

C. Bodleian

in R. S. Mount.



TO THE MOST
HIGH AND MIGHTIE
Prince, IAMES by the grace of God
King of Great Britaine, France and Ireland,
Defender of the Faith, &c.

THE TRANSLATORS OF *THE BIBLE*,
With Grace, Mercie, and Peace, through Iesus vs
CHRIST our L ORD.



Reat 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 knownen, who was to direct the vnsettled 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 gouernment established in your HIGHNESS, and your hopefull 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 happiness 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 predecessor of your HIGHNESS did leauue it; Nay, to goe forward with the confidence and resolu-

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 M A I E S T I E S loyall and Religious people vnto you , that your very Name is precious among them, their eye doeth behold you with comfort, and they bleffe 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 God, by hearing the word preached, by cherishing the teachers therof, by caring for the Church as a most tender and louing nourcning Father.

There are infinite arguments of this right Christian and Religious affection in your M A I E S T I E : 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 M A I E S T I E . For when your Highnesse had once out of deepe iudgment apprehended , how conuenient it was , That out of the Originall sacred tonges , 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 M A I E S T I E did neuer desist, to vrge and to excite thole to whom it was commended, that the worke might be hastened, and that the busynesse might be expedited in so decent a maner , as a matter of such importance might iustly require.

And now at last, by the Mercy of God, and the continuance of our Labours, it being brought vnto such a conclusion , as that we haue great hope that the Church of *England* shall reap good fruit thereby, we hold it our duety to offer it to your M A I E S T I E , 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 calumniatiōns 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, whotherfore will maligne vs , because we are poore Instruments to make G o d s holy Trueth to be yet more and more knownen 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 glie 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

Dedicatore.

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 give countenance to honest and Christian endeouours, against bitter censures, and vncharitable imputations.

The L O R D 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 G o d , and the good of his Church, through I E S V S C H R I S T our Lord and onely Sauiour.

(: .)



A 3

¶THE



THE TRANSLATORS TO THE READER.



Eale to promote the common good, whether it be by devising any thing our selues, or revising that which hath bene laboured by o-
thers, deserueth certainly much respect and esteeme, but yet findeth
but cold entertainment in the world. It is welcomm'd with susp-
cion in stead of loue, and with emulation in stead of thankes : 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 willeasily be granted by as many as know
story, or haue any experience. For, was there euer any thing pro-
jected, that sauoured any way of newnesse or renewing, but the fame
endured many a storne of gaine-saying, or opposition? A man would thinke that Ciuitie, hole-
some 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 distinguisched from bruit-beasts led with sensilitie: By the second, we are bridled and re-
strained from outragious behauour, 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 attai-
ned 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 suffi-
ciently prouided for, is so agreeable to good reason and conscience, that those mothers are holden to
be lesse cruel, that kill their children assoone as they are borne, then those noursing fathers and mo-
thers (where soever they be) that withdraw from them who hang vpon their breasts (and vpon whose
breasts againe themselues doe hang to receiuē the Spirituall and sincere milke of the word) liuely-
hood 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.

The best
things haue
been calum-
niated.

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 clarke, that gaue
foorth (and in writing to remaine to posteritiē) in passion peraduenture, 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 con-
trary: And lastly, against Church-maintenance and allowance, in such sort, as the Embassadours and
messengers of the great King of Kings should be furnished, it is not vnknown what a fiction or fable
(so it is esteemed, and for no better by the reporter himselfe, though superstitious) was devised;
Namely, that at such time as the professours and teachers of Christianitie in the Church of Rome,
then a true Church, were liberally endowed, a voyce forsooth was heard from heauen, saying; Now is
poison powred down into the Church, &c. Thus not only as oft as we speake, as one faith, but also as
oft as we do any thing of note or consequence, we subiect our selues to every 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 deceipted. As the sword devoureth aswell one as the other, as it is in *Samuel*, nay
as the great Commander charged his souldiers in a certayne battell, to strike at no part of the enemie,
but at the face; And as the King of *Syria*, commanded his chief Captaines to fight neither with small
nor great, save only 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 (even for bringing backe the Arke of God
in solemnite) he was scorned and scoffed at by his owne wife. *Solomon* was greater then *David*,
though

*Amarbaris
with others.*

Lxxv.

Cato the elder.

*Gregory the
Divine.*

Nantwich.

2.S2m.11.35.

1.King. 22.31.

1.Sam.6.16.

To the Reader.

though not in vertue, yet in power : and by his power and wisdome he built a Temple to the L O R D , 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 dith, and call vnto him for || easing of the burden, *Make, say they, the grieuous seruitude of thy father, and his fore yoke, lighter.* Belike he had charged them with some leuies, and troubled them with some carriages; Hereupon they raise vp a tragedie , and wish in their heart the Temple had never 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 every ones conscience.

*enemis destruens.
1.King. 11.8.*

The highest
personages
have been ca-
lumniacized.

If wee will descend to later times , wee shall finde many the like examples of such kind, or rather vnkind acceptance. The first Roimane Emperour did never doe a more pleasing deed to the learned, nor more profitable to posteritie, for conseruynge the record of times in true suppitation ; then when he corrected the Calender , and ordered the yeere according to the counte 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 needs 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 chualerie, and shewed so much when he was prouoked) and condemned for giving himselfe to his easie, 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 reprooche of *Moses* taketh hold of most ages ; *You are risen vp in your fathers stead, an increase of sinfull men. What is that that hath been done? that which shall be done: and there is no new thing under the Sunne* , saith the wiseman : and S. 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 wisedome giuen vnto him by God, and the rare learning and experience that he hath attaineid vnto ; namely that whosoeuer 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 gloued vpon by every euil eye, yea, he casteth himselfe headlong vpon pikes, to be gored by euary 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 aniale 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 whosoeuer speaches or practiseth. It doth certainlye 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 faire moft excellent weight of glory in the day of the Lord Iesus. For the Scripture saith not in vain, *Them that honor me, I will honor* , neither was it a vaine word that *Eusebius* deliuern long agoe, that pietie towards God was the weapon , and the onely weapon that both preserued *Constantines* person , and auenged him of his enemies.

*c. Cesar,
Pompeius,*

Constantinus.

Aurel. Victor.

Theodosius.

Zigismund.

Ingenius.

Numb.31.14

Ecclesi.1.9.

Acta.7.51.

*Avicenna, Galen,
and other antie-
totes.*

Suidas.
*Many, in adver-
sary, in difficult
cases, in exhorta-
tions.*

1.Sam.1.30.

2nd.134.

*Eusebius lib.10
cap.8.*

His Maiesties
constancie,
norwithstan-
ding calumi-
nation, for the
fursey of the
English trans-
lations.

The praise of
the holy Scri-
ptures.

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.8.10. They are commended that searched & studied them. Act.17.11. and 8.28.29. They are reprooved that were vnskilful in them, or slow to beleue them. Mat.22.29. Luk.2.4. 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 heauiness, 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. *Whatsoever is in the Scriptures, beleue me* , saith the same S. Augustine, *is high and diuine; there is verily
trueth, and a doctrine moft fit for the refreshing and renewing of mens mindes, and truely so tempered, that
every*

*S. Augusti con-
fess. lib.8. cap.12*

*S. Augusti de
vita credibili
cap.6.*

The Translators

S. Hieronymus ad
 Demetriad.
 S. Cyrril. contra Iulianum.
 Tertullianus.
 Heron.
 Tertullianus de carne Christi.
 Iustinus Martir.
 Aug. Iustini.
 Cyprian.
 S. Basil. de la
 misericordia.
 Iustini.
 Epistola ad
 Corinthus.
 S. Basil. in
 Psal. primum.
 1. Cor. 34.
 Clem. Alex. Strom.
 S. Hieronymus. Damasci.
 Michael. Theophilus fil.
 2. Tom. Concil. ex edit. Petri
 Crabb.
 Ciceron. 5^a. de finibus.
 every one may draw from thence that which is sufficient for him, if hee come to draw with a devout and pious minde, as true Religion requireth. Thus S. Augustine. And S. Hierome: *Ama scripturas, & amabit te sapientia &c.* Loue the Scriptures, and wisedome will loue thee. And S. Cyrril against Julian; *Euen boyes that are bred vp in the Scriptures, become most religious, &c.* But what mention wee three or four vers of the Scripture, whereas whatsoeuer is to be beleueed or practised, or hoped for, is contained in them? or three or four 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 stamp, he faith; *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 leare (any thing) of God or of right pietie, save onely out of the Prophets, who teach vs by diuine inspiration.* So Saint Basil 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, in vnuersitate) any of those things that are not written.* Wee omit to cite to the same effect, S. Cyrril B. of Hierusalem in his 4. *Cataches.* Saint Hierome against Heliodorus, Saint Augustine in his 3. booke against the letters of Petilian, and in very many other places of his works. Also we forbear to descend to latter Fathers, because wee will not wearie the reader. The Scriptures then being acknowledged to bee so full and so perfect, how can wee excuse our selues of negligence, if we doe not studie them, of curiositie, if we be not content with them? Men talke much of *mirabilia*, 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 althings necessary for foode in it, of *Panaces* the herbe, that it was good for all diseales; of *Catholicon* the drugge, that it is in stead of all purges; of *Vulcans* armour, that is was an armour of prooife against all thruts, 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 offensiuall, and defensiuall; whereby we may faue our selues and put the enemie to flight. It is not an herbe, but a tree, or rather a whole paradise of trees of life, which bring foorth 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 shoure of heauenly 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 prouided for, and our debts discharged. In a word, it is a Panary of holesome foode, against fenowed traditions; a Physions-shop (Saint Basil calleth it) of preseruatiues against poisoned heresies; a Pandect of profitable lawes, against rebellious spirits; a treasurie 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 heauenly 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 understand that which is kept close in an vnknownen 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 speakeb, shallbe a Barbarism to me.* The Apostle excepteth no tongue; nor Hebrewe the ancientest, nor Greeke the most copious, nor Latine the finest. Nature taught a naturall man to confess, that all of vs in those tongues which wee doe not understand, are plainly deaf; wee may turne the deafe eare vnto them. The Scythian counted the Athenian, whom he did not understand, 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 Larine tongue, barbarous, though Pope Nicolas do storne at it: so the Jewes 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 removeth the couer of the well, that wee may come by the water, euen as

Jacob

Translation
necessarie.

To the Reader.

Jacob rolled away the stone from the mouth of the well, by which meanes the flocks of *Laban* were watered. Indeede without translation into the vulgar tongue, the vnlearned are but like children at *Jacobs* well (which was deepe) without a bucket or some thing to draw with: or as that person mentioned by *Ejay*, to whom when a sealed booke was deliuered, with this motion, *Readethis, I pray thee*, hee was faine to make this answere, *I cannot, for it is sealed.*

Gen. 29.10.
Joh 4.15.
Ezay 29.11.

The translati-
on of the olde
Testament
out of the He-
brew into
Greek.

