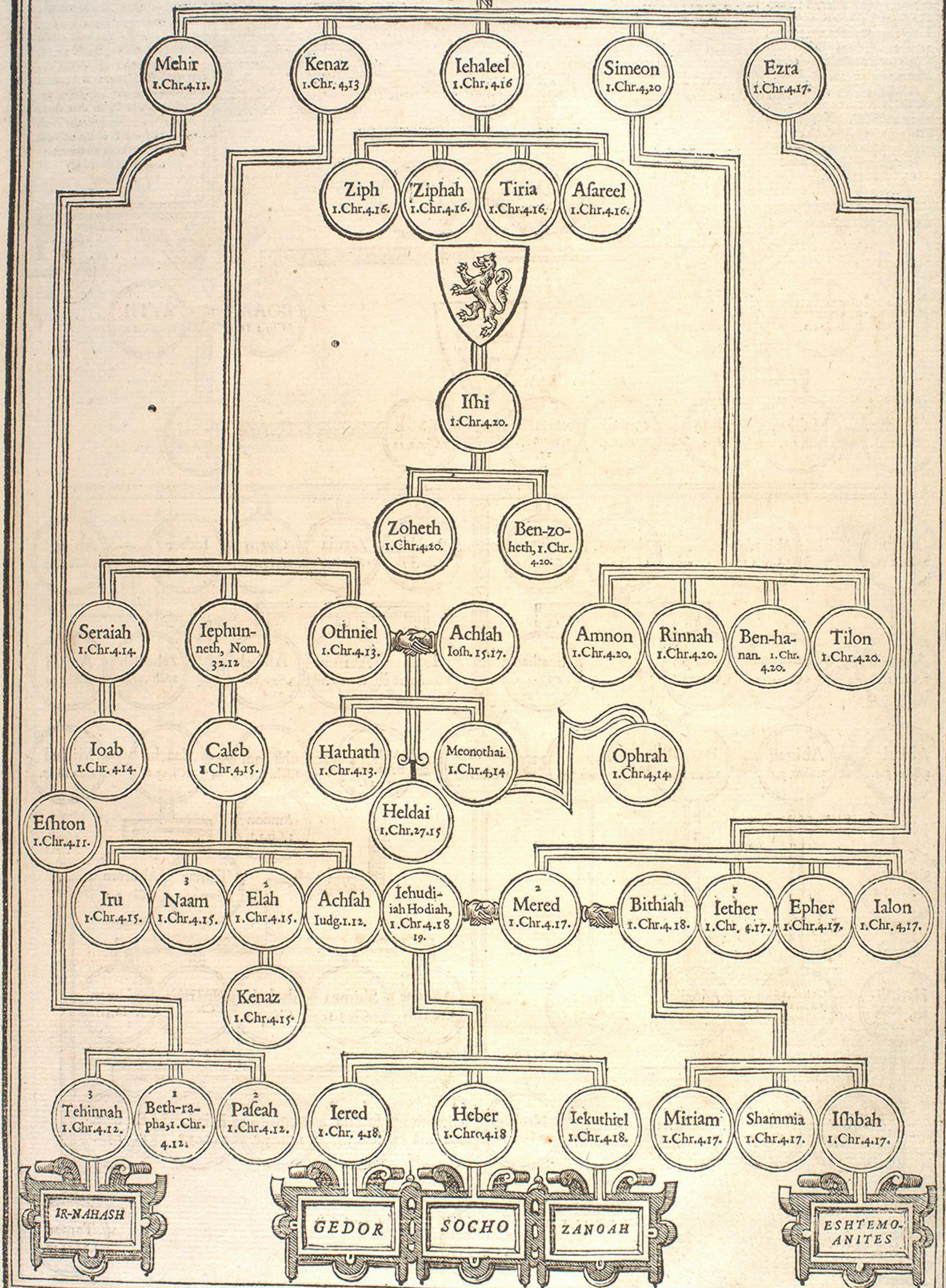
These high Priests from Iadduah to Caiphaz are gathered from Flavius Iosephus.

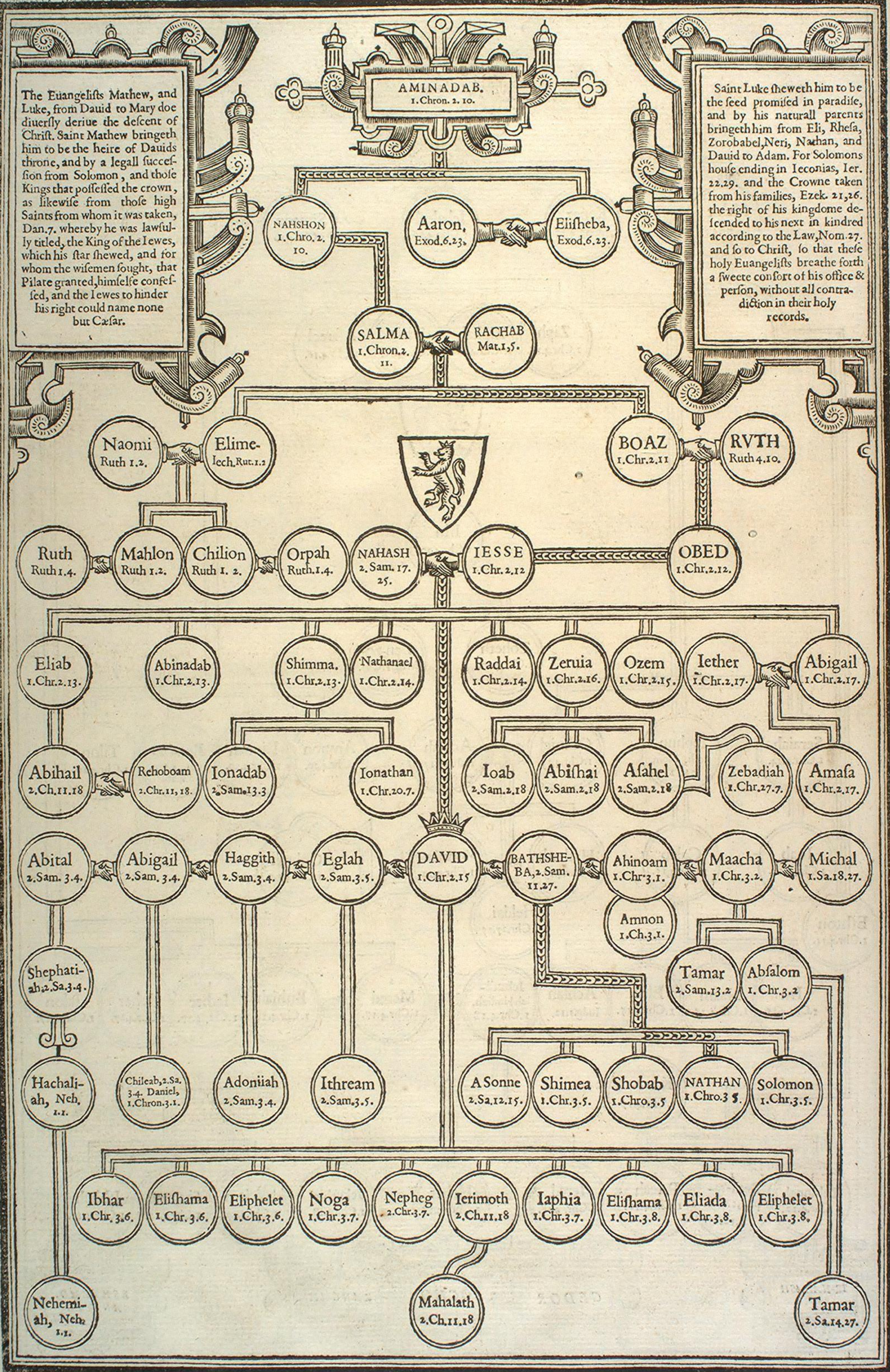


Iudah, thy brethren shal praise thee: thy fathers sonnes shall bow vnto thee. Iudah is a Lions whelp and shall come from the spoile, and coucheth as a Lion, and as an old Lion: who shall rouse him vp? The scepter shall not depart from Iudah, nor a law-giuer from betweene his feet, vntill Shilo come, Gen. 49. who is the starre of Iacob and branch of Ishai. Nomb. 24. Isai. 11.









The Euangelists Mathew, and Luke, from Dauid to Mary doe diuerly deriue the descent of Christ. Saint Mathew bringeth him to be the heire of Dauids throne, and by a legall succession from Solomon, and those Kings that possessed the crown, as likewise from those high Saints from whom it was taken, Dan. 7. whereby he was lawfully titled, the King of the Iewes, which his star shewed, and for whom the wisemen sought, that Pilate granted, himselfe confessed, and the Iewes to hinder his right could name none but Caesar.

Saint Luke sheweth him to be the seed promised in paradise, and by his naturall parents bringeth him from Eli, Rhefa, Zorobabel, Neri, Nathan, and Dauid to Adam. For Solomons house ending in Iecoonias, 1er. 22. 29. and the Crowne taken from his families, Ezek. 21. 26. the right of his kingdome descended to his next in kindred according to the Law, Nom. 27. and so to Christ, so that these holy Euangelists breathe forth a sweete consort of his office & person, without all contradiction in their holy records.

DAN Gen. 30. 6

Bilhah
Genel. 30. 6.

NAPHTALI, G. 30. 8

Hu-
shim, Ge. 46
23. Shuham
N. 26. 42

Iahzeel
Gen. 46. 24.

Guni
Gen. 46. 24.

Iezer
Gen. 46. 24.

Shillem
Gen. 46. 24.

In the wilderneffe of Sinai and second yeare after their comming out of Egypt, were numbred of this tribe from twenty yeeres old and aboue able men to goe forth to warre in Israell, sixty two thousand and seven hundred persons, besides their women and children not numbred, Num. 1. 39.



The Tribe of Nephtali being numbred in the wilderneffe of Sinai, the second month and second yeare after their comming from Egypt were found to be fifty three thousand and four hundred men able to goe forth to warre, from twenty yeeres old & upward, besides their women and children not numbred, Nu. 1. 43.