While God would be knownen onely in *Iacob*, and haue his Name great in *Israel*, and in none other place, while the dew lay on *Gideons* fleece onely, and all the earth besides was drie; then for one and the same people, which spake all of them the language of *Canaan*, that is, *Hebrewe*, one and the same original in *Hebrewe* was sufficient. But when the fulnesse of time drew neare, that the Sunne of righteousness, the Sonne of God shoulde come into the world, whom God ordeneid to be a reconciliation through faith in his blood, not of the *Jewes* onely, but also of the *Greeke*, yea, of all them that were scattered abroad; then loe, it pleased the Lord to stirre vp the spirit of a *Greeke* Prince (*Greeke* for descent and language) even of *Ptolome Philadelph* King of *Egypt*, to procure the translating of the Booke of God out of *Hebrewe* into *Greeke*. This is the translation of the *Seuentie* Interpreters, commonly so called, which prepared the way for our Sauiour among the Gentiles by written preaching, as Saint *John* Baptist did among the *Jewes* by vocall. For the *Grecians* being desirous of learning, were not wont to suffer booke of worth to lye moulding in Kings Libraries, but had many of their seruants, ready scribes, to copie them out, and so they were dispersed and made common. Againe, the *Greeke* tongue was well knownen and made familiar to most inhabitants in *Asia*, by reason of the conquest that there the *Grecians* had made, as also by the Colonies, which thither they had sent. For the same caufe also it was well vnderstood in many places of *Europe*, yea, and of *Affrike* too. Therefore the word of God being set foorth in *Greeke*, becommeth hereby like a candle set vpon a candlestick, which giueth light to all that are in the house, or like a proclamation sounded foorth in the market place, which most men presently take knowledge of; and therefore that language was fittest to containe the Scriptures, both for the first Preachers of the Gospel to appeale vnto for witnesse, and for the learners also of those times to make search and triall by. It is certaine, that that Translation was not so sound and so perfect, but that it needed in many places correction; and who had bene so sufficient for this worke as the Apostles or Apostolike men? Yet it seemed good to the holy Ghost and to them, to take that which they found, (the same being for the greatest part true and sufficient) rather then by making a new, in that new world and greene age of the Church, to expose themselues to many exceptions and cauillations, as though they made a Translation to serue their owne turne, and therefore bearing witnesse to themselues, their witnesse not to be regarded. This may be supposed to bee some caufe, why the Translation of the *Seuentie* was allowed to passe for currant. Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the *Jewes*. For not long after *Christ*, *Aquila* fell in hand with a new Translation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fift and a sixt edition, the Authours wherof were not knownen. These with the *Seuentie* made vp the *Hexapla*, and were worthily and to great purpose compiled together by *Origen*. Howbeit the Edition of the *Seuentie* went away with the credit, and therefore not onely was placed in the midle by *Origen* (for the worth and excellencie thereof aboue the rest, as *Epiphanius* gathereth) but also was vsed by the *Greeke* fathers for the ground and foundation of their Commentaries. Yea, *Epiphanius* aboue named doeth attribute so much vnto it, that he holdeth the Authours thereof of not onely for Interpreters, but also for Prophets in some respect: and *Lustinian* the Emperour enioyning the *Jewes* his subiects to vse specially the Translation of the *Seuentie*, rendreth this reason thereof, because they were as it were enlightened with propheticall grace. Yet for all that, as the *Egyptians* are said of the Prophet to bee men and not God, and their horses flesh and not spirit: so it is evident, (and Saint *Hierome* affirmeth as much) that the *Seuentie* were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oueright, another while through ignorance, yea, sometimes they may be noted to adde to the Originall, and sometimes to take from it; which made the Apostles to leaue them many times, when they left the *Hebrewe*, and to deliuere the sence thereof according to the trueth of the word, as the spirit gaue them vtterance. This may suffice touching the *Greeke* Translations of the old Testament.

See *S. agassizii*
lib. 1 L. concreta
Fusca 32.

**Translation
out of Hebrew
and Greek
into Latin.**

There were also within a few hundredth yeeres after C H R I S T , translations many into the Latine tongue : for this tongue also was very fit to conuey the Law and the Gospel by, because in those times very many Countreys of the West , yea of the South , East and North , spake or vnderstood Latine , being made Prouinces to the *Romanes*. But now the Latine Translations were too many to be all good, for they were infinite (*Latini Interpretes nullo modo numerari possunt*, saith *S. Augustine*.) Againe they were not out of the *Hebrew* fountaine (wee speake of the Latine Translations of the Old Testamente) but out of the *Greeke* stremme, therefore the *Greeke* being not altogether cleare, the *Latine* deri-

*Epiphys. de
mensur & per-
deribus.*

*See S. August
2. de doctrin.
Christian. c. i.
Non. diatæk.
146.
oxygentium & comp.
xerans dea
naufragium autem
Ela. 31. 3.
S. Hieron. de
optimo genere
interpret.*

S. Augustin. d.
doctr. Christi lib.
2. cap. I E.

The Tranflators

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, judgement, industrie and faithfulness, that he hath for euer bound the Church vnto him, in a debt of speciale remembrance and thankfulnessse.

Now though the Church were thus furnished with *Greeke* and *Latine* Translations, euen before the faith of C H R I S T 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 understood, *Greeke* and *Latine*, (as the good Lepers were not content to fare well themselues, but acquainted their neighbours with the storie that God had sent, that they also might prouide for themselues) but also for the behoofe and edifying of the vnlearned which hungered and thirsted after Righteousnesse, and had soules to be faued aswell as they, they provided Translations into the vulgar for their Countreymen, insomuch that most nations vnder heauen did shordly after their conuersion, heare C H R I S T 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 satisfied by examples enough, if enough wil serue the turne.

First S. Hierome saith, *Multarum gentium linguis Scriptura ante transflata, docet falsa esse que addita sunt, &c.c.* 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*, *sue lingue 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 de Castro* (that we speake of no more) men not to be excepted against by them of *Rome*, doe ingenuously confess as much. So, S. Chrysostome that liued in S. Hieromes time, giueth evidence with him: *The doctrine of S. John (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 *Theodoric*, as next vnto him, both for antiquite, and for learning. His words be these, *Every 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 Sauromatiens, and briefly into all the Languages that any Nation useth*. So he. In like maner, *Vlpilas* is reported by *Paulus Diaconus* and *Ifidor* (and before them by *Sozomen*) to haue translated the Scriptures into the *Gothicke* tongue: *John Bishop of Siuil by Vasseus*, to haue turned them into *Arabickē*, about the yeere of our Lord 717: *Beda by Cisterciensis*, to haue turned a great part of them into *Saxon*: *Efnard by Tritheimus*, to haue abridged the French Psalter, as *Beda* had done the *Hebrew*, about the yeere 800: King *Alured* by the said *Cisterciensis*, to haue turned the Psalter into *Saxon*: *Methodius by Auentinus* (printed at *Ingolstad*) 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 *Ducb-rithme*, yet extant in the Library of *Corbinian*: *Valdus*, by diuers to haue turned them himselfe, 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 secondes dayes*, *John Treuifa* 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 *Arabickē* is with many, of *Augustinus Nebienfis* setting foorth. So *Pestel* affirmeth, that in his trauaile he saw the Gospels in the *Ethiopian* tongue; And *Ambrose Thefus* 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 *Radevil 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 seen...*

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

The transflating of the Scripture into the vulgar tongaes.

S. Hieronymus.
Marcellus.
Zosimus.
2. King. 7. 9.

S. Hieron. pref.
in 4. Euangel.

S. Hieron. So-
phronio.

Six. Sen. lib. 4.
Alphon. & Ca-
st. lib. 1. 14. 23.

S. Chrysost. in
Ioban cap. 1.
l. am. 1.

Theodor. 5.
Therapen.

P. Diacon. lib. 12.
Ifidor. in Chron.
Goth. Sogen. lib.
C. cap. 37.
Pestel. in
Chron. Hispan.

Polydor. Virg.
S. Isidor. Angla-
rum refectori.
dem de Alfredo
misiro.
Aventinus. lib. 4.
Circ. annum
900. B. Rhenan.
versus Gramma-
lib. 2.

Beroald.

Thuan.

Psal. 48. 8.

Agnes. Advers.
ad inuestig.
Sepulchri.

The ynwillingnes of our
clerke Adver-
saries, that the
Scriptures
should be di-
vise.

To the Reader.

ulgaged 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 sowerd with the leaten 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, (*Lucifuge Scripturarum as Tertullian speaketh*) that they will not trust the people with it, no not as it is set foorth by their owne sworne men, no not with the Licence of their owne Bishops and Inquisitors. Yea, so vnwilling they are to communicate the Scriptures to the peoples vnderstanding in any sort, that they are not ashamed to confess, 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 shuneth the light, but the malefactor, lest his deeds should be reproved: neither is it the plaine dealing Merchant that is vnwilling to haue the waights, or the meteyard brought in place, but he that yfeth deceit. But we will let them alone for this fault, and retorne to translation.

See the obser-
vation (set
forth by Cle-
ment his au-
thority) upon
the 4 rule of
Pius the 4 his
making in the
Index libri
bib. pag. 15.
ver. 5.
Tertul. de ser. carnis.
Iohn 3.10.

The speaches
and reasons,
both of our
brethren,
and 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? (*Laete gypsum male miscetur*, saith *S. Ireneus.*) We hoped that we had bene in the right way, that we had had the Oracles of God delivered 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 *lapidofus*, as *Seneca* speaketh? What is it to handle the word of God deceiptfully, 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 foce goe vp, he shall even breake downe their stony wall.* Was their Translation good before? Why doe they now miend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popish Romanists) alwayes goe in iepardie, 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 *manu[m] de tabula*. Wee will answere them both briefly: and the former, being brethren, thus, with *S. Hierome.*, *Damnamus veteres? Minime sed post priorum studia in domo Domini quod 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 dutie, to assay whether my talent in the knowledge of the tongues, may be profitable in any meaure 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. Ireneus. lib.
cap. 19.*

Neh 4.3.

*S. Hieron. A-
polig. aduers.
Roffin.*

A satisfacion
to our bre-
thren.

And to the same effect say wee, that we are so farre off from condemning any of their labours that traueil'd 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 beeне raised vp of God, for the building and furnishing of his Church, and that they deserue to be had of vs and of posterite in euerlasting remembrance. The Judgement of *Aristotle* is worthy and well knownen: *If Timotheus had not bene, we had not had much sweet musike; but if Phrynis (Timoteus 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 onset 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 understand? Since of an hidden treasure, and of a fountain 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* faith; *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 *Abi-ezer*, that strake the stroake: yet the gleaning of grapes of *Ephraim* was not to be despised. See *Judges 8. verse 2.* *Ioash* the king of *Israel* did not sacrifice himselfe, till he had smitten the ground three times; and yet hee offendeth the Prophet, for giuing ouer then. *Aquila*, of whom wee spake before, transla-

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

*S. Epiphanius. loco
enitatis.*
*S. Augustini. lib.
19. de ciuitate.
Dei c. 7.*

Judges 8.2.