Am-
milhaddai
Num. 1. 12.

Iogli
Nom. 34. 22.

Ieroham
1. Chr. 27. 22

Dibri
Leu. 24. 11.

Enan
Nom. 1. 15.

Vophsi
Num. 13. 14

Azriel
1. Chr. 27. 19

Gemalli
Nom. 13. 12

Ahifamach
Exod. 31. 6.

Manoah
Iudg. 13. 2.

A woman of
Dan, 2. Chr.
2. 14.

A man of
Tyre, 1. K.
7. 14.

Abinoam
Iudg. 4. 6.

Ammihud
Nom. 34. 28

Ahimaaz
1. King. 4. 15

Ahiezer
Nom. 1. 12.

Bucki
Num. 34. 22.

Azariel
1. Chr. 27. 22

Shelomith
Leuit. 24. 11.

Ahira
Nom. 1. 15.

Nahbi
Nom. 13. 14

Ierimoth
1. Chr. 27. 19

Ammiel
Nom. 13. 12.

Aholiab
Exod. 31. 6.

Samson
Iudg. 13. 24.

A Blasphe-
mer, Leuit.
24. 10

Hiram
1. King. 7. 13.

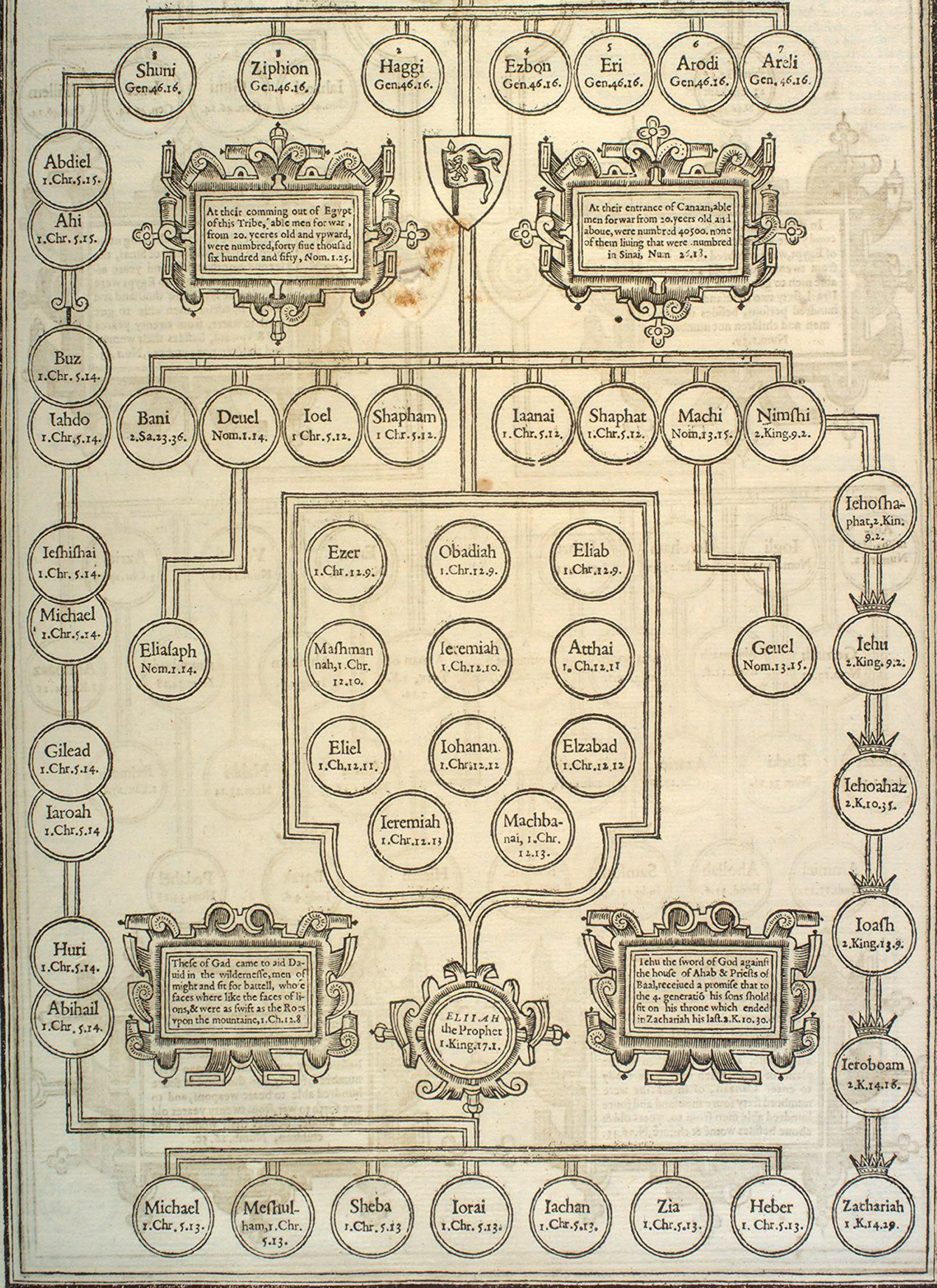
Barak
Iudg. 4. 6.

Pedahel
Nom. 34. 28

All the men of this Tribe of Dan that were numbred in mount Sinai being dead, for their transgressions, in the wilderneffe, and a view taken in the plaine of Moab, when they were ready to enter Canaan, of this Tribe were numbred sixty four thousand and four hundred able men from 20. yeeres old & aboue besides womē & childrē, N. 26. 43.

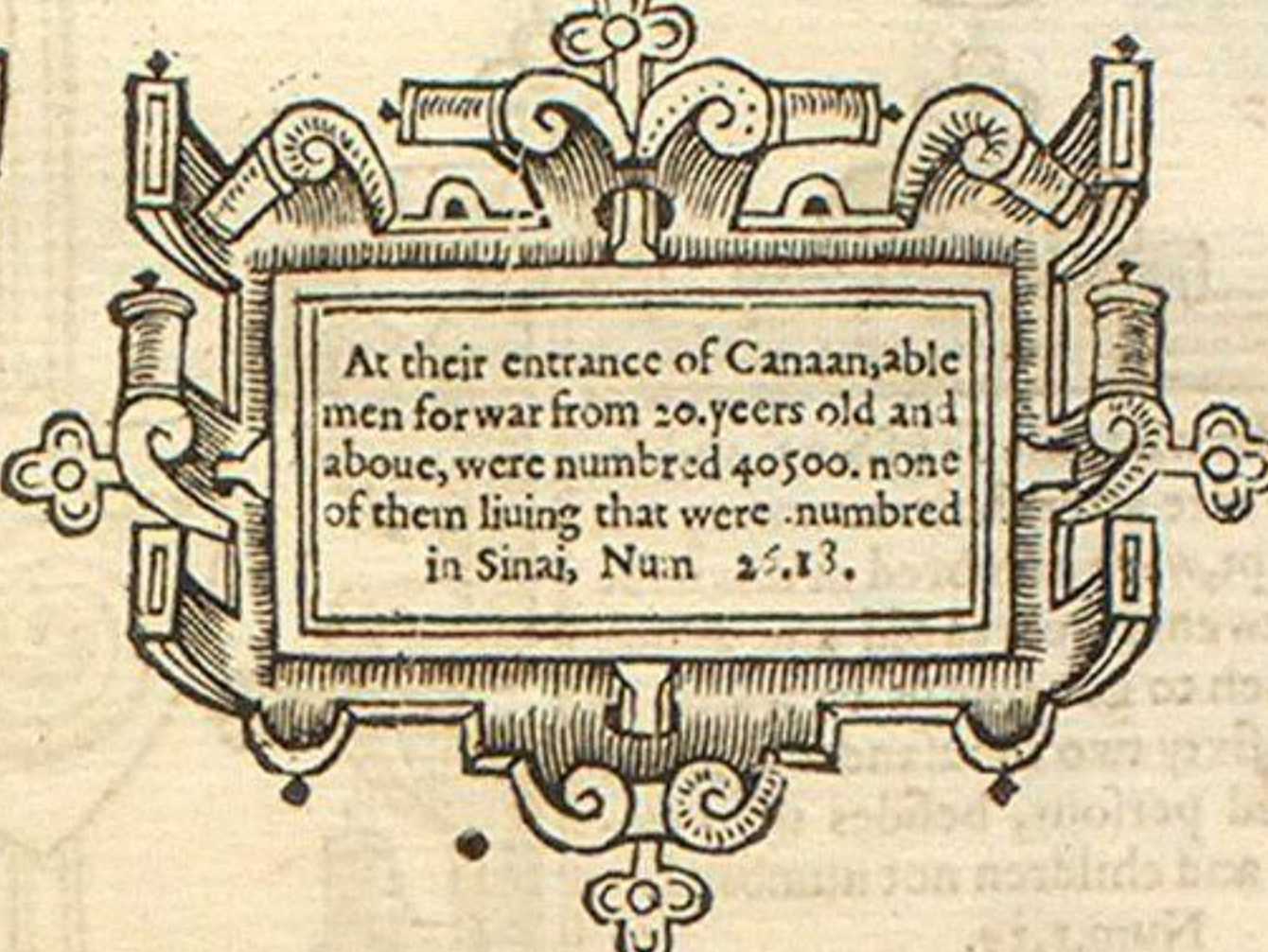
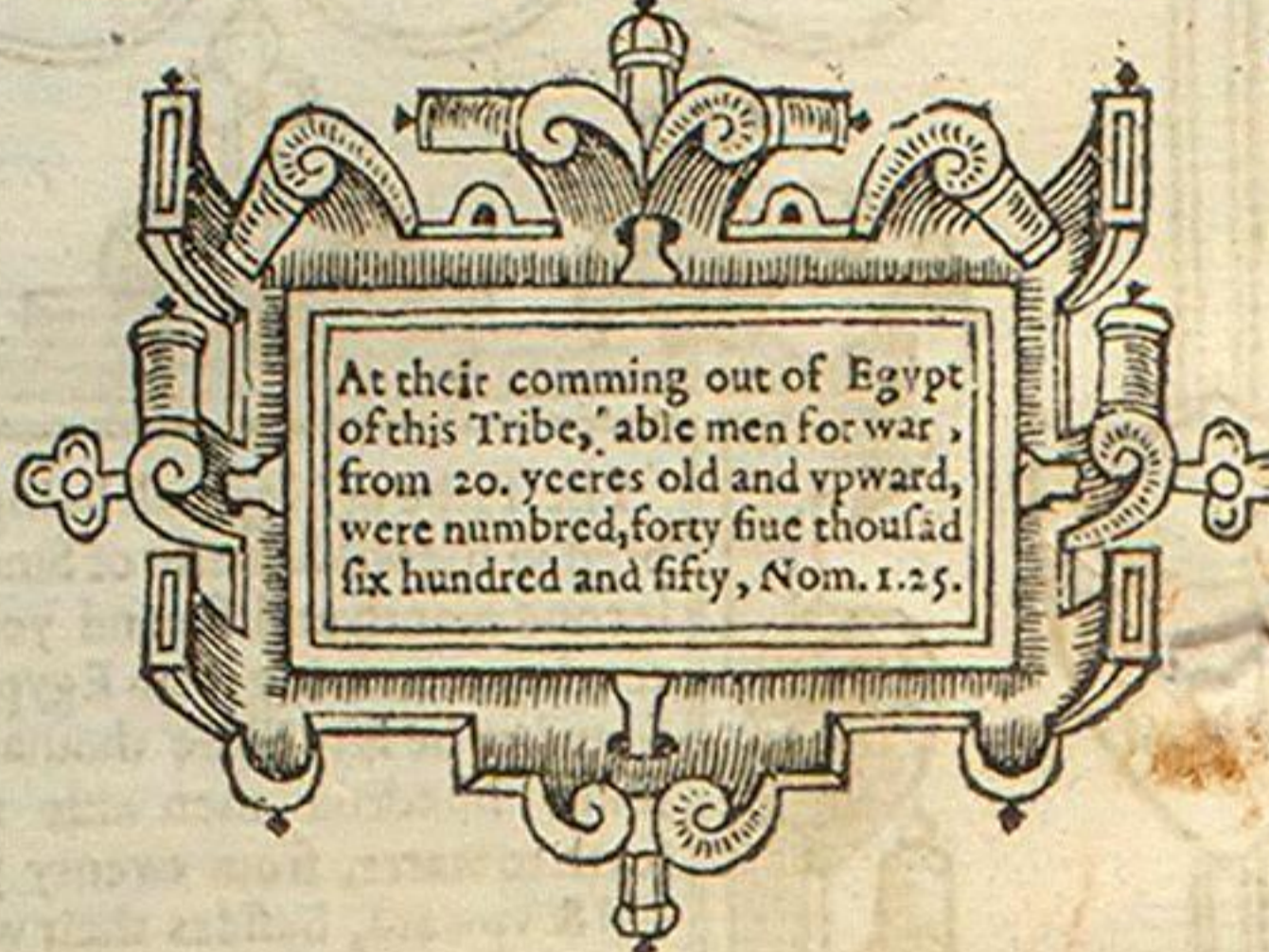
But these numbred men dying all of them in the wilderneffe, of this Tribe notwithstanding, in the plaine of Moab before they entred into Canaan were numbred, forty five thousand & four hundred able to beare weapons, and to goe forth to war, from twenty yeeres old and aboue, besides their women and children, Numb. 26. 50.