*2 Kings 13.
18, 19.*

The Tranflators

<p><i>S. Hieronim Ethic. cap. 3.</i></p> <p><i>Ierem. 23. 28. Termed Mar- tyr. Sicuti: vultu- mum verum, quae presul- fium: Marg- riam: Hieron- ad Salutem.</i></p> <p><i>Horace.</i></p> <p><i>James 3. 1.</i></p> <p><i>Plutarck in Cicerone.</i></p> <p><i>Ezrah 3. 12.</i></p>	<p>ted the Bible as carefully, and as I killfully as he could; and yet he thought good to goe ouer it againe, and then it got the credit with the Lewes, to be called <i>C. Iacobus</i>, that is, accuratly done, as Saint Hierome witnesseth. How many bookees of profane learning haue bene gone ouer againe and againe, by the same tranflators, by others? Of one and the same booke of <i>Aristotles Ethikes</i>, there are extant not so few as fixe or seuen severall tranlations. Now if this cost may bee bestowed vpon the goord, which affordeth vs a little shadue, and which to day flourishest, 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. <i>What is the chaffe to the wheat, saith the Lord? Tanti vitreum, quanti verum margaritum</i> (faith <i>Tertullian</i>,) 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 grieved, that wee haue a Prince that seeketh the increase of the spirituall wealth of Israel (let <i>Samballat's</i> and <i>Tobiabs</i> doe so, which therefore doe bear their iust reproote) but let vs rather bleesse God from the ground of our heart, for working this religious care in him, to haue the tranlations of the Bible maturely considered of and examined. For by this meanes it commeth to passe, that whatsoeuer is found alreadie (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 beeene set a worke, approue their dutie 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 judged to be but a very poore and empitic shift; yet euen hereupon did his Maestie beginne to bethinke himselfe of the good that might ensue by a new translation, and presently after gaue order for this Tranlation which is now presented vnto thee. Thus much to satisfie our scrupulous Brethren.</p> <p>Now to the later we awfere; that wee doe not deny, nay wee affirme and auow, that the very meanest tranlation 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 <i>French</i>, <i>Dutch</i>, <i>Italian</i> and <i>Latine</i>, is still the Kings Speech, though it be not interpreted by every Tranlator with the like grace, nor peraduenture so fitly for phrase, nor so expesly for fence, euywhere. For it is confessed, that things are to take their denomination of the greater part; and a naturall man could say, <i>Verum ubi multa nitent in carmine, non ego paucis offendor maculis, &c.</i> A man may be counted a vertuous man, though hee haue made many slips in his life, (els, there were none vertuous, for <i>in many things we offend all</i>) also a comely man and louely, though hee haue some warts vpon his hand, yea, not onely freakles 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 foorth 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 sense and meaning, as well as mans weakenesse would enable, it did exprefse. Judge by an example or two. <i>Plutarck</i> writeth, that after that <i>Rome</i> had beeene burnt by the <i>Gales</i>, they fell soone to builde it againe: but doing it in haste, they did not cast the streets, nor proportion the houses in such comely fashion, as had bene most sightly and convenient; was <i>Catiline</i> therefore an honest man, or a good Patriot, that sought to bring it to a combustion? or <i>Nero</i> a good Prince, that did indeed set it on fire? So, by the story of <i>Ezrah</i>, and the prophesie of <i>Haggai</i> it may be gathered, that the Temple built by <i>Zerubbabel</i> after the returne from <i>Babylon</i>, was by no meanes to bee compared to the former built by <i>Solomon</i> (for they that remembred the former, wept when they considered the later) notwithstanding, might this later either haue bene abhorred and forsaken by the <i>Lewes</i>, or prophaned by the <i>Greekes</i>? The like wee are to thinkne of Tranlations. The translation of the <i>Seuentie</i> differenth from the Originall in many places, neither doeth it come neere it, for perspicuitie, grauitie, maiestie; yet which of the Apostles did condemne it?</p>
--	--

An awfere to
the impura-
tions of our ad-
versaries.

To the Reader.

it? Condemne it? Nay, they vsed it, (as it is apparent, and as Saint *Hierome* and most learned men doe confess) which they would not have done, nor by their example of vsing it, so grace and commend it to the Church, if it had bene vnworthy the appellation and name of the word of God. And whereas they vrge for their second defence of their vilifying and abusing of the English Bibles, or some pieces thereof, which they meete with, for that heretikes (forsooth) were the Authours of the translations, (heretikes they call vs by the same right that they call themselves Catholikes, both being wrong) wee marueile what diuinitie taught them so. Wee are sure *Tertullian* was of another minde: *Ex personis probamus fidem an ex fide personas?* Doe we trie mens faith by their persons? we should trie their persons by their faith. Also *S. Augustine* was of an other minde: for he lighting vpon certaine rules made by *Tychonius a Donatist*, for the better understanding of the word, was not ashamed to make vs of them, yea, to infert them into his owne booke, with giuing commendation to them so farre foorth as they were worthy to be commended, as is to be seene in *S. Augustines* third booke *De doctrinâ Christianâ*. To be short, *Origen*, and the whole Church of God for certain hundred yeeres, were of an other minde: for they were so farre from treading vnder foote, (much more from burning) the Translation of *Aquila* a Proselite, that is, one that had turned *Iew*; of *Symmachus*, and *Theodorian*, both *Ebionites*, that is, most vile heretikes, that they ioyned them together with the *Hebrew* Originall, and the Translation of the *Seuentie* (as hath bene before signified out of *Epiphanius*) and set them forth openly to be considered of and perused by all. But we weary the vnlearned, who need not know so much, and trouble the learned, who know it already.

Yet before we end, we must answere a third cauill and obiection of theirs against vs, for altering and amending our Translations so oft; wherein truely they deale hardly, and strangely with vs. For to whom euer was it imputed for a fault (by such as were wise) to goe ouer that which hee had done, and to amend it where he saw cause? Saint *Augustine* was not alraide to exhort *S. Hierome* to a *Palindodia* or recantation; the same *S. Augustine* was not ashamed to retractate, we might say reuoke, many things that had passed him, and doth euen glory that hee seeth his infirmities. If we will be sonnes of the Trueth, we must consider what it speaketh, and traumple vpon our owne credit, yea, and vpon other mens too, if either be any way an hinderance to it. This to the cause: then to the persons we say, that of all men they ought to bee most silent in this case. For what varieties haue they, and what alterations haue they made, not onely of their Service booke, Portessies and Breuiaries, but also of their *Latine* Translation? The Service booke supposed to be made by *S. Ambrose* (*Officium Ambrosianum*) was a great while in speciaill vs and request but Pope *Hadrian* calling a Councill with the ayde of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the Service-booke of Saint *Gregorie* vniversally to be vsed. Well, *Officium Gregorianum* gets by this meanes to be in credit, but doeth it continuall without change or altering? No, the very *Romane* Service was of two fashions, the New fashion, and the Old, (the one vsed in one Church, the other in another) as is to bee seene in *Pamelius* a Romanist, his Preface, before *Micrologus*. The same *Pamelius* reportereth out of *Radulphus de Riuo*, that about the yeere of our Lord, 1277. Pope *Nicolas* the third remoued out of the Churches of *Rome*, the more ancient booke (of Service) and brought into vs the Missals of the Friers Miurorites, and commaunded them to bee obserued there; insomuch that about an hundred yeeres after, when the aboue named *Radulphus* happened to be at *Rome*, he found all the booke to be new, (of the new stampe.) Neither was there this chopping and changing in the more ancient times onely, but also of late: *Pius Quintus* himselfe confesseth, that euery Bishopricke almost had a peculiar kind of service, most vnlike to that which others had: which moued him to abolish all other Breuiaries, though neuer so ancient, and priuiledged and published by Bishops in their Diocesses, and to establish and ratifie that onely which was of his owne setting foorth, in the yeere 1568. Now, when the father of their Church, who gladly would heale the soare of the daugheer of his people softly and sleightly, and make the best of it, findeth so great fault with them for their oddes and iarring; we hope the children haue no great cause to vaunt of their vniformitie. But the difference that appeareth betweene our Translations, and our often correcting of them, is the thing that wee are specially charged with; let vs see therefore whether they themselves bee without fault this way, (if it be to be counted a fault, to correct) and whether they bee fit men to throw stones at vs: *O tandem maior parcas inane minori*: they that are lesse found themselves, ought not to obiect infirmities to others. If we should tell them that *Valla*, *Stapulen/s*, *Erasmus*, and *Vives* found fault with their vulgar Translation, and consequently wished the same to be mended, or a new one to be made, they would answere peraduenture, that we produced their enemies for witnesse against them; albeit, they were in no other fort enemies, then as *S. Paul* was to the *Galatians*, for telling them the truthe: and it were to be wished, that they had dared to tell it them plainlier and ostner. But what will they say to this, that Pope *Leo* the tenth allowed *Erasmus* Translation of the New Testament, so much different from the vulgar, by his Apostolike Letter & Bull; that the same *Leo* exhorted *Pagnin* to translate the whole

*Terme de pra-
scripti contra
heretika*

*S. Aug. Epist. 3. de
doct. Cris. cap.
30.*

*S. Aug. Epist. 9.
S. Aug. Epist. 10.
Vides interdum
viam meam. S.
Aug. Epist. 8.*

*Burard. ill. 5.
cap. 2.*

Horat.

Galat. 4. 16.

Sixtus Senens.

The Translators

Heb. 7.11.
& 8.7.

Bible, and bare whatfoeuer charges was necessary for the worke? Surely, as the Apostle reasoneth to the *Hebreus*, that if the former Law and Testament had bene sufficient, there had bee no need of the latter: so we may say, that if the olde vulgar had bene at all points allowable, to small purpose had labour and charges bene vndergone, abou framing of a new. If they say, it was one Popes priuate opinion, and that he consulted only himselfe; then wee are able to goe further with them, and to auerre, that more of their chiefe men of all sorts, euen their owne Trent-champions *Paiua & Vega*, and their owne Inquisitors, *Hieronymus ab Oleastro*, and their own Bishop *Isidorus Clarius*, and their owne Cardinall *Thomas & Vio Caietan*, doe either make new Translations themselves, or follow new ones of other mens making, or note the vulgar Interpreter for halting; none of them feare to dissent from him, nor yet to except against him. And call they this an uniforme tenour of text and judgement about the text, so many of their Worthies disclaiming the now receiued conceit? Nay, we wil yet come neerer the quicke: doth not their *Paris*-edition differ from the *Louaine*, and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confesse, that certaine Catholikes (he meaneth certaine of his owne side) were in such an humor of translating the Scriptures into *Latine*, that Satan taking occasion by them, though they thought of no such matter, did striue what he could, out of so vncertaine and manifold a varietie of Translations, so to mingle all things, that nothing might seeme to be left certaine and firme in them, &c? Nay further, did not the same *Sixtus* ordaine by an inviolable decree, and that with the counsell and consent of his Cardinals, that the *Latine* edition of the olde and new Testament, which the Councill of *Trent* would haue to be authentick, is the same without controuersie which he then set forth, being diligently corrected and printed in the Printing-house of *Vatican*? Thus *Sixtus* in his Preface before his Bible. And yet *Clement* the eight his immediate succellour, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them waightie and materiall) and yet this must be authentike by all meanes. What is to haue the faith of our glorious Lord I E S V S C H R I S T with Yea and Nay, if this be not? Againe, what is sweet harmonie and consent, if this be? Therfore, as *Demaratus* of *Corinth* aduis'd a great King, before he talked of the dissentions among the *Grecians*, to compose his domesticke broiles (for at that time his Queene and his sonne and heire were at deadly fuisse with him) so all the while that our aduersaries doe make so many and so various editions themselves, and doe iarde so much about the worth and authoritie of them, they can with no shew of equitie challenge vs for changing and correcting.

Sixtus s. prefac.
juxta Biblia.

But it is high time to leaue them, and to shew in briefe what wee proposed to our selues, and what course we held in this our perusal and suruay of the Bible. Truly (good Christian Reader) wee never thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had bene true in some sort, that our people had bene fed with gall of Dragons in stead of wine, with whey in stead of milke:) but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeavour, that our marke. To that purpose there were many chosen, that were greater in other mens eyes then in their owne, and that sought the truth rather then their own praise. Againe, they came or were thought to come to the worke, not *excendi causâ* (as one faith) but *excitati*, that is, learned, not to learne: For the chiefe ouerseer and *ipsorum* vnder his Maiestie, to whom not onely we, but also our whole Church was much bound, knew by his wisdome, which thing also *Nazianzen* taught so long agoe, that it is a preposterous order to teach first and to learne after, yea chat *nâ m'ay regnus regnum* to learne and practise together, is neither commendable for the workeman, nor safe for the worke. Therefore such were thought vpon, as could say modestly with Saint *Hierome*, *Et Hebreum Sermonem ex parte didicimus, & in Latino penâ ab ipsis incunabulis &c. detriti sumus.* Both we haue learned the *Hebreu* tongue in part, and in the *Latine* wee haue beene exercised almost from our rerie cradle. S. *Hierome* maketh no mention of the *Greeke* tongue, wherein yet hee did excell, because hee translated not the old Testament out of *Greeke*, but out of *Hebreu*. And in what sort did these assemble? In the trust of their owne knowledge, or of their sharpenesse of wit, or deepenesse of iudgement, as it were in an arme of flesh? At no hand. They trusted in him that hath the key of *David*, opening and no man shutting; they prayed to the Lord the Father of our Lord, to the effect that S. *Augustine* did; *O let thy Scriptures be my pare delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they assemble together; not too many, lest one shoulde trouble another; and yet many, lest many things haply might escape them. If you aske what they had before them, truely it was the *Hebreu* text of the Olde Testament, the *Greeke* of the New. These are the two golden pipes, or rather conduits, where-through the olive branches empie themselves into the golde. Saint *Augustine* calleth them precedent, or originall tongues; Saint *Hierome*, fountaines. The same Saint *Hierome* affirmeth, and *Gratian* hath not spared to put it into his Decree, That as the credit of the olde Bookes (he meaneth of the Old Testament) is to bee tryed by the

The purpose
of the Trans-
lators, with
their number,
furniture, care
&c.

Nazianzen s.
fr. 1.1.1.
Ad monachos
ad monachos.

Ideas in Apo-
logies.

S. Aug. lib. 21.
Confess. cap. 2.

S. August. 3. de
dict. c. 3. Or.
S. Hieron. ad
Suriam Or
Fressel.
S. Hieron. ad
Lucinius, D. B.
9 us veterum.

To the Reader.

the Hebrew Volumes, so of the New by the Greeke tongue, he meaneth by the originall Greeke. If trueth be to be tried by these tonges, then whence should a Translation be made, but out of them? These tonges therefore, the Scriptures wee say in those tonges, wee set before vs to translate, being the tonges wherein God was pleased to speake to his Church by his Prophets and Apostles. Neither did we run ouer the worke with that posting, hastes 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 he was the first in a maner, that put his hand to write Commentaries vpon the Scriptures, and therefore no marueile, if he overshot himselfe many times. None of these things: the worke hath not bene huddled 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 maturite: for in a busynesse of moment a man feareth not the blame of conuenient slacknesse. Neither did wee thinke much to consult the Translators or Commentators, *Chaldee, Hebrewe, Syrian, Greeke, or Latine*, no nor the *Spanishe, French, Italian, or Dutch*; neither did we disdaine to reuse 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 flownesse, 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.

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

Some peraduenture would haue no varietie of fences to be set in the margine, left the authoritie of the Scriptures for deciding of contiouersies by that shew of vncertaintie, should somewhat be shaken. But we hold their iudgmet not to be so sound in this point: For though, *whatsoeuer things are necessary are manifest*, as S. Chrysostome faith, 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 Chariti*. Yet for all that it cannot be dissembled, that partly to exercise and whet our wits, partly to weane the curious from loathing of them for their every-where plainenesse, partly also to stirre vp our devotion 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 to 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 doubtfulnesse, not in doctrinal points that concerne faluation, (for in such it hath beeue vouchd that the Scriptures are plaine) but in matters of lesse moment, that fearfulnesse would better beseeeme vs then confidence, and if we will resolute, to resolute vpon modeſtie with S. Augustine, (though not in this same case altogether, yet vpon the same ground) *Melius est dubitare de oculis, quam litigare de incertis*, it is better to make doubt of those things which are secret, then to striue about those things that are vncertaine. There be many words in the Scriptures, which be never found there but once, (hauing neither brother nor neighbour, as the *Hebrewe* 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 *Hebrewe* themselues are so diuided among themselues for judgement, that they may seeme to haue defined this or that, rather because they would say somthing, the because they were luse of that which they said, as S. Hierome somewhere faith of the *Septuagint*. Now in such a case, doth not a margine do well to admonisht 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 evident: 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. Therfore as S. Augustine faith, that varietie of Translations is profitable for the finding out of the sene of the Scriptures: so diuertisfe of signification and sene in the margine, where the text is not so cleare, must needs doe good, yea, is necessary, as we are persuaded. 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 think 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 diſſerences of readings, then to be captivated to one, when it may be the other. If they were ſure that their hie Priest had all lawes ſhut vp in his breſt, as *Paul the ſecond* bragged, and that he were as free from errore by ſpeciall priuiledge, as the Dictators of *Rome* were made by law inviolable, it were an other matter; then his word were an Oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and 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 proueth, not as much as he claimeth, they grant and embracē.

An

*Joseph. Antiq.
lib. 12.
S. Hieron. ad
Pannac. pro
Libr. ad uers. 10.
vñuen
m̄gnificat.*

*ad uers. 10.
reg. 12.
reg. 13.
Sophron. L-
b. 1.*

*ad uers. 12.
ex. 12.
S. Chrysost. 10.
Thess. cap. 2.
S. Aug. 2. de
doctr. Chrift.
cap. 9.*

*S. Aug. 2. de
doctr. Chrift.
cap. 12.
S. Aug. 2. de
doctr. Chrift.
cap. 14.*

*Sixtus pref.
Bible.*

*Platin. De
la ſecunda.
Mauritius.
reg. 12.
X. 2. 1. 2.*

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 beeene as exact as they could that way. Truly, that we might not varie from the sence 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 dutie. 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 *Traveiling*; if one where *Thinke*, neuer *Suppose*; if one where *Paine*, neuer *Ache*; if one where *Joy*, neuer *Gladneffe*, &c. Thus to minse the matter, wee thought to fauour more of curiositie then wisedome, and that rather it would breed scorne in the Atheist, then bring profit to the godly Reader. For is the kingdome of God become wordes or syllables? why shoulde 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 newfanglenes called *adversaries*, though the difference be little or none; and another reporteth, that he was much abusid for turning *Cucurbita* (to which reading the people had beeene vsed) into *Hedera*. Now if this happen in better times, and vpon so small occasions, wee might iustly feare hard censure, if generally wee shoulde make verball and vnecessary changings. We might also be charged (by leoffers) with some vnequall dealing towards a great number of good English wordes. For as it is written of a certaine great Philosopher, that he shoulde say, that those loges 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 shoulde say, as it were, vnto certayne 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. Ianes his words, namely, *To be partiall in our selues and judges of euill thoughts*. Adde hereunto, that niceenesse 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 wordes 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 leauie 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 obsecracion of the Papists, in their *Azimes*, *Tuniks*, *Rational Holocausts*, *Prapuce*, *Paſche*, and a number of such like, whereof their late Translation is full, and that of purpose to darken the sence, that since they must needs translate the Bible, yet by the language thereof, it may bee kept from being understood. But we desire that the Scripture may speake like it selfe, as in the language of *Canaan*, that it may bee vnderstood euen of the very vulgar.

Reasons induc-ing vs not
to stand curi-
ously vpon an
identitie of
phrasing.

Many other things we might give thee warning of (gentle Reader) if wee had not exceeded the measure of a Preface alreadie. It remaineth, that we commend thee to God, and to the Spirit of his grace, which is able to build further then we can aske or think. Hee remoueth the scales from our eyes, the vaile from our hearts, opening our wits that wee may understand 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 living water which yee digged not; doe not cast earth into them with the Philistines, neither preferre broken pits before them with the wicked Iewes. Others haue laboured, and you may enter into their labours; O receive not so great things in vaine, O despise not so great saluation! Be not like swine to tredre vnder foote so precious things, neither yet like dogs to teare and abuse holy things. Say not to our Sauiour 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 nor darkenesse more then light; if foode, if cloathing be offered, goe not naked, ſtare not your selues. Remember the aduise of *Nazianzen*, *It is a grieuous thing (or dangerous) to neglect a great faire, and to ſeeke to make markets after wards*: also the encouragement of S. *Chrysſofome*, *It is alto-gether impoſible, that he that is sober (and watchfull) ſhould at any time be neglected*: Lastly, the admonition and menacing of S. *Augustine*, *They that despife Gods will inviting them, ſhall ſeeme Gods will taking vengeance of them*. It is a fearefull thing to fall into the hands of the living God; but a blessed thing it is, and will bring vs to eueraſting 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 anſwere, 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 Iefus Christ, to whom with the holy Ghost, be all prayſe and thankefgiuing. Amen.

S. Chrysſofome
epiſt ad Rom.
Cap. 14. orat.
26. in idem.
ad uigil. cap. 3.
ex apocrypha.

malitia.

Abed.
Neph. Calif.
lib. 8. cap. 42.
S. Hieron. in 4.
Ione. Sec. S.
Aug. epif. 10.

malitia.
admonit.
in. 2. 12. 13.
See Euseb. apoc.
mormon. li. 12.
ex Platon.

Gen. 16. 15.
Ierem. 2. 13.

Math. 8. 34.
Hebr. 12. 16.
Nazianzen, oīa
ay. 2. 2. 2.
Jude. 1. 1. 1.
m. 1. 1. 1.
x. 1. 1. 1.
y. 1. 1. 1.
z. 1. 1. 1.
S. Aug. ad
eric. fib. ſab.
dilect.
Aene. 16.
Heb. 10. 31.

January hath xxxij. dayes.

The Moone xxx.