GAD
Gen. 30.11.



1 Shuni Gen. 46. 16. 2 Ziphion Gen. 46. 16. 3 Haggi Gen. 46. 16. 4 Ezbon Gen. 46. 16. 5 Eri Gen. 46. 16. 6 Arodi Gen. 46. 16. 7 Arel Gen. 46. 16.

Abdiel 1. Chr. 5. 15.
Ahi 1. Chr. 5. 15.



Buz 1. Chr. 5. 14.
Iahdo 1. Chr. 5. 14.

Bani 2. Sa. 23. 36. Deuel Nom. 1. 14. Ioel 1. Chr. 5. 12. Shapham 1. Chr. 5. 12. Iaanai 1. Chr. 5. 12. Shaphat 1. Chr. 5. 12. Machi Nom. 13. 15. Nimshi 2. King. 9. 2.

Ieshifhai 1. Chr. 5. 14.
Michael 1. Chr. 5. 14.
Gilead 1. Chr. 5. 14.
Iaroah 1. Chr. 5. 14.

Eliafaph Nom. 1. 14.

Ezer 1. Chr. 12. 9. Obadiah 1. Chr. 12. 9. Eliab 1. Chr. 12. 9.

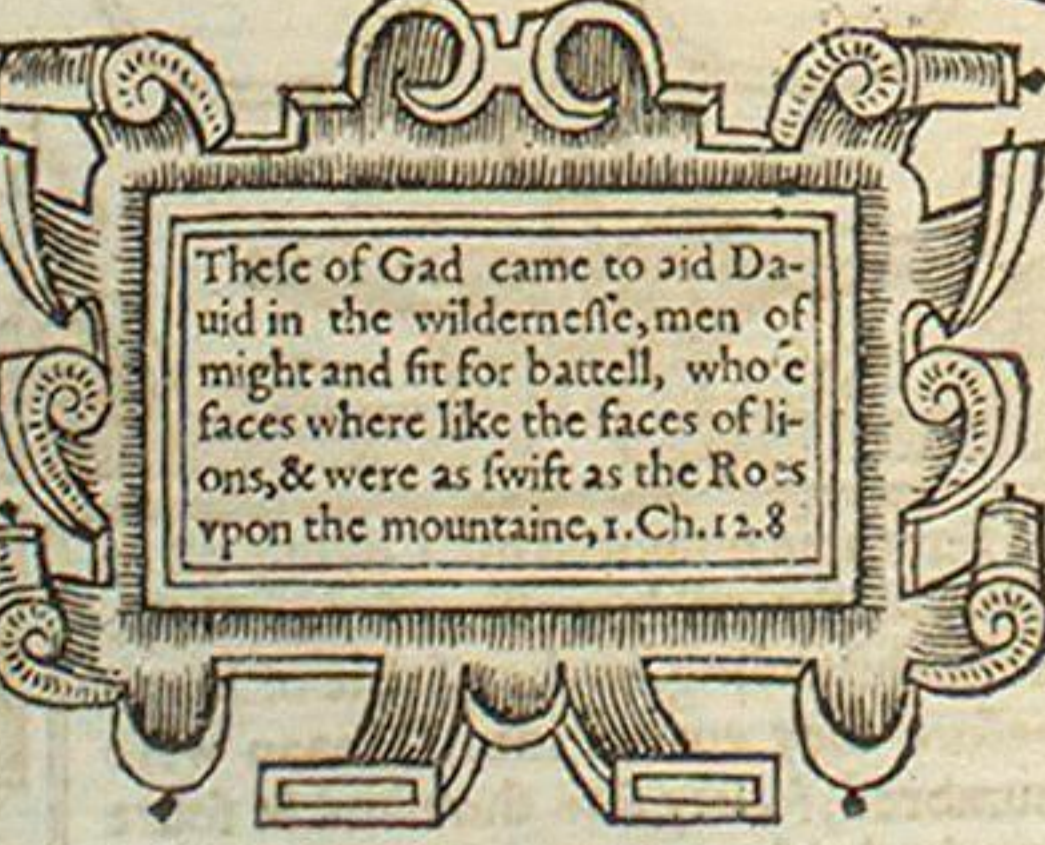
Mashman nah, 1. Chr. 12. 10. Jeremiah 1. Chr. 12. 10. Athtai 1. Chr. 12. 11.

Eliel 1. Chr. 12. 11. Iohanani 1. Chr. 12. 12. Elzabad 1. Chr. 12. 12.

Jeremiah 1. Chr. 12. 13. Machbani 1. Chr. 12. 13.

Geuel Nom. 13. 15.

Huri 1. Chr. 5. 14.
Abihail 1. Chr. 5. 14.



Iehosaphat, 2. Kin. 9. 2.
Iehu 2. King. 9. 2.
Iehoahaz 2. K. 10. 35.
Ioash 2. King. 13. 9.
Ieroboam 2. K. 14. 16.
Zachariah 1. K. 14. 29.

Michael 1. Chr. 5. 13. Meshulam, 1. Chr. 5. 13. Sheba 1. Chr. 5. 13. Iorai 1. Chr. 5. 13. Iachan 1. Chr. 5. 13. Zia 1. Chr. 5. 13. Heber 1. Chr. 5. 13.

Zilpah
Gen.30.9.

At the coming from Egypt and in the wilderness of Sinai, were numbered of this Tribe, from 20.yeares old & upward, 41500. men, besides their women and children. Al which through disobedience died in their wandrings, & none of them came into the Land of promise, Nom.1.41.

ASHER Ge.30.13.

At the entrance into Canaan, & al thole dead that came out of Egypt, were numbered of this Tribe 45400. men, all of them from 20.yeeres old and aboue, and fit to beare armes against the Canaanites whose Countrey by Gods commandement they went to conquere. Nom.26.50.

1 Jimnah Gen.46.17. 4 Beriah Gen.46.17. 2 Ishuah Gen.46.17. 3 Iliu Gen.46.17. Serah Gen.46.17.

2 Malchiel Gen.46.17. 1 Heber Gen.46.17. Ocran Num.1.13. Michael Num.13.13. Shelomi Num.34.27. Hufhai. 1.King.4.16. Phaniel Luk.2.36. Birzauith 1 Chr.7.31. Pagiel Num.1.13. Sethur Num.13.13. Ahihud Num.34.27. Baanah 1 King.4.16. Anna Luk.2.36.

2 Shome 1.Chr.7.32. 3 Hotham 1.Chr.7.32. 4 Shuah 1.Chron.7.32. 1 Iaphlet 1.Chron.7.32.

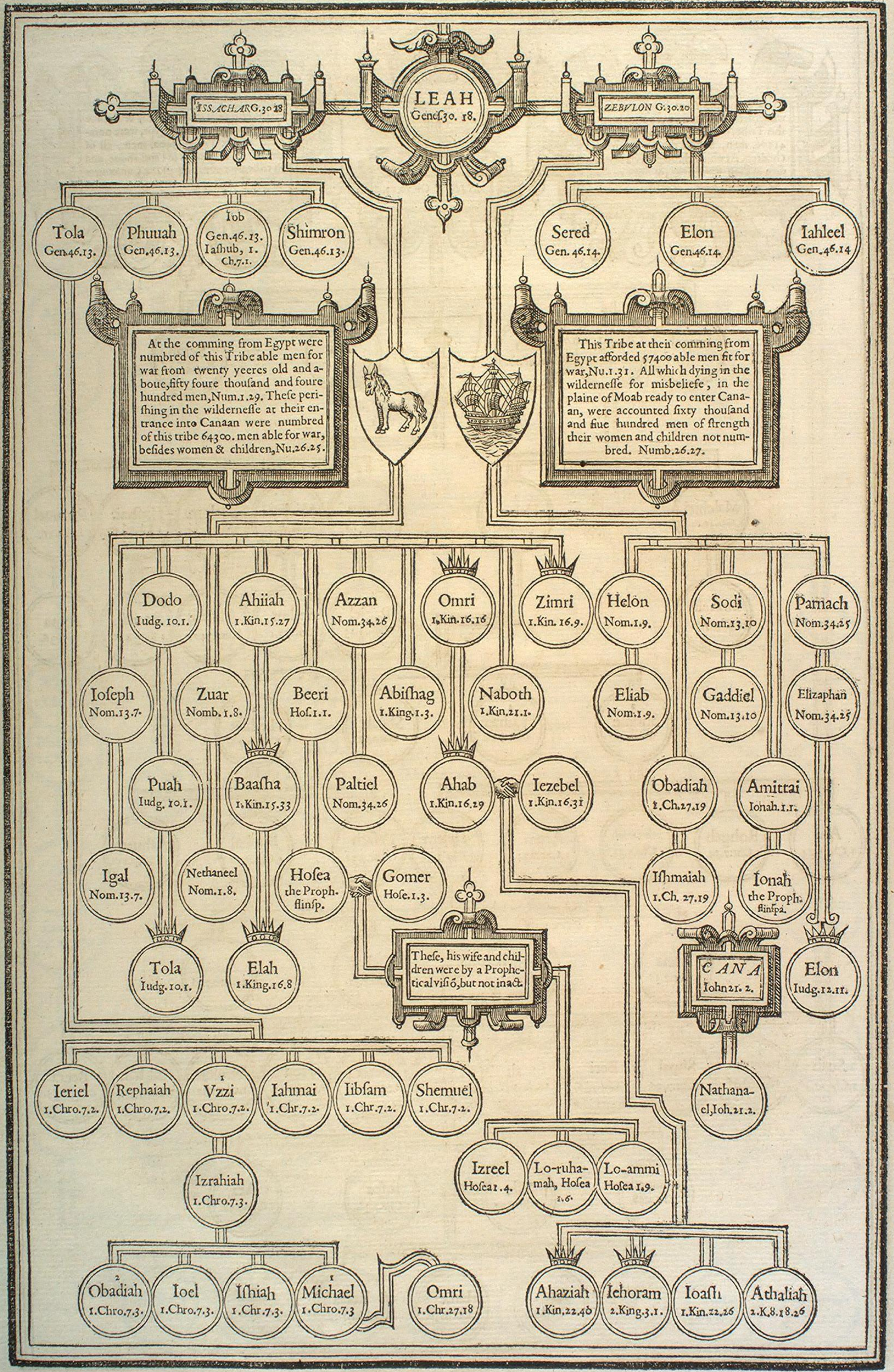
Ahi 1.Chr.7.34. Rohgah 1.Chr.7.34. Ichubbath 1.Chr.7.34. Aram 1.Chr.7.34. Helem 1.Chr.7.38. Pafach 1.Chr.7.33. Bimhal 1.Chr.7.33. Ashuath 1.Chr.7.33.

2 Inna 1.Chr.7.35. Zophah 1.Chr.7.35. Sheleth 1.Chr.7.35. Amal 1.Chro.7.35.

Suah 1.Chro.7.36. Harnepher 1.Chr.7.36. Shual 1.Chr.7.36. Beri 1.Chr.7.36. Imrah 1.Chr.7.36. Ithran Iether, 1.Chro.7.37.38. Bezer 1.Chr.7.37. Hod 1.Chr.7.37. Shamma 1.Chr.7.37. Shilshah 1.Chr.7.37. Beera 1.Chr.7.37.

Iephuneth 1.Chr.2.38. Vlla 1.Chr.7.39. Pispa 1.Chr.7.38. Ara 1.Chr.7.38.

Arah 1.Chr.7.39. Haniel 1.Chr.7.39. Rezia 1.Chr.7.39.



BENJAMINGe.35.18

1 Belah Gen.46.21. 4 Gera Gen.46.21. 5 Naaman Gen.46.21. 6 Ehi.Ge.46.21. Ahran Num. 26.38. Aharah 1.Ch.8.1. 3 Ashbel Gen.46.21. Iediel 1.Ch.7.6. 8 Muppim, Ge. 46.21. Shupha Nu.26.39. Shephuphan.1.ch. 8.5. 9 Huppim, Gen. 46.21. Hupha Nu.26.39. Huram.1.Ch.8. 10 Ard Gen.46.21. 7 Rofh. Gen.46. 21. Rapha. 1 Chron. 8.2. 2 Becher Gen.46.21. Nohah 1.Ch.8.2.

Bilhan 1.Ch.7.10.

Palti Nom.13.9.

Ieush 1.Ch.7.10.

Beniamim, 1.Ch. 7.10.

Chenaanah, 1.Ch. 7.10.

Ehud 1.Ch.7.10.

Zethan 1.Ch.7.10.

Tharshish 1.Ch.7.10.

Ahishahar, 1.Ch. 7.10.

MANAHATH



GEBA 1.Ch.8.6

Naaman 1.Ch.8.7.

Ahiah 1.Ch.8.7.

Gera 1.Ch.8.7.

Baara or Hodeth 1.Ch.8.8.

Shaharaim, 1.Ch.8.8.

Hushim 1.Ch.8.8.

Vzza 1.Ch.8.7.

Ahiahud 1.Ch.8.7.

Iobab 1.Ch.8.9.

Zibia 1.Ch.8.9.

Mefha 1.Ch.8.9.

Malcham 1.Ch.8.9.

Ieuz 1.Ch.8.10.

Shachia 1.Ch.8.10.

Mirma 1.Ch.8.10.

Eber 1.Ch.8.12.

Mifham 1.Ch.8.12.

Shamed 1.Ch.8.12.

Elpaal 1.Ch.8.11.

Ahitub 1.Ch.8.11.

Zemira 1.Ch.7.8.

Ioash 1.Ch.7.8.

Eliezer 1.Ch.7.8.

Elioenai 1.Ch.7.8.

Omri 1.Ch.7.8.

Ierimoth 1.Ch.7.8.

Abiah 1.Ch.7.8.

Anathoth 1.Ch.7.8.

Alameth 1.Ch.7.8.

Ezbon 1.Ch.7.7.

Vzzi 1.Ch.7.7.

Vzziel 1.Ch.7.7.

Ierimoth 1.Ch.7.7.

Addar 1.Ch.8.3.

Iri 1.Ch.7.7.

Gera 1.Ch.8.3.

Abihud 1.Ch.8.3.

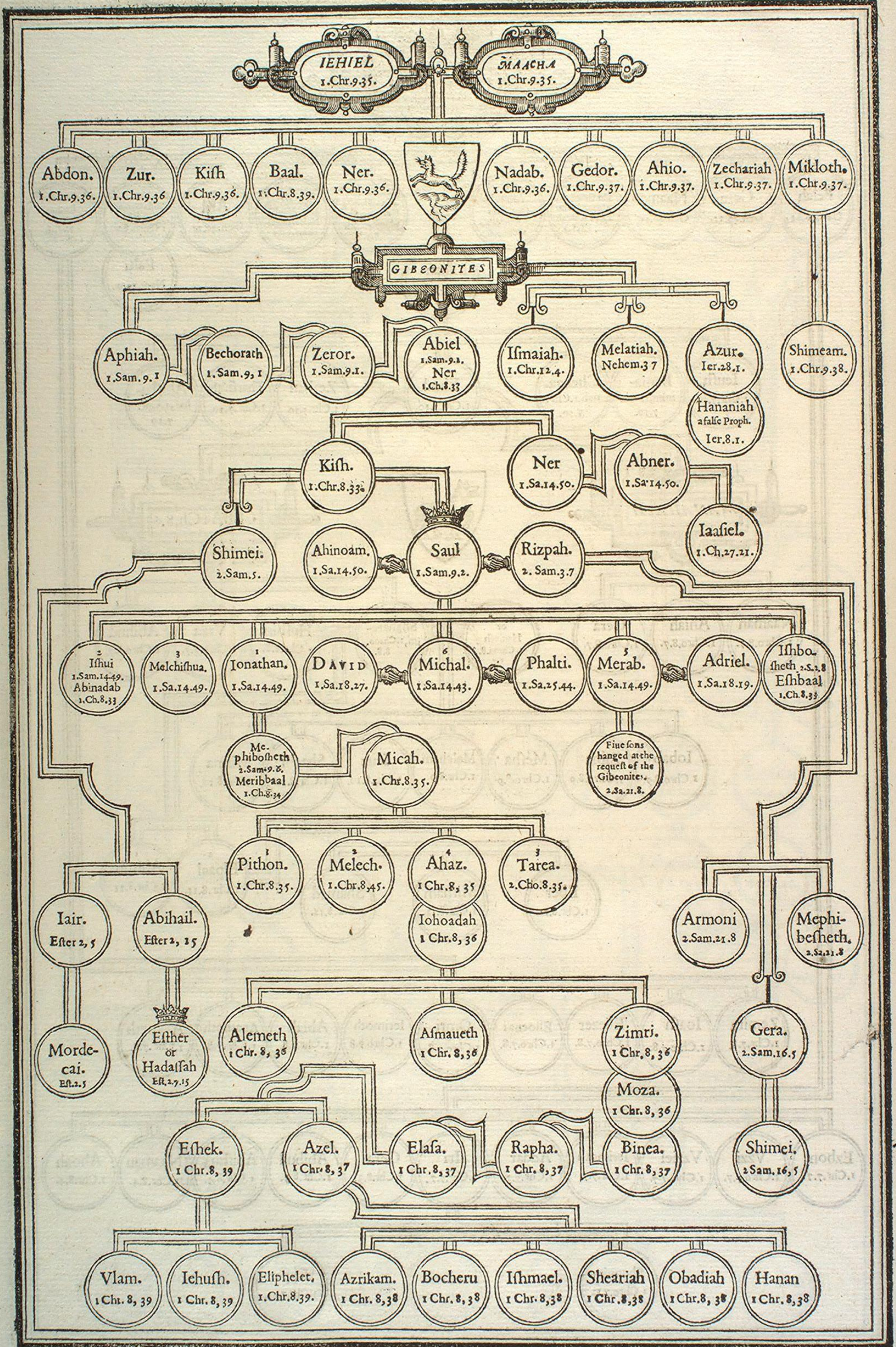
Abishua 1.Ch.8.4.