Sunne	rifeth	8. mi. 4.	P	Prayer.	Morning	Euening		
falleth	houre	3. mi. 56.	aines	Prayer.	Prayer.	Prayer.		
xir	1 A	Kalend.	Circumcision.	i	Gen.17.	Rom. 2.	Deu. 10.	Col.ii.
viii	2 b	iiii	Mo.	ii	Gen.1.	Matth. 1.	Gene.2.	Rom.1.
	3 c	iii	Mo.	iii	iiii	iiii	ii	
xvi	4 d	iiii	Mo.	iv	b	iiii	vi	iii
	5 e		Nonas.	b	bii	iiii	biiii	iii
	6 f	viii	Jd.	bii	Elat.60.	Luke 3.	Ela.49.	John ii.
	7 g	vii	Jd.	vij	Gene.9.	Matth.5.	Gen.12.	Rom.v.
ii	8 h	bi	Jd.	viii	viiii	vi	xiiii	vi
	9 b	b	Jd.	ix	xv	bii	xvi	vii
x	10 c	iiii	Jd.	x	xvii	biiii	xviiii	viiii
	11 d	iii	Jd.	xi	xix	ix	xx	ix
xviii	12 e	iiii	Jd.	xii	xxi	x	xiiii	x
vii	13 f		Iudas.	xiii	xxiiii	xi	xxviiii	xi
	14 g	xix	kl.	Februari.	xviiii	xxv	xviiii	xiiii
xv	15 h	xviii	kl.		xv	xxviiii	xviiii	xiiii
	16 b	xvii	kl.	xvi	xxxix	xviii	xxx	xviiii
	17 c	xvi	kl.	xvii	xxxii	xv	xxxiiii	xv
xiiii	18 d	xv	kl.	Pascua.	xviii	xxxiiii	xvi	xvi
i	19 e	xviiii	kl.		xix	xxxv	xxxviiii	xvi
	20 f	xviiii	kl.	Fabian.	xx	xxxviii	xviii	xxxix
x	21 g	xvi	kl.	Agnes.	xxi	xl	xv	iii
	22 h	xv	kl.	Vincent.	xviiii	xliii	xx	xliii
xviiii	23 b	x	kl.		xviii	xliii	xvii	v
vi	24 c	ix	kl.		xviiii	xlii	xlii	vi
	25 d	viii	kl.	Conuers. Paul.	xxv	xxxviiii	xxxviiii	xxxviiii
xviiii	26 e	vii	kl.		xxvi	xxxviiii	xxxviiii	xxxviiii
	27 f	vi	kl.		xxviiii	xxxviiii	xxxviiii	viii
	28 g	v	kl.		xxviiii	xxxviiii	xxxviiii	ix
xiiii	29 h	iiii	kl.		xxviiii	xxxviiii	xxxviiii	x
xir	30 b	iii	kl.		xxviiii	xxxviiii	xxxviiii	xi
viii	31 c	iiii	kl.		xxviiii	xxxviiii	xxxviiii	xii

¶ February hath xxvij. dayes.

¶ The Moone xxix.

¶ March hath xxxij. dayes.

¶ The Moone xxx.

Sunne
riseth
falleth

6.mi.18.
houre
5.mi.42.

Palmes.

¶ Morning
Prayer.

¶ Euening
Prayer.

¶	I	D	Kalend.	David.	¶	¶	I.Lesson.	¶	z Lesson.	¶	i.Lesson.	Ephes. vi.
viii	2	e	vi	No.	Cedde.	j	xvij	xiiii	xix	ii		
	3	f	v	No.		ij	xx	xviii	xxi	iii		
xvi	4	g	iiii	No.		ij	xvij	xv	xviii	iii		
v	5	A	iii	No.		ijij	xv	xvi	xvii	Colo. i.		
	6	b	iiii	No.		v	xvij	xvii	xviii	ii		
viii	7	c	Nonas.	Perpetue.	vj	xvij	xviii	xx	iii			
ij	8	d	viiii	Jd.	vij	xvij	xix	xxxii	iiii			
	9	e	viiii	Jd.		vij	xvij	xx	xxxiiii	i. Thes. i.		
x	10	f	vi	Jd.		ix	Josua. i.	xvi	Josua. ii	ii		
	11	g	v	Jd.		ix	ij	xviiii	iiii	iii		
xviii	12	A	iiii	Jd.	Gregorie.	ij	v	xviiii	vi	iiii		
vii	13	b	iii	Jd.	Sol in Aries.	ijij	vij	xviiii	viiii	v		
	14	c	iiii	Jd.		vij	ix	John i.	x	ii. Thes. i.		
xv	15	d	Idus.			vij	xvij	ii	xxxiiii	ii		
viii	16	e	xviiii	Bl.	Aprilis.	xd	Judg. i.	iii	Judg. ii.	iii		
	17	f	xvi	Bl.		xvij	ij	iii	iii	i. Tim. i.		
xij	18	g	xv	Bl.	Edward.	xvij	v	b	vi	ii. iii.		
i	19	A	iiiiii	Bl.		xvij	vij	vi	viiii	iiii		
	20	b	iiiiii	Bl.		xv	ix	viiii	x	v		
ix	21	c	xiiii	Bl.	Benedict.	xx	xij	viii	xiiii	vi		
	22	d	xiiii	Bl.		xxi	xij	ix	xviiii	ii. Tim. i.		
xvij	23	e	x	Bl.		xxij	xv	x	xvi	ii		
vi	24	f	ix	Bl.	Init. Rex Iacob. Fast.	xvij	xvij	xi	xviii	iii		
	25	g	viii	Bl.	Annun. of Marie.	xvijij	Eccle. 2.	xiiii	Eccle. iii.	iiii		
xvij	26	A	viiii	Bl.		xd	Judg. xix.	xiiii	Judg. xx	Titus i.		
ij	27	b	vi	Bl.		xvij	xij	xviii	Ruth i	ii		
	28	c	v	Bl.		xvij	Ruth ij.	xv	iii	iii		
x	29	d	iiiiii	Bl.		xvijiiii	xvi	i. King. i.	Philem.			
	30	e	iiii	Bl.		xvijiiii	xviiii	iiii	Hebr. i.			
xix	31	f	iiii	Bl.		xxx	iii	xviiii	v	ii		

¶ April hath xxx. dayes.

The Moone xxix.

Sunne				Psalms.	Morning Prayer.		Euening Prayer.		
rifeth	houre	5. mi. 15	falleth		6. mi. 45	1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
viii	i	g	Kalend.		i	i. King. vi	John xix.	i. King. viii	Hebre. iii.
xvi	2	A	iii No.		ii	viii	xx	ix	iii
v	3	b	iii No.	Richard.	iii	x	xxi	xi	v
	4	c	prid. No.	Ambrose.	iii	xii	Actes. i.	xiiii	vi
xviii	5	d	Nonas.		v	xviii	ii	xv	vii
ii	6	e	viii Id.		vi	xvi	iii	xvii	viii
	7	f	vii Id.		vii	xviii	iii	xiv	ix
	8	g	vi Id.		viii	xx	v	xvi	x
x	9	A	v Id.		ix	xxii	vi	xxiiii	xi
xvii	10	b	iii Id.		x	xxviii	vii	xxv	xii
vii	11	c	iii Id.	Sol in TAURO.	xi	xxvi	viii	xxvii	xiii
	12	d	prid. Id.		xii	xxviii	ix	xxix	James. i.
xv	13	e	Idus.		xiii	xxx	x	xxxii	ii
xiii	14	f	xviii Bl.	Matth.	xiii	ii. King. i.	xi	2. King. 2.	iii
	15	g	xvii Bl.		xv	iii	xii	iii	iii
xii	16	A	xvi Bl.		xvi	v	xiii	vi	b
i	17	b	xv Bl.		xvii	vii	xviii	viii	i. Pet. i.
	18	c	xviii Bl.		xviii	ix	xv	x	ii
x	19	d	xiii Bl.	Alphege.	xix	xi	xvi	xii	iii
	20	e	xii Bl.		xx	xiiii	xvii	xiii	iii
xvii	21	f	xii Bl.		xxi	xv	xviii	xvi	v
vi	22	g	x Bl.		xiiii	xvii	xix	xviiii	ii. Pet. i.
	23	A	x Bl.	S. George.	xviiii	xix	xx	xx	ii
xviii	24	b	viii Bl.		xviii	xxi	xxi	xiiii	iii
iii	25	c	vii Bl.	Marke Euang.	xvii	Eccle. iii.	xviiii	Eccle. v.	i. Joh. i.
	26	d	vi Bl.		xvii	2. Kin. 23.	xviiii	2. Kin. 24.	ii
xii	27	e	v Bl.		xviiii	3. King. i.	xviiii	3. King. ii.	iii
	28	f	iii Bl.		xviiii	iiii	xv	iii	iii
xix	29	g	iiii Bl.		xviiii	v	xvi	vi	v
viii	30	A	prid. Bl.		xix	vii	xviiii	viii	2.3. Joh.

¶ May hath xxxij. dayes.

¶ The Moone xxx.

Sunne } riseth } 4.mi.36.
} falleth } 7.mi.24.
} hours }

¶ Palmes.

¶ Morning
Prayer.

¶ Euening
Prayer.

			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
I	b	Kalend.	Philip and Iacob.	i	Eccle.7.	Acts.8.
rvi	c	vi	No.	vii	3.King.9.	xxvij
v	d	v	No.	xii	Matth.1.	3.Kin.10.
4	e	vii	No.	xvij	ii	Rom.1.
xii	f	viii	No.	v	iii	ii
ii	g	pri. No.	John Euang.	vij	iv	xxviii
7	A	Nonas.		vij	xix	v
r	b	viii	Id.	vij	xx	vi
rvm	c	vii	Id.	x	4.King.1.	vii
vn	d	vi	Id.	vij	viii	ii
II	e	v	Id.	vij	v	x
12	f	viii	Id.	vij	x	viii
rv	g	viii	Id.	vij	x	xii
xii	A	pri. Id.		xvij	xij	xiii
15	b	Idas.		v	xvij	xvij
III	c	rbij	Bl.	rbij	xxiiii	xxi
i	d	rbij	Bl.	rbij	rbij	rbij
18	e	rb	Bl.	rbij	xxi	xx
it	f	xxiiit	Bl.	xxi	xxiiii	ii
20	g	xvij	Bl.	xxij	xxiiii	iii
rvn	A	xii	Bl.	xxv	xix	ii
vi	b	xj	Bl.	xxij	1.Esd.2.	iii
23	c	x	Bl.	v	xxi	v
xvij	d	ix	Bl.	vij	xxii	vii
III	e	viii	Bl.	rbij	2.Esd.1.	xxvij
26	f	vii	Bl.	rbij	xxiiii	xx
ri	g	vi	Bl.	rbij	rb	viii
28	A	v	Bl.	rbij	xxv	x
xit	b	vii	Bl.	rbij	x	xii
vij	c	iii	Bl.	rbij	ester 1.	xii
rbij	o	c	iii	rbij	ester 2.	xxvii
31	D	pri. Bl.		rbij	Marke 1.	v

Iune hath xxx. dayes.