Naaman 1.Ch.8.4.

Ahoah 1.Ch.8.4.

Shuppim 1.Ch.7.12.

Huppim 1.Ch.7.12.



IEHIEL
1. Chr. 9.35.

MAACHA
1. Chr. 9.35.

GIBEONITES

Abdon. 1. Chr. 9.36. Zur. 1. Chr. 9.36. Kish 1. Chr. 9.36. Baal. 1. Chr. 8.39. Ner. 1. Chr. 9.36. Nadab. 1. Chr. 9.36. Gedor. 1. Chr. 9.37. Ahio. 1. Chr. 9.37. Zechariah 1. Chr. 9.37. Mikloth. 1. Chr. 9.37.

Aphiah. 1. Sam. 9. 1. Bechorath 1. Sam. 9. 1. Zeror. 1. Sam. 9. 1. Abiel 1. Sam. 9. 1. Ner 1. Ch. 8. 33. Ismaiah. 1. Chr. 12. 4. Melatiah. Nehem. 3. 7. Azur. 1. Chr. 28. 1. Shimeam. 1. Chr. 9. 38.

Kish. 1. Chr. 8. 33. Ner 1. Sa. 14. 50. Abner. 1. Sa. 14. 50. Shimei. 2. Sam. 5. Ahinoam. 1. Sa. 14. 50. Saul 1. Sam. 9. 2. Rizpah. 2. Sam. 3. 7. Iaafiel. 1. Ch. 27. 21.

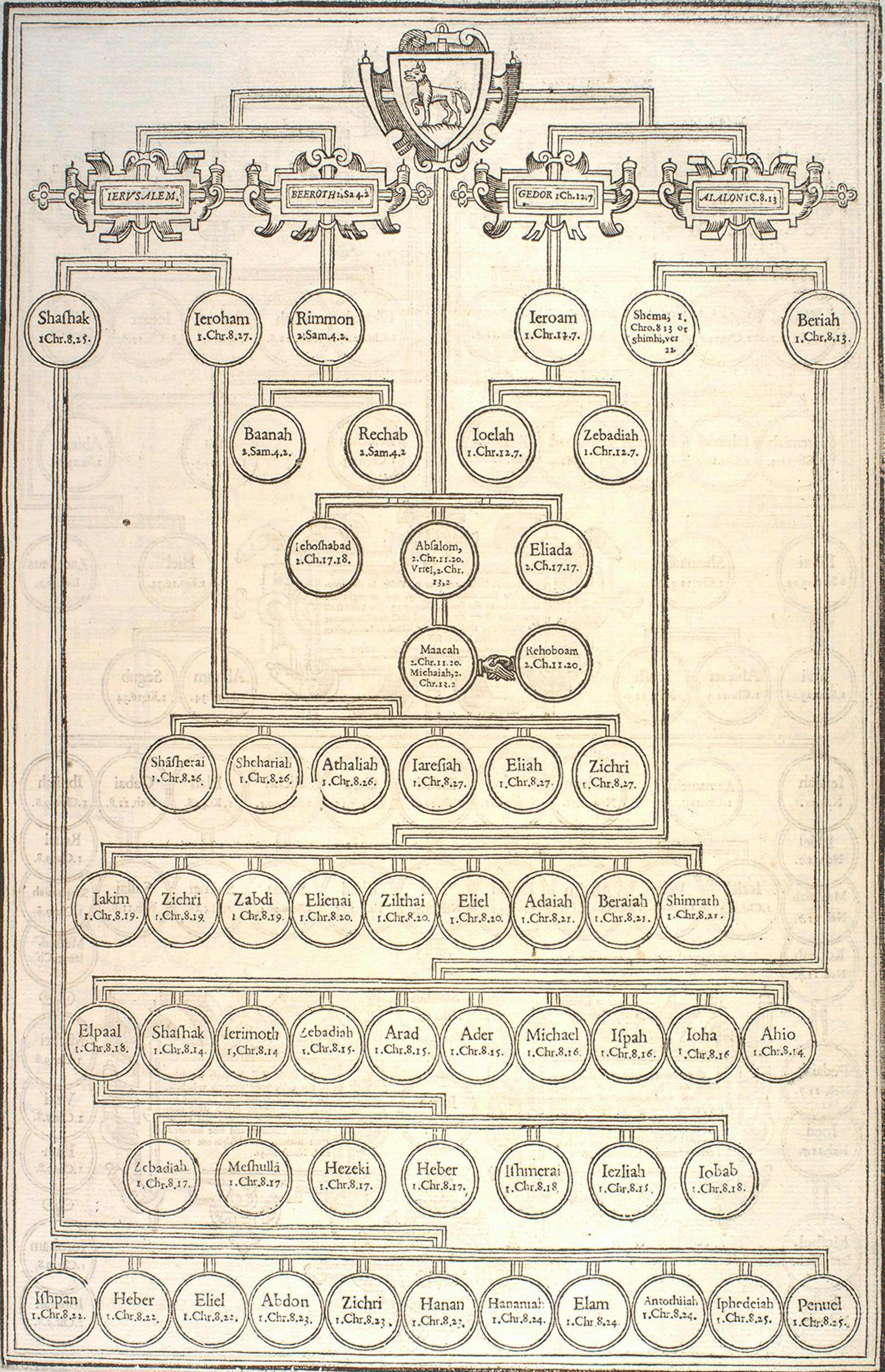
Ishui 1. Sam. 14. 49. Abinadab 1. Ch. 8. 33. Melchishua. 1. Sa. 14. 49. Jonathan. 1. Sa. 14. 49. DAVID 1. Sa. 18. 27. Michal. 1. Sa. 14. 43. Phalti. 1. Sa. 25. 44. Merab. 1. Sa. 14. 49. Adriel. 1. Sa. 18. 19. Ishbo. sheh 2. Sa. 8. Eshbaal 1. Ch. 8. 33.

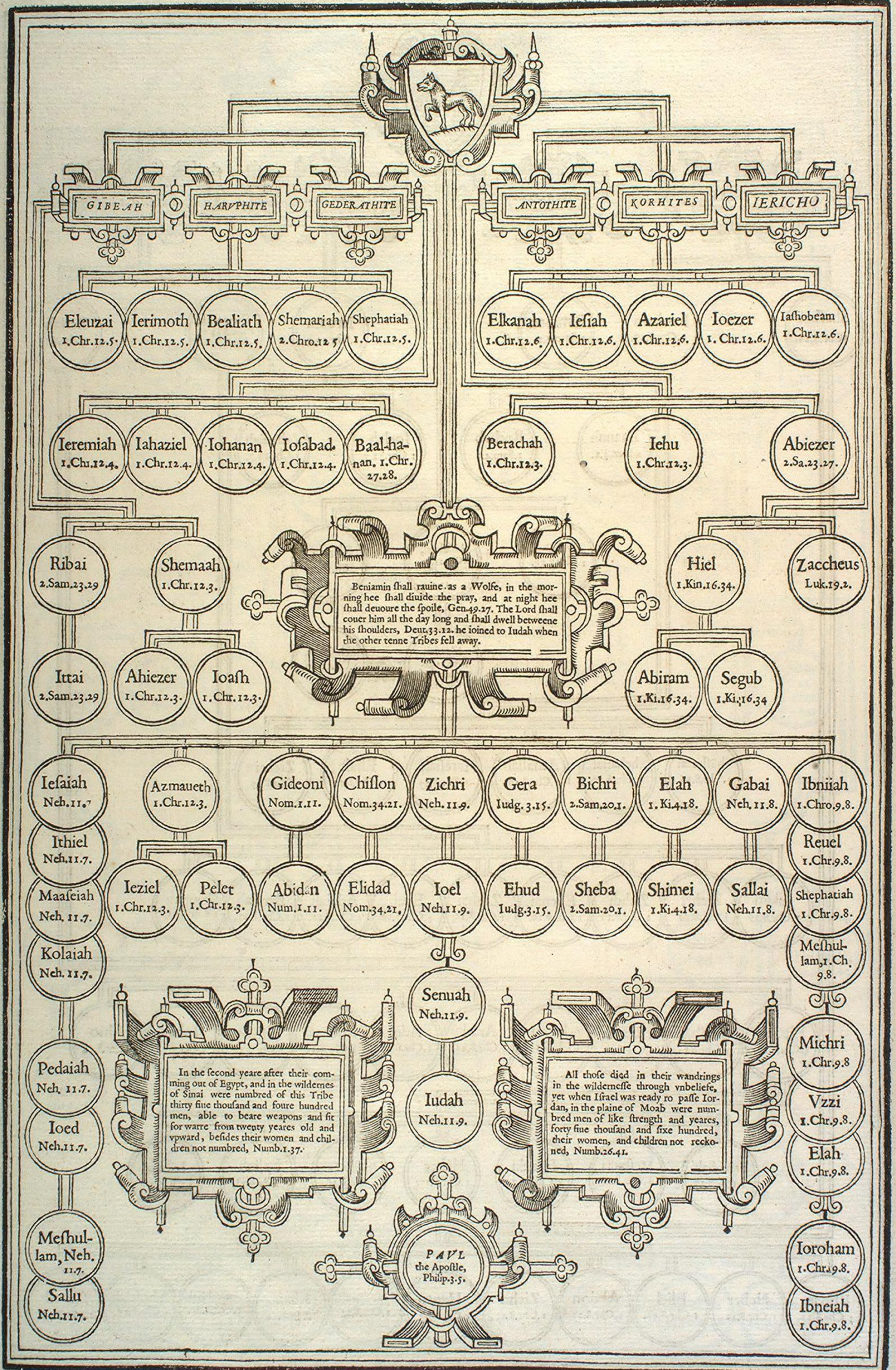
Mc. phibotheth 2. Sam. 9. 8. Meribbaal 1. Ch. 8. 34. Micah. 1. Chr. 8. 35. Five sons hanged at the request of the Gibeonites. 2. Sa. 21. 8.

Pithon. 1. Chr. 8. 35. Melech. 1. Chr. 8. 45. Ahaz. 1 Chr. 8. 35. Tarca. 2. Ch. 8. 35. Iair. Ester 2. 5. Abihail. Ester 2. 15. Iohoadah 1 Chr. 8. 36. Armoni 2. Sam. 21. 8. Mephi-betheth. 2. Sa. 21. 8.

Mordecai. Est. 2. 5. Esther or Hadassah Est. 2. 7. 15. Alemeth 1 Chr. 8. 36. Asmaueth 1 Chr. 8. 36. Zimri. 1 Chr. 8. 36. Gera. 2. Sam. 16. 5. Eshk. 1 Chr. 8. 39. Azel. 1 Chr. 8. 37. Elafa. 1 Chr. 8. 37. Rapha. 1 Chr. 8. 37. Moza. 1 Chr. 8. 36. Binea. 1 Chr. 8. 37. Shimei. 2 Sam. 16. 5.

Vlam. 1 Chr. 8. 39. Ichush. 1 Chr. 8. 39. Eliphelet. 1. Chr. 8. 39. Azrikam. 1 Chr. 8. 38. Bocheru 1 Chr. 8. 38. Ishmael. 1 Chr. 8. 38. Sheariah 1 Chr. 8. 38. Obadiah 1 Chr. 8. 38. Hanan 1 Chr. 8. 38.





This Tribe so multiplied in Egypt, that besides women and children, were accounted in the wilderness of Sinai, 32200. able men, from twenty yeeres old and above, Num. 1.35.

MANASSEH, G. 41. 51.

All the able men that came out of Egypt being dead in the wilderness, in the plaine of Moab, ready to enter Canaan, 52700. from 20. yeeres old & above of able men were numbered, N. 26. 34



His wife 1. Chr. 7. 14. Machir Nom. 27. 1. Maachah 1. Chr. 7. 16. Iair Deut. 3. 14.

Hammoleketh, 1. Chr. 7. 18. Gilead Nom. 26. 29. Shereph 1. Chr. 7. 16. Peresh 1. Chr. 7. 16. Pedahzur Num. 1. 10. Sufi Nom. 13. 11. Ephod Nom. 34. 23. Pedaiah 1. Chr. 27. 20. Ioash Iudg. 6. 11. Zechariah 1. Chr. 27. 21.

Rakem 1. Chr. 7. 16. Vlain 1. Chr. 7. 16. Gamaliel Nom. 1. 10. Gaddi Num. 13. 11. Hanniel Nom. 34. 23.

Ioel 1. Chr. 27. 20. Gideon Iudg. 6. 11. Iddo 1. Chr. 27. 21.

GILIEADITES

Manasseh & Ephraim, the sons of Joseph, are by Jacob their grandfather made two tribes in Israel, Ge. 48. 5. Half of Manasse had the land of Gians assigned vnto the by Moses, without Iordan, De. 3. 12. the other half of the tribe had their inheritance allotted within the land, euē betwixt Tappuah & the west sea, Ios. 17.

Bedan 1. Chr. 7. 17.

Iether Iudg. 8. 20. Abimelech, Iudg. 8. 31. Iotham Iudg. 9. 5.

Epher 1. Chr. 5. 24. Ishi 1. Chr. 5. 24. Eliel 1. Chr. 5. 24. Azriel 1. Chr. 5. 24. Jeremiah 1. Chr. 5. 24. Hodauiah 1. Chr. 5. 24. Iahdiel 1. Chr. 5. 24.

Ishad 1. Chr. 7. 18. Abiezer 1. Chr. 7. 18. Mahalah 1. Chr. 7. 18.

Adnah 1. Chr. 12. 20. Iozabad 1. Chr. 12. 20. Iediel 1. Chr. 12. 20. Michael 1. Chr. 12. 20. Iozabad 1. Chr. 12. 20. Elihu 1. Chr. 12. 20. Zilthai 1. Chr. 12. 20.

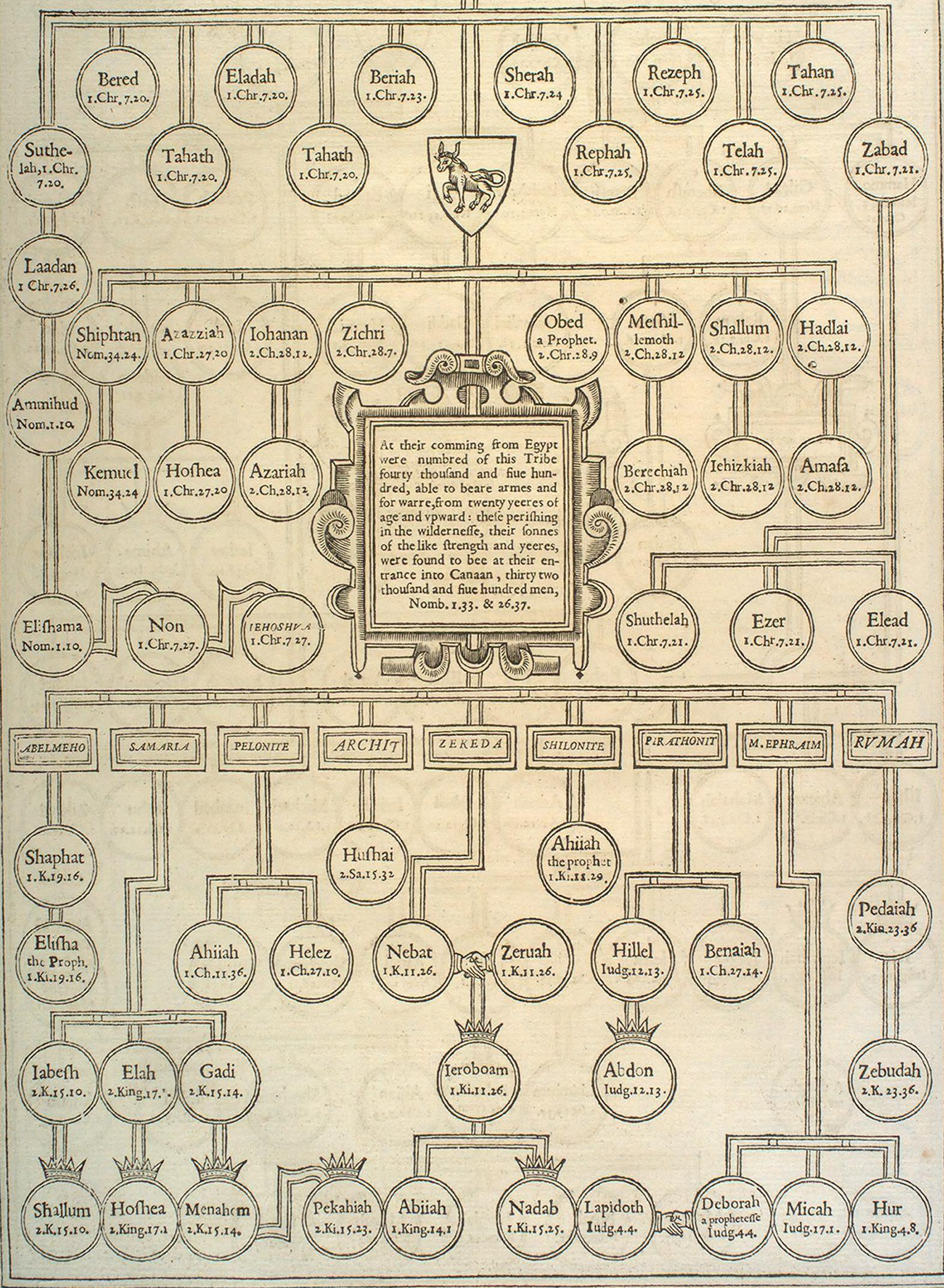
Iair Iudg. 10. 3. Iephtah Iudg. 11. 1. Iezer Nom. 26. 30. Helek Nom. 26. 30. Barzillai 2. Sa. 19. 31. Hopher Nom. 27. 1. Afriel Nom. 26. 31. Shechem Nom. 26. 31. Shemida Nom. 26. 32. Ammiel 2. Sa. 17. 27. Machir 2. Sa. 17. 27.