The Moone xxix.

Sunne riseth { 3.mi. 34. houre } { falleth } 8.mi. 26.				Palmes	¶ Morning Prayer.	¶ Euening Prayer.
v	i	e	Kafend.	f	Ester.6.	Marke ii. Ester 7.
2	f	iii	No.	ij	viii	iii
xiiii	3	g	iii No.	Job i.	iii	ix
ii	4	A	pri. No.	iiij	iii	Job ii.
5	b	Nonas.	Boniface.	b	b	ii
x	6	c	viii Id.	vi	vii	vii
xviii	7	d	vii Id.	vij	ix	v
vii	8	e	vi Id.	vij	x	xiiii
9	f	b	Id.	ix	xiiii	vii
10	g	iiii	Id.	x	xv	xvi
xv	11	A	iii Id.	xij	Ecc.e.x.	Acts. viii.
viii	12	b	pri. Id.	xij	Job 17.18	Eccle.xii.
13	c	Idus.	Solstiti. aestiuum.	xij	Mar.vii.	Job xii.
xii	14	d	xviii Bl.	xiiij	Job 17.18	2.Coz.ii.
x	15	e	xvii Bl.	xv	xviii.xv.	x
16	f	xvi Bl.	xvij	xviii	xvi	xiiii
x	17	g	xv Bl.	xvij	xvi	xiiii
18	A	xiiii Bl.	xvij	xvii	Luke i.	Gala.i.
xvij	19	b	xiii Bl.	xvij	xxxii	ii
vi	20	c	xii Bl.	xv	xxxiiii	iii
21	d	xi Bl.	xij	xxxvii	v	xvii
xviii	22	e	x Bl.	xij	xxvii	v
ii	23	f	ix Bl.	xij	xi	vi
xvii	24	g	viii Bl.	xij	Mala.iii.	Matth.3.
ii	25	A	vii Bl.	xv	Proou.ii.	Mat.ii.
26	b	vi Bl.	xvij	viii	Luke 8.	Proou.iii.
xiv	27	c	v Bl.	xvij	ix	Proou.ii.
28	d	iiii Bl.	xvij	vii	v	iii
xvij	29	e	iii Bl.	xvij	vi	vii
xvi	30	f	pri. Bl.	xv	vii	iiii

July hath xxxij. dayes.

The Moone xxx.

Sunne { riseth } 7.mi.34 { falleth } 4.mi.26				Psalms.	Morning Prayer.		Euening Prayer.	
v	i	g	Kalend.	Ullitat. of Mary.	i	Prou. xij.	Luke xij.	Prou. xii. phil.i.
vii	2	A	vi No.		ii	xvij	xvij	xb
xij	3	b	v No.	Martin.	iii	xvj	xb	xbii
vii	4	c	iii No.		iii	xvij	xvi	xiij
5	d	iiii	No.		v	xx	xbii	xxi
x	6	e	prid. No.	Dog dayes.	vi	xxij	xbvii	xxiiii
xvij	7	f	Nonas.		vii	xxvij	xix	xxv
vii	8	g	viii Id.		viii	xxvj	xx	xxvii
9	A	vii	Id.		ix	xxvij	xxi	xxix
10	b	vi	Id.		x	xxxij	xxii	Eccles.i.
xb	11	c	v Id.		xi	Eccles ij.	xxvii	iii
viiij	12	d	iiii Id.	Sol in Leone.	xii	iiij	xxviiii	b
	13	e	iii Id.		xiii	vj	John i.	vii
xi	14	f	prid. Id.		xiiij	vij	ii	ix
i	15	g	Idus.	Swithune.	xv	x	iii	xi
ix	16	A	xvii Bl.	Augusti.	xvi	xij	iiij	iii.
	17	b	xvi Bl.		xvii	Jerem. ii.	b	i. Tim.i.
	18	c	xv Bl.		xviii	iiij	b	ii. iii.
xvij	19	d	xiv Bl.		xix	vj	bii	iiii
xi	20	e	xiii Bl.	Margaret.	xx	vij	bii	v
	21	f	xii Bl.		xxi	x	ix	xi
xvij	22	g	xi Bl.	Magdalen.	xxii	xij	x	xiii
vii	23	A	x Bl.		xxiii	xij	xi	ii. Tim.i.
	24	b	ix Bl.	Fast.	xxiv	xbj	xii	xbii
xi	25	c	viii Bl.	Iames Apostle.	xxv	Eccles. xci	xiii	Eccles. 29
	26	d	vii Bl.	Anne.	xxvi	Jere. xvij	xiiij	Jere. xix.
viiij	27	e	vi Bl.		xxvii	xx	xxi	Titus.i.
	28	f	v Bl.		xxviii	xxij	xxii	Philem.
xvi	29	g	iiii Bl.		xxix	xxvij	xxvij	Hebz.i.
	30	A	iii Bl.		xxx	xxvij	xxvij	ii
v	31	b	prid. Bl.		xxx	xxvij	xij	xxix

¶ August hath xxxij. dayes.

¶ The Moone xxx.

Sunne { riseth } 4.mi.34 falleth } 7.mi.26				Palmes	Morning Prayer.		Euening Prayer.	
xiii	I	c	Kalend.	Lammas.	i	Jere.xxi.	Johnxx.	Jere.xxi.
ii	2	d	iii	Ido.	ii	xxxii	xxi	xxxii
	3	e	iii	Ido.	iii	xxxiii	Actes.i.	xxxv
x	4	f	prid.	Ido.	iv	xxxvi	ii	xxxvii
xviii	5	g	Nonas.		v	xxxvii	iii	xxxviii
vii	6	A	viii	Ido.	vi	cl	iii	ix
	7	b	vii	Ido.	vii	xiiii	v	xiiii
	8	c	vi	Ido.	viii	xliii	vi	xliii
rb	9	d	v	Ido.	ix	xlvij	vii	xlvii
iii	10	e	iii	Ido.	x	xlii	viii	i
	11	f	iiii	Ido.	xi	li	ix	iiii
xi	12	g	prid.	Ido.	xii	Lamen.i.	x	Lamen.ii.
	13	A	Idus.		xiii	iiii	xi	iiii
	14	b	xiiii	Bl.	Septembrys.	v	xiiii	Ezek.ii.
x	15	c	xviii	Bl.	vi	Ezek.iii.	xiiii	vi
	16	d	xvii	Bl.	vii	vii	xiii	iiii
xvii	17	e	xvi	Bl.	viii	xliii	xvii	iiii
vi	18	f	xv	Bl.	xvii	xxxij	xvi	xxxiiii
	19	g	xviiii	Bl.	xix	Dan.i.	xvii	Daniel ij.
xiii	20	A	xviiii	Bl.	xx	iii	xviiii	b
	21	b	xviiii	Bl.	xxi	v	xix	ii. Pet. i.
	22	c	xviiii	Bl.	xxii	vii	xx	viii
xi	23	d	x	Bl.	xxiii	ix	xiiii	iiii
xii	24	e	ix	Bl.	Barthol. Apostle.	xxiiii	Eccles. 25.	Eccles. 29.
	25	f	viii	Bl.	xxv	Dan.xi.	xxiiii	l. Joh. i.
	26	g	vii	Bl.	xxvi	xxiiii	xxiiii	iiii
rb	27	A	vi	Bl.	xxvii	Ole.i.	xxv	Ole. ii. iii.
v	28	b	v	Bl.	xxviii	utti	xxvi	b. vi.
	29	c	utti	Bl.	xxix	vii	xxvii	2.3. John.
	30	d	utti	Bl.	xxx	ix	xxviii	Jude.
xiii	31	e	prid.	Bl.	xxx	xi	xxix	Rom.i.

Note, that the 13. or Dame, touching the history of Susanna, to be read vntill the words: (And King Alyages, &c.)

September hath xxx. dayes.

¶ The Moone xxix.

Sunne	riseth	houres	5.mi.36.	Palmes	Morning Prayer.	Euening Prayer.		
falleth			6.mi.24.					
i	1 f	Kalend.	Gyles.	i	Ose. xiiii.	Mat. ii.	Ose. xiiii.	Rom. ii.
ii	2 g	iii	No.	ii	Joel i.	iii	Joel ii.	iii
iii	3 A	iii	No.	iii	iii	iii	Amos i.	iii
iv	4 b	priid.	No.	iv	Amos ii.	b	iii	b
vij	5 c	Nonas.	Dog dayes end.	v	iii	vi	v	vi
vi	6 d	viii	Id.	vi	vi	vii	vii	vii
vii	7 e	vii	Id.	vii	viii	viii	ix	viii
viii	8 f	vi	Id.	viii	Abdit.	ix	Jona i.	ix
ix	9 g	v	Id.	ix	Jon. ii. iii. x	iii	x	
x	10 A	iii	Id.	x	Prothe.i.	xi	Mich. ii.	xi
xii	11 b	iii	Id.	xii	iii	xii	xii	xii
xiiij	12 c	priid.	Id.	xiiij	b	xiii	vi	xiii
xv	13 d	Idus.		xv	bii	xiii	Naum i.	xiii
xvi	14 e	rviii	Bl.	xvij	Naum. ii.	xv	iii	xv
xvii	15 f	rvii	Bl.	xv	Abac.i.	xvi	Abac. ii.	xvi
xviii	16 g	xvi	Bl.	xvi	iii	xvii	Soph.i.	I. Cor. i.
xix	17 A	xvii	Bl.	xvij	Soph.ii.	xviii	iii	ii
xx	18 b	xviii	Bl.	xviii	Agge.i.	xix	Agge. ii.	iii
xxiij	19 c	xix.	Bl.	xix	Zach.i.	xx	Zac. ii. iii.	iii
xiiij	20 d	xiiii	Bl.	xx	iii. v	xxi	vi	v
xiiij	21 e	xii	Bl.	xxi	Eccl. 35.	xxii	Eccl. 38.	vi
xii	22 f	x	Bl.	xxii	Zach. vii.	xxii	Zac. viii.	viit
xiiij	23 g	xiiii	Bl.	xxiiij	w	xxiiii	x	viii
xvij	24 A	xviiii	Bl.	xxiiij	x	xxv	xii	ix
xvij	25 b	xiiii	Bl.	xxv	xiiii	xxvi	xiiii.	x
xvij	26 c	xii	Bl.	xxvi	Mala. i.	xxvii	Mala. ii.	xi
xvi	27 d	v	Bl.	xxvii	iii	xxviii	iii	xii
xvij	28 e	iii	Bl.	xxvij	Lob.i.	Mark.i.	Lob. ii.	xiiii
xvij	29 f	iii	Bl.	xxvij	Eccl. xxxix.	ii	Eccl. 44.	xiiii
xij	30 g	priid.	Bl.	xxvij	Lob. iii.	iii	Lob. viii.	xv

¶ October hath xxxj. dayes.

¶ The Moone xxx.