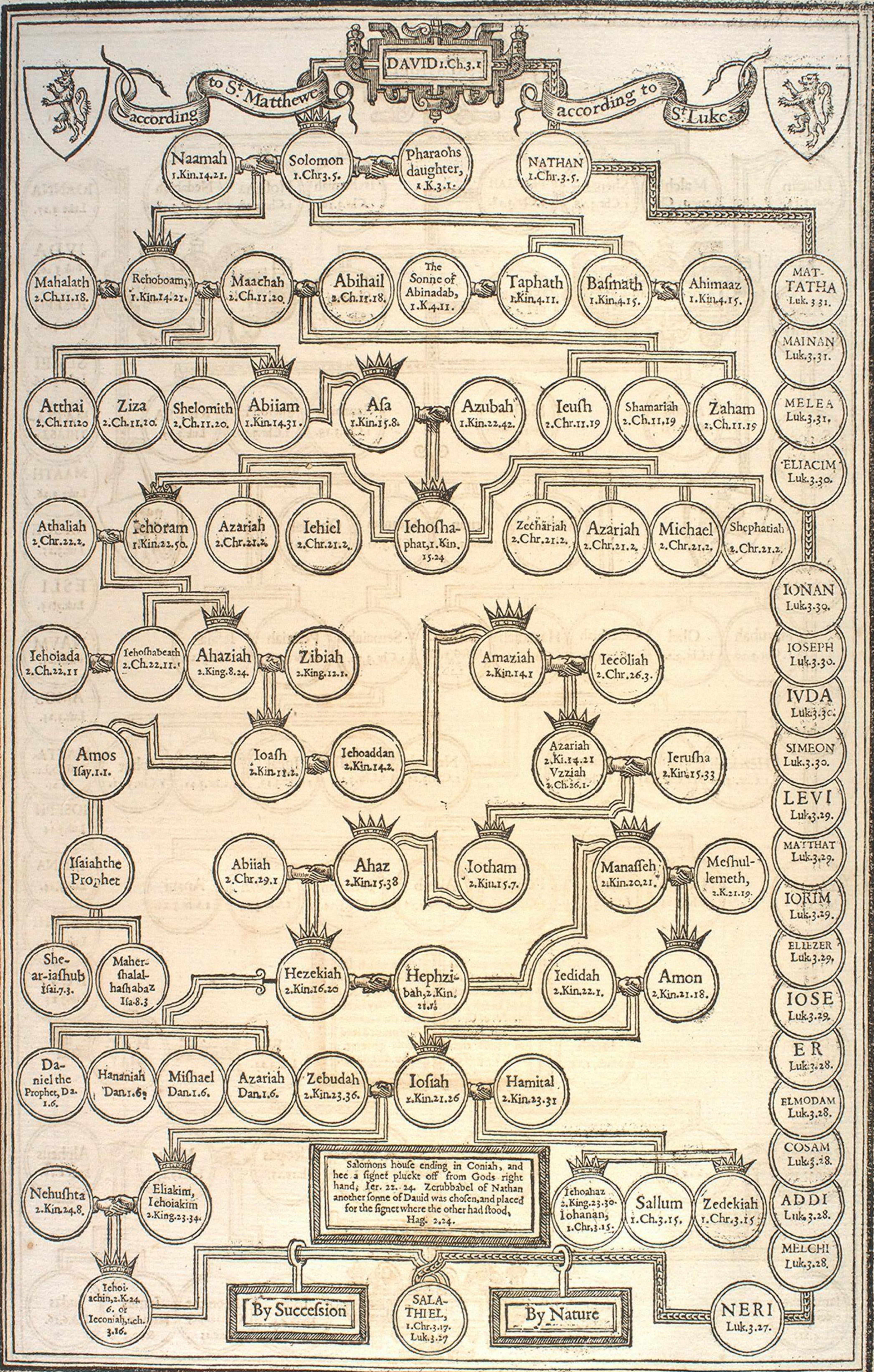
A daughter, Iudg. 1. 34.

Chimham 2. Sa. 19. 37. Zelophehad, Nom. 27. 1. Ahian 1. Chr. 7. 19. Shechem 1. Chr. 7. 19. Likhi 1. Chr. 7. 19. Aniam 1. Chr. 7. 19.

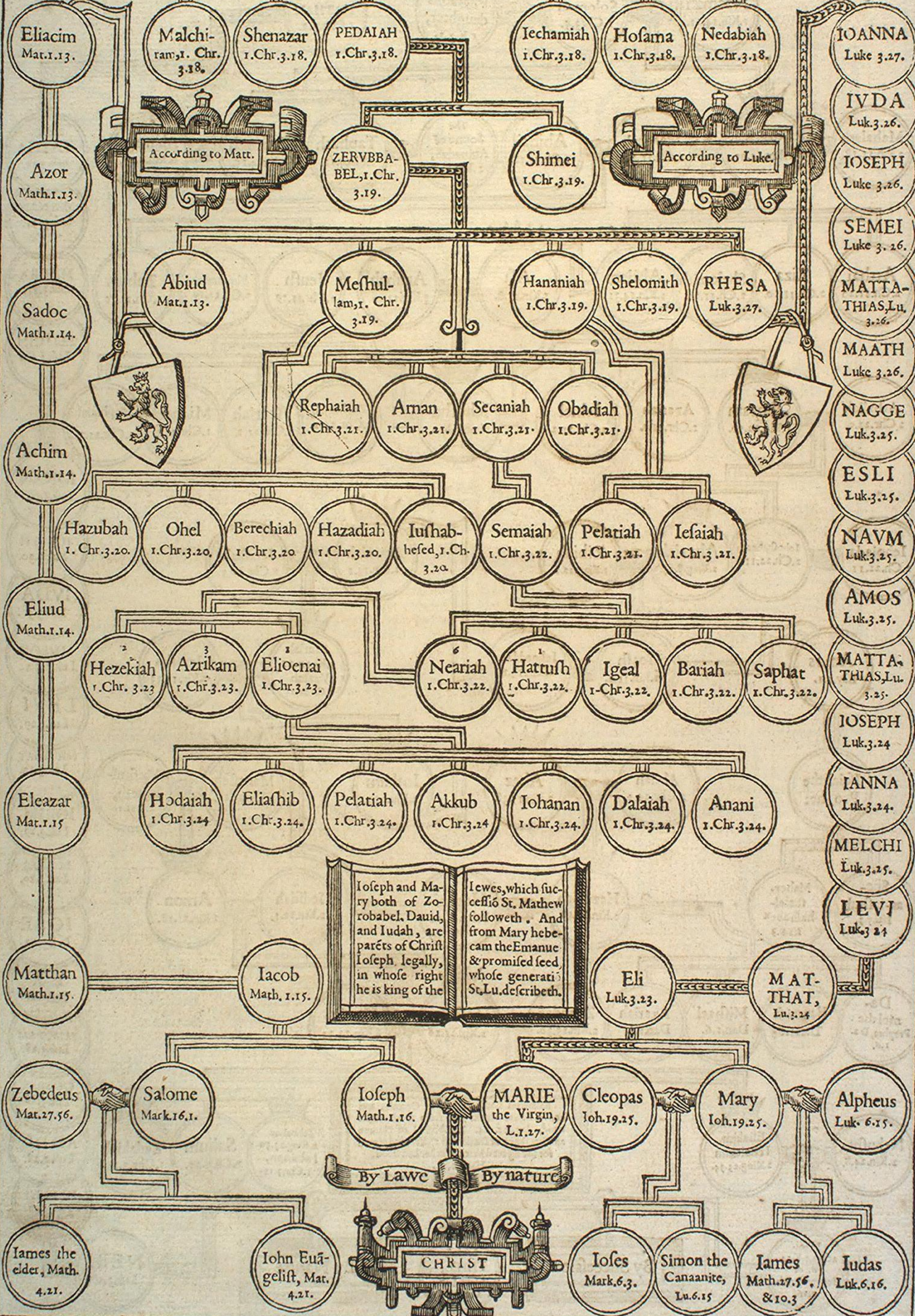
Malah Nom. 26. 33. Noah Nom. 26. 33. Hoglah Nom. 26. 33. Milcah Nom. 26. 33. Tirzah Nom. 26. 33.

EPHRAIM
Gen. 41. 52.





SALATHIEL.



An Alphabetical Table of CANAAN, and the borders adjoining: the difference of names observed, the texts of Scripture quoted, and the Tribes, Cities, Townes, and places yet in their received gradations.

A		B		C		D		E		F		G		H	
Tribes	Lat. Long.	Tribes	Lat. Long.	Tribes	Lat. Long.	Tribes	Lat. Long.	Tribes	Lat. Long.	Tribes	Lat. Long.	Tribes	Lat. Long.	Tribes	Lat. Long.
Abana river, 2. King. 5. 11.	Arabia 33. 20. 69. 20	Beer-lahairoi, Gen. 16. 14.	Judah 31. 10. 64. 40	Cabbon, Joshua 15. 40.	Juda 31. 40. 66. 10	Cadiz, 1. King. 17. 3.	Ma. ex. 32. 40. 67. 20	Gadon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40	Abaram mountains, Num. 33. 48. 41.	Station 31. 50. 67. 20	Beeroth, Josh. 18. 25.	Ben. 32. 20. 66. 10	Cherith river, 1. King. 17. 3.	Ma. ex. 32. 40. 67. 20
Abel-bethmaachah, 1. Kin. 15. 20.	Nu. 33. 44. 38. 31. 10. 67. 60	Beecher, Josh. 18. 25.	Ben. 32. 20. 66. 10	Cadiz, 2. Sam. 8. 18.	Ben. 32. 20. 66. 10	Cherith, Josh. 15. 30.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40	Abel-maim, 2. Chron. 2. 4.	Ben. 32. 20. 66. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40
Abel-meholah, 1. Kin. 15. 20. & c.	Ephr. 32. 10. 67. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Cadiz, 2. Sam. 8. 18.	Ben. 32. 20. 66. 10	Cherith, Josh. 15. 30.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40	Abel-shittim, Num. 25. 1.	Ben. 32. 20. 66. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40
Abel-shittim, Num. 25. 1.	Rubea 31. 50. 67. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Cadiz, 2. Sam. 8. 18.	Ben. 32. 20. 66. 10	Cherith, Josh. 15. 30.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40	Abel-shittim, Num. 25. 1.	Ben. 32. 20. 66. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40
Abel-shittim, Num. 25. 1.	Rubea 31. 50. 67. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Cadiz, 2. Sam. 8. 18.	Ben. 32. 20. 66. 10	Cherith, Josh. 15. 30.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40	Abel-shittim, Num. 25. 1.	Ben. 32. 20. 66. 10	Beecher, Josh. 19. 2.	Ben. 32. 20. 66. 10	Gedon, Josh. 15. 38. 1. Ch. 4. 39.	Judah 31. 50. 65. 40