Sunne	rifeth	6.mi.35	Psalmes	Morning Prayer.	Euening Prayer.
	houre	5.mi.25			
falleth					
1	A	Kalend.	Remige.	t	1. Lesson.
x	2	b	vi	Ro.	2. Lesson.
				vii	Mathe.4.
				v	Lob.vi
	3	c	v	Ro.	Marke.4.
				vi	viii
xvij	4	d	iii	Ro.	vi
				vii	xii
vij	5	e	iii	Ro.	viii
				viii	xvij
	6	f	prid. Ro.	Faith.	Judit.ii.
				vi	Judit.ii.
xb	7	g	Nonas.		v
				vii	bi
xxij	8	A	viii	Id.	vii
				viii	bi
	9	b	vii	Id.	Dennis.
				ix	vit
xij	10	c	vi	Id.	xi
i	11	d	v	Id.	vi
	12	e	iii	Id.	viii
				Sol in Scorpio.	xi
xij	13	f	iii	Id.	Edward.
				xii	xbi
	14	g	prid. Id.		viii
				viii	viii
xbij	15	A	Iudas.		Galat.i.
	16	b	xbii	Bl.	
				Mouenbris.	Di.i.
vi	17	c	xbi	Bl.	iii
				Etheldreda.	vi
xxij	18	d	xb	Bl.	iii
				Luke Euang.	vii
	19	e	xiii	Bl.	viii
				xxi	viii
	20	f	xiii	Bl.	xi
				xxi	bi
xi	21	g	xii	Bl.	vii
				xxi	viii
xix	22	A	xi	Bl.	xxi
				xxii	ebi
	23	b	x	Bl.	ii
				xxii	viii
vij	24	c	ix	Bl.	viii
				xxiii	xxi
	25	d	viii	Bl.	xi
				xxv	Eccle.ii.
xbj	26	e	vii	Bl.	xi
				xxvi	v
v	27	f	vi	Bl.	vi
				xxvii	Phil.i.
	28	g	v	Bl.	ii
				xxviii	Simon and Iude.
xij	29	A	iii	Bl.	viii
				xxix	Eccle.8.
ii	30	b	iii	Bl.	xx
				xxx	Eccle.ii.
	31	c	prid.	Bl.	viii
				xxi	Colof.i.

Nouember hath xxx. dayes.

The Moone xxix.

Sunne { riseth { 7.mi.34. falleth } 4.mi.26. hours }				Plaines	¶ Morning Prayer.	¶ Euening Prayer.
x 1 d Kalend	All Saints.	i	wisd.3.	Heb.ii.12.	wisd.b.	Reuel.19.
2 e iiii No.		ii	Eccles.14.	Luke 18.	Eccles.xv.	Col.ii.
xviii 3 f iii No.		iii	xvi	xix	xvii	iii
vii 4 g xvi No.		iii	xviii	xx	xix	iii
5 A Nonas. Papists conspiracie.	v	xx	xxi	xxi	xxi	1. Thes.1.
xv 6 b viii Id.	Leonard.	vi	xxii	xxii	xxii	ii
xiii 7 c viii Id.		vii	xxiii	xxiii	xxv	iii
8 d vi Id.		viii	xxvi	xxvii	xxviii	iii
xii 9 e v Id.		ix	xxix	John i.	xxx	v
10 f viii Id.		x	xxxi	ii	xxxii	2. Thes.1.
x 11 g viii Id.	S. Martine.	xi	xxxii	iii	xxxiii	ii
12 A xvi Id.	Sol in Sagit.	xii	xxxv	iii	xxxvi	iii
13 b Id us.	Brice.	xiii	xxxvii	v	xxxviii	1. Tim.1.
xvii 14 c xviii Bl.	Decembris.	xviii	xxxix	vi	xl	ii.ii.
vt 15 d xviii Bl.	Machute.	xv	xl	vii	xliv	iii
16 e xvi Bl.		xvi	xliv	viii	xliv	v
xiii 17 f xv Bl.	Hugh bishop.	xvii	xlv	ix	lx	vi
18 g xiii Bl.		xviii	xlvi	x	xlvi	2. Tim.1.
19 A xii Bl.		xix	xliv	xi	l	ii
xi 20 b xii Bl.	Edmund King.	xx	li	xii	Baruc.1.	iii
xii 21 c xi Bl.		xxi	Baruc.2.	xiii	ij	iii
viii 22 d x Bl.	Cicilie.	xxii	iiii	xiii	v	Titus 1.
23 e ix Bl.	Clement.	xxiii	vi	xv	Ela.1.	ii.ij.
24 f viii Bl.		xxviii	Ela. ii.	xvi	iii	Philem.
xvi 25 g viii Bl.	Katherine.	xxv	iiii	xvii	v	Heb.1.
v 26 A vi Bl.		xxvi	vi	xviii	vii	ii
27 b v Bl.		xxvii	viii	xix	ix	ii
xiii 28 c iiiii Bl.		xxviii	x	xx	xi	iii
ii 29 d iii Bl.	Fast.	xxix	xii	xxi	xiii	v
x 30 e xvi Bl.	Andrew Apostle.	xxv	Piou.20.	Actes.1.	Piou.21.	vi

Note that the beginning of the xxv. Chapter of Ecclesiasticus (unto ver[6.] But a griefe of heart, &c. must be read with the xxv. Chapter.

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

¶ December hath xxxij. dayes.

¶ The Moone xxx.

Sunne { riseth }			8.mi. 12 houre }	Palmes.	¶ Morning Prayer.	¶ Euening Prayer.
i f Kalend.				i	Ela.xvij.	Actes ii.
iiii 2 g iiii 20.				ii	xvj	vii
vii 3 A iii 20.				iii	xvij	xix
4 b pxiid. 20.				iiii	xx.xxi.	x
v 5 c Nonas.				v	xxvij	vi
vi 6 d viii Id.	Nicolas bish.			vi	xxv	xxvi
7 e vii Id.				vii	xxvij	xij
vii 8 f vi Id.	Conc. of Mary.			vii	xxvij	xvii
i 9 g v Id.				ix	xxxij	ii
io A iii Id.				x	xxxij	iii
ix ii b iii Id.				xi	xxxv	xxxi
12 c pxiid. Id.	Sol in Capricor.			xii	xxxvij	v
viii 13 d Idus.	Luci virgin.			xiii	xxxix	cl
14 e xix Bl.	Januarij.			xiv	xlj	ii
vi 15 f xvii Bl.				xv	xlvij	iii
vii 16 g xvii Bl.	Q Sapientia.			xvi	xlv	xlvi
iii 17 A xvi Bl.				xvii	xlvij	v
18 b xv Bl.				xviii	xlvij	l
xi 19 c xiii Bl.				xix	li	2.Pet.i.
xix 20 d xiiij Bl.	Fast.			xx	liij	liii
21 e xii Bl.	Thomas Apost.			xxi	Pro. xxij.	Prov. 24. I. John i.
viii 22 f xi Bl.				xxii	Ela.Ib.	xxii
23 g x Bl.				xxiii	Wij	xxiii
rvi 24 A ix Bl.	Fast.			xxiv	lx	iiii
v 25 b viii Bl.	Christmas.			xxv	Ela. ix.	Luke ii.
26 c vii Bl.	S. Steuen.			xxvi	Pro. 28.	Acts 6.7. Eccles.4.
viiii 27 d vi Bl.	S. John.			xxvii	Eccles.5.	Acts.7.
ii 28 e v Bl.	Innocents.			xxviii	Jerem.31.	Acts 25. Reuel.1.
29 f iii Bl.				xxix	Ela. xxi.	I. John 5.
x 30 g iii Bl.				xxx	lxiiii	2. John.
31 April. Bl.	Siluester bish.			xxxi	xxvii	3. John.
				xxxii	lxvi	Jude.



An Almanacke for xxxix.yeeres.

The year of our Lord.	The Golden number.	The Epact.	Dominical Letter.	Septrage. sma.	The first day of Lent.	Easter day.	Rogation weke.	Affection day.	Whitsunday.	Advent Sun- day.
1603	viii	xviii	B	20. Febru.	9. March	24. April	30. Maii	2. Junii	12. June	27. Nov.
1604	ix	xix	A	21. Febru.	5.	8.	xiii	17. Maii	27. Maii	2. Decem.
1605	x	xx	G	27. Janu.	13.	31. March	vi	x	18. Maii	1
1606	xi	i	G	16. Febr.	5. March	20. April	xvi	xix	8. June	30. Nov.
1607	xii	ii	G	1. Febru.	18. Febru.	5.	xii	24. Maii	xix	
1608	xiii	iii	C	24. Janu.	10.	27. March	ii	v	10. June	xviii
1609	xiv	iv	C	12. Febru.	1. March	16. April	xvii	xv	4. June	3. Decem.
1610	xv	v	C	20. Janu.	8.	21. Febru.	xiii	xvii	27. Maii	ii
1611	xvi	vi	C	2. Febru.	6.	24. March	29. April	ii	xii	i
1612	xvii	vii	E	9. Febru.	25.	12. April	18. Maii	xvi	xix	29. Nov.
1613	xviii	viii	E	31. Janu.	17.	4.	x	xiiii	xvii	
1614	xix	ix	E	20. Febru.	9. March	24.	xix	2. Junii	12. June	xviii
1615	ii	ii	E	21. Febru.	5.	9.	xv	18. Maii	28. Maii	3. Decem.
1616	iiii	iii	G	28. Janu.	14.	31. March	vi	x	xix	1
1617	iii	iv	G	16. Febr.	7. March	20. April	xvii	xix	3. June	30. Nov.
1618	iiii	v	G	1. Febru.	18. Febru.	5.	xii	xvii	24. Maii	xix
1619	v	vi	B	24. Janu.	10.	28. March	iii	vi	xvi	xviii
1620	vi	vii	B	13. Febr.	1. March	16. April	xvii	xv	4. June	3. Decem.
1621	vii	viii	B	28. Janu.	14. Febru.	1.	vii	x	10. Maii	ii
1622	viii	ix	B	17. Febr.	6. March	21.	xvii	xv	9. June	i
1623	ix	ii	B	9. Febru.	16. Febru.	13.	xix	i	30. Nov.	
1624	x	iii	D	25. Janu.	11.	28. March	iii	vi	16. Maii	xviii
1625	xi	ii	D	13. Febru.	2. March	17. April	xvii	xvii	5. June	xviii
1626	xii	iii	D	5.	22. Febru.	9.	xv	xvii	28. Maii	3. Decem.
1627	xiii	iv	D	21. Janu.	7.	25. March	30. April	iii	xiiii	ii
1628	xiiii	vii	D	10. Febru.	27.	13. April	19. Maii	xvii	1. June	30. Nov.
1629	xv	vi	D	1.	18.	5.	xii	xvii	24. Maii	xix
1630	xvi	vii	D	24. Janu.	10.	28. March	iii	vi	xvi	xviii
1631	xvii	viii	B	6. Febru.	23.	10. April	xvi	xv	xix	xviii
1632	xviii	ix	A	29. Janu.	20.	1.	vii	x	x	2. Decem.
1633	xix	ii	G	17. Febru.	6. March	21. April	xvii	xv	9. June	i
1634	ii	iii	G	2. Febru.	19. Febru.	6.	xii	xv	xv	30. Nov.
1635	iiii	iv	D	11. Janu.	11. Febru.	March 29	xvii	vii	17. Maii	xix
1636	iii	vii	C	14. Febru.	2. March	April 17.	xvii	xvii	5. June	xviii
1637	iiii	viii	C	5.	22. Febru.	9.	xv	xvii	28. Maii	3. Decem.
1638	b	ix	B	21. Janu.	7.	25. March	30. April	iii	xiiii	ii
1639	vi	vi	B	10. Febru.	27.	13. April	20. Maii	xvii	2. June	i
1640	vii	viii	E	2.	19.	5.	xii	xvii	24. Maii	29. Nov.
1641	iii	xviii	E	21. Janu.	10. March	25.	xvii	3. June	1. June	xviii

¶ 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 29. 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 Equinoctials do returne to all one point in the Zodiaque.