IERUSALEM

- A Paphnusa tower
- B Womens tower
- C Herods Palace
- D Hippodrome tower
- E Gate Ephraim
- F Gate Benjamin
- G Asirians Castell
- H Water Gate
- I Dunghill Gate
- K Sheps Gate
- L Sheps Poole
- M Monobaz Palace
- N Ezekias Poole
- O Antonius Palace
- P Puals Street
- Q Agrippas Palace
- R Esans Gate
- S Old Gate
- T Salomons Palace
- V Shiloe Gate
- W Fountains of Shiloe
- Y Bathing Poole
- X Salomons Garden
- Z Fish Poole
- 3 Golden Gate
- 4 Fish Gate
- 6 Upper mont
- 7 Lower mont
- 8 Hananael tower
- 9 Josaphats sign
- 10 Isays sepulchre
- 11 Dauids sepulchre
- 12 Dauids tower
- 13 Arc in Sion
- 14 Mill



CANA

MIDDLE

As Iona was three dayes and three nightes in the whales bellicy shall the Sonne of man be three dayes and three nightes in the heart of the earthe.
Math. 12. 40.

Without shedding of blood is no remission.
on Heb. 9. 22.

THE EGIPTIAN SEA

EGYPT

LAND OF GOSHEN

WILDERNESSES OF SINAI

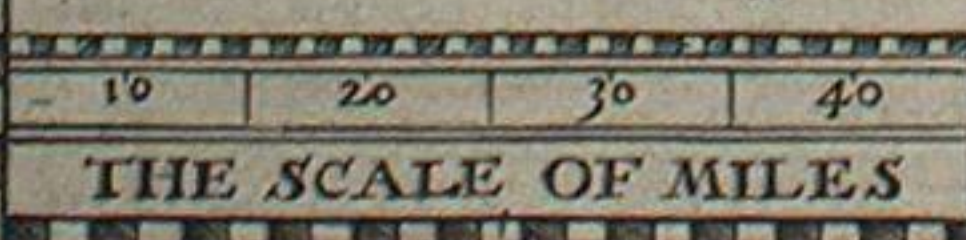
1. Mareroth
2. Granus of Luyt
3. Tabernath
4. Sinai
5. Rephidim of Sinai
6. Elim
7. Marah
8. Dophkah of Luyt
9. Dophkah of Luyt
10. Zin
11. Zin
12. Zin
13. Zin
14. Zin
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WILDERNESSES OF PARAN

1. Mareroth
2. Granus of Luyt
3. Tabernath
4. Sinai
5. Rephidim of Sinai
6. Elim
7. Marah
8. Dophkah of Luyt
9. Dophkah of Luyt
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- 1. The place where the woman of Canaan intreated Christ for her possessed daughter. *Mark. 7.*
- 2. The widow of Zarephath. Cherished by Elias. *1 Kings. 17.*
- 3. In this place the woman pronounced blessings to the wombe that bare Christ and to the pappes that gaue him sucke. *Luke. 11.*
- 4. Heere an hundredth thousand Aramites were slaine and vanquished in battaile and twentie thousand more by the fall of a wall. *1 Kings. 20.*
- 5. Heere Ioshuah overcame Iabin and manie other Kings of Canaan. *Josh. 11.*
- 6. The place where Silera with his nine hundred charrets was vanquished and hisse slaine by Iael wife to Heber. *Judg. 4.*
- 7. The cities wherin Christ dwelt and did his miracles. *Math. 9.*
- 8. The mount wherone Christ was manifested and wher Moses and Elias talked with him. *Mat. 17.*
- 9. In this place Elias built his altar and sacrificed to the Lord slaying the priests of Baal. *1 King. 18.*
- 10. The citie where Christ raised the widowes sonne from death where uppon Iohn sent his disciples to aske him of the Messias. *Luke. 7.*
- 11. Heere Elias raised the Shunamites sonne. *2 Kings. 4.*
- 12. Manie great battailes in this valle were fought as that of Gedion against the Midianites. *Judg. 6.* of Iehu against Iehoram king of Israel. *2 Kings. 9.* of Saul against the Philistines. *1 Sam. 31.* ther was Naboth stoned to death. *1 King. 21.* and Izabel there by dogges was deuoured. *1 King. 21.*
- 13. Upon the walles of this citie the Philistines hangd the deade bodie of Saule. *1 Samuel. 31.*
- 14. Heere Saule consulting with a witch is seduced by the diuell that can transforme him selfe like to an angell of light. *1 Sam. 28.*
- 15. Heere Abimelech slewe his brethren. *Judg. 9.*
- 16. In this place Barack of Israel overthrew the forces of the Canaanites. *Judg. 5.*
- 17. On this mount Saule slewe him selfe. *1 Sam. 31.*
- 18. Iacobs well where Christ conferred with the woman of Samaria shewing the true worshippers. *John. 4.*
- 19. At this place tow huge Philistines in single fight were slaine the on named Saph by Sibbechar and the other Goliath the slaine of whose speare was like a weathers beame by Elhanan. *2 Sam. 21.*
- 20. The pitt wherem Ioseph was cast by his brethren. *Gen. 37.*
- 21. The calfe erected by Iero boam with the which Idolatrie all the kings of Israel were stained. *1 King. 12.*
- 22. In this place Ioshuah overcame sine Kings of the Amories and comanded the Sunne to staie his course. *Is. 38.*
- 23. The waters wherem Iohn did baptise. *John. 3.*
- 24. Heere Achon was stoned to death for the ege of gold. *Josh. 8.*
- 25. The Battaille of Israel against the Beniamites. *Judg. 20.*
- 26. The 2 disciples going towards Emaus meet with Christ. *Luce. 24.*
- 27. The withered and acurled figge tree. *Math. 23.*
- 28. In this place Sampson slewe a lion in whose deade carkalle bees wrought hinnie which was the riddle and first occasion had by him against the Philistines manie of whome he slew in his life & more at his death. *Judg. 14.*
- 29. Heere Abolon slew his brother Amon. *2 Sam. 15.*
- 30. The place where Dauid slew Goliath the Philistine. *1 Sam. 17.*
- 31. The Ark of God brought from Ekron. *1 Sam. 6.*
- 32. In this place Sampson slew 30 Philistines. *Judg. 16.*
- 33. The monstrous giant slaine by Ionathan. *2 Sam. 21.*
- 34. In this citie Bethlehem little Mich. s. a but not hittel. *Mat. 20.* Christ's glorie of Israel & light of Gentills was born.
- 35. Hence Sampson carried the gates & hither was carried himselfe.
- 36. This citie Dauid rescued from the Philistines. *1 Sam. 23.*
- 37. Dauid fleing from Saule wandreth this wilderness. *1 Sam. 27.*
- 38. Heere Iudah subdueth the Hebronites. *Judg. 11.*
- 39. Heere Asa overcame Zerah King of Ethiopia. *2 Chron. 14.*
- 40. David escaping Saule calleth this place rock of diuision. *1 Sam. 27.*
- 41. In this mount Moab and Amon encamped slew each other. *2 Geo. 20.*
- 42. The wisemen of the east following the sture Christ. *Mat. 2. 2.*
- 43. The place where Agar laied Imael expelled. *Gen. 21.*
- 44. In this place Sampson & the lawe bone of an Ase slew a thousand Philistines and out of the same receued water to quench his thirst. *Judg. 15.*
- 45. The place where Balaam was brought by Balak king of Moab to curse the Israelites. *Nom. 23.*
- 46. Where Iacob wrestled with the angell. *Gen. 32.*
- 47. Where the heard of Swine perished. *Mat. 8.*
- 48. In this place Iacob and Laban entred covenant. *Gen. 32.*
- 49. Heere Israel overcame Og king of Basan. *Deut. 3.*
- 50. Abolon hangd by his heere. *2 Sam. 18.*

To The
Christian
Reader.

The whole land of Canaan, as it was possessed by the twelve tribes, is circuled in this Mappe with a line of round prickes, as well as with our Iordan, as that within, which later is divided into thre severall parts; that is to say, Galilee on the north, stretched into the land of Phoenicia, Jewry on the south, taking in all the land of the Philistines; and Samaria, in the middle the principall seat of the ruinated Israelites. Which severall limites, are distinguished by a double line or chaine and all the Tribes therein plac'd as they were by Ioshuah divid'd, are separated by a tract of single prickes. The cities given to the Levites, are marked with a croc, and the five cities of refuge, with a double croc, likewise all the bordering countries, upon the land of Canaan, as Moabites, Amomites, Edomites, Amalekites, Ishmaelites, and Egyptian, as all towns, and places, which scripture nameth in them, are exactly set downe. Sother is not the name of any citie, town, country, mountaine, river, wilderness, or plaine mentioned in scripture, within the land of Canaan, or in any of these contris above nam'd but are inserted & in their true gradations observed, their notation by scriptures, & severall of names, wherby many of them are called having no place in this state, thought to expresse those in a table annexed alphabetically laid downe, as also most of the best actions, happening in severall tribes, by figures mark'd in the margin, with the like number and weard, wherby they may readily be known, and found. All tending to this end, to make more plaine unto us, the histories of the holie scriptures, both in old, and new testament.

ANNO
DOMINI
1611

Actions
without
Jordan

Begin by
M^r John More,
continued and finished
by John Speede.

W^ll. B^lscamp
sculpsit