To finde every peere, you must adde one peere to the peere of Christ, (for Christ was borne one peere 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 surplusage, it is then 19.

¶ The Epact.

Epacte hemeræ in Grecce, both signifie in English, dapes set betwene, and therfore the 11. dapes and 3. hours that are added to the peere of the Moone, are called Epacte, and are adde to make the peere of the Moone, which is but 354. dapes, iust with the yeere of the Sunne, which hath 365. dapes and a quarter.

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

¶ The vse of the Epacte.

I know how old the Moone is at any time for ever by the Epacte, do thus: Adde unto the dapes of your moneth wherein you would know this, the Epacte, and as many dapes more as are moneths from March to that moneth, including both moneths, out of the which subtract 30, as often as you may, the age remaynes; if nothing remayne, the Moone changeth that day.

For the more easie of the Reader, we haue placed here ouer an Almanacke, inclusively comprehending, not onely how to finde the Epacte for the space of 30. yeeres to come, but also the Golden number aforesaid, together with the Dominical letter, Leape yeere, and seven other mouable feasts, or dapes in the yeere, during the same time, as in p. appere.

Note that the Golden number and Dominical letter do th change every peere the first day of January, and the Epacte the first day of March for ever. Note also, that the yeere of our Lord beginneth the xviii. day of March, the lante day supposed to be the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgin Mary.



To finde Easter for euer.

Golden number.	A.	B.	C.	D.	E.	F.	G.
i	April ii.	i	ii	iii	vi	vii	vij
ii	March xxvi.	xxvii.	xxviii.	xxix.	xxx.	xxxi.	April i.
iii	April xvi.	xvi.	xxvii.	xxix.	xx.	xiiii.	rb
iv	April ix.	iii	xxvii.	xxix.	v	vi	vij
v	March xxvi.	xxvii.	xxviii.	xxix.	xxiiii.	xxvii.	xxv
vi	April xvi.	xvi.	xi.	xi.	xiiii.	xvii.	rb
vii	April ii.	iii	iiii.	b	vi	Mar. 31.	April 1.
viii	April xxiiii.	xxviii.	xxv.	xi.	xx.	xxi.	xxij
ix	April ix.	i	ii.	xii.	xiiii.	xvij.	vij
x	April ii.	iiii.	Mar. 28.	xxix.	xxx.	xxij.	April 1.
xi	April xvi.	xxvii.	xxviii.	xxix.	xx.	xxi.	xxij
xii	April ix.	i	ii.	b	vi	vij	vij
xiii	March xxvi.	xxvii.	xxviii.	xxix.	xx.	xxij.	rb
xiv	April xvi.	xvi.	xxvii.	xxix.	xiiii.	xvij.	rb
xv	April ii.	iii	iiii.	b	vi	vij	vij
xvi	March xxvi.	xxvii.	xxviii.	xxix.	xxiiii.	xxvij.	xxv
xvii	April xvi.	i	ii.	xii.	xiiii.	xvij.	rb
xviii	April ii.	iiii.	iiii.	b	vi	Mar. 30.	April 1.
xix	April xxiiii.	xxviii.	xxvii.	xxix.	xx.	xxij.	xxij

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





**The Table and Kalender, expressing the order of
Psalms 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.



He Psalter shall bee read through once euery Moneth. And because that some Moneths be longer then some other be, it is thought good to make them even by this meanes.

To euery moneth shal be appointed (as concerning this purpose) iust thirtie dayes.

And because Ianuary and March haue one day aboue the sayd number, and February, which is placed betweene them both, hath onely xxvij. dayes: February shall borrowe of either of the Moneths (of Ianuary and March) one day: and so the Psalter which shall bee 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 Psalms shal 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 Psalms shall be read every day: Looke in the Kalender the number that is appointed for the Psalms, and then find the same number in this Table, and vpon that number you shall see what Psalms 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 aboue foure or fve of the said portions, as you shall perceiue to be noted in this Table following.

And here is also to bee noted, that in this Table, and in all other parts of the Service where any Psalms are appointed, the number is expressed after the great English Bible, which from the ix. Psalme vnto the Cxvij. 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 bee read.*

Ihe old Testament is appointed for the first Lessons at Morning and Euening prayer, and shalbe read through euery yeere once, except certaine Bookes and Chapters, which be least edifying, and might best be spared, and therfore are left vniread.

The New Testament is appointed for the second Lessons at Morning and Euening prayer, and shall be read ouer orderly euery 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 whensoeuer there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, moueable or vnmoueable: 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 yeres of our Lord may be diuided into toure euen parts, which is every fourth yeere : then the Sunday letter leapeth, and that yeere the Psalms and Lessons which serue for the xxij. 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, where soever the beginning of any Lesson, Epistle, or Gospel is not expressed, there yee must begin at the beginning of the Chapter.

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

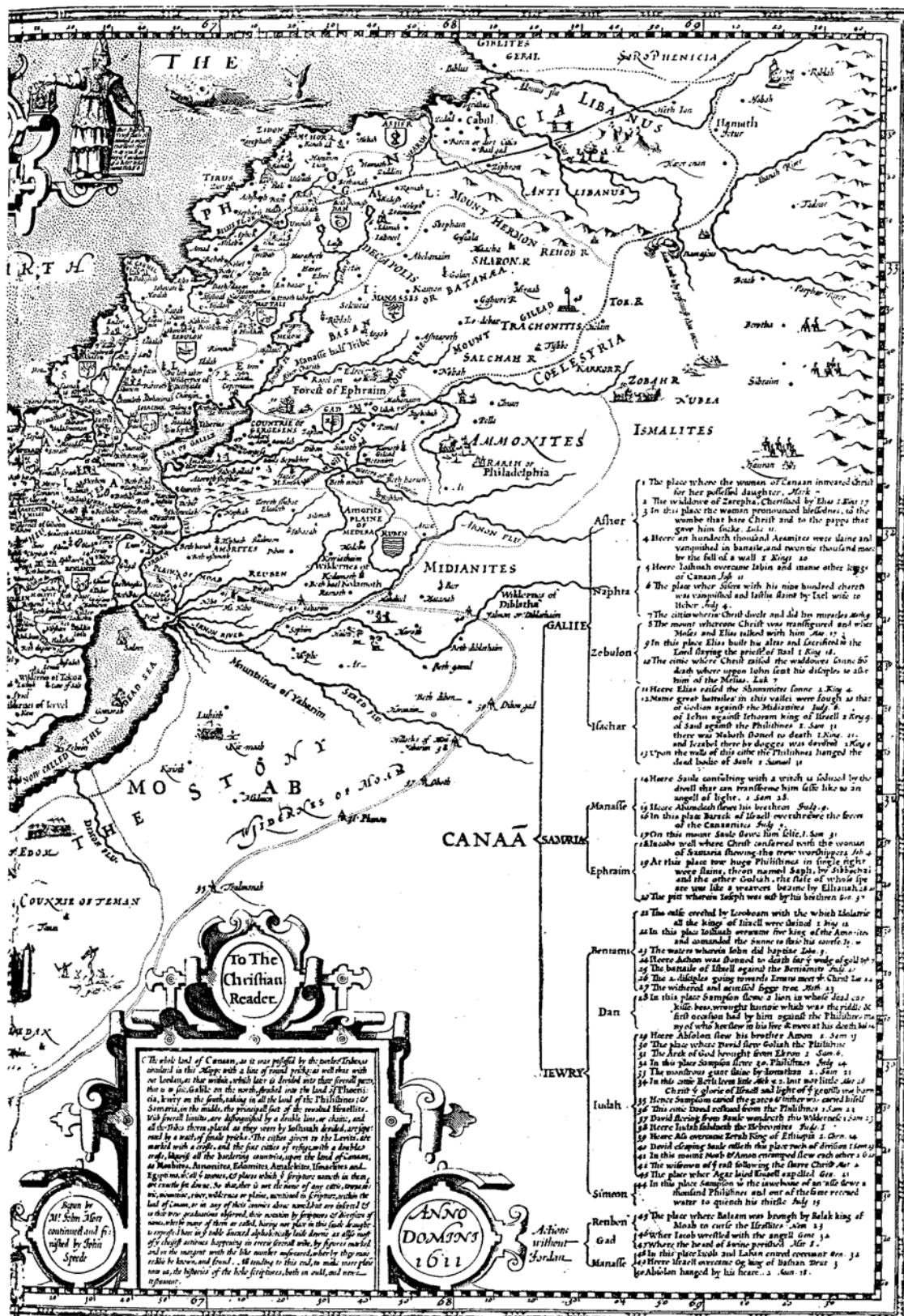
Item, so oft as the first Chapter of Saint Matthew is read either for Lesson or Gospel, ye shall begin the same at **(Now the birth of Jesus Christ was on this wise, &c.)** And the third Chapter of S. Lukes Gospel, shalbe read vnto, **Being as was supposed, the sonne of Joseph, &c.**

**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.***

Sundays of Aduent.	Mattens.	Euensong.		Mattens.	Euensong.
The first. ij. ii. iii.	Esa.ij. v xxv xxx	Esa.ij. xxvij xxvi xxxij	Whitsunday. j. Lesson. ij. Lesson.	Deut. xvi. Act. x. Then Peter opened his mouth, &c.	Wisedom. i. Acts xix. It fortuned y whille Apol- lo was at Corinth, &c. (vnto) After these things. Joshua. i.
Sundayes after Christmas.			Trinitie Sun- day. j. Lesson. ij. Lesson.	Gen. xviii. Matt. iii.	
The first. ij.	xxvij xij	xxvij xij	Sundayes after Trinitie.		
Sundayes after the Epiphany.			First. ij. ii. iii. v.	Josh. x. Judg. iii. i. King. ii. vii. v. vj. vij. viii.	Josh. xxiiii. Judg. b. i. King. iii. viii. xvii. xi. King. xii. ii. King. xxi. iii. King. xvii.
The first. ij. ii. iii. v. vij.	xluij ij lb lvij lxij	elbj liij lvi lvij lxij	ix. x. xi. xij. xiii. xij. xix. xv. xvj. xvij. xvij. xix. xx. xxij. xxij. xxij. xxij.	ix. x. xi. ii. King. v. x. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij.	xix. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii.
Septuagesima.	Gen.ij.	Gen.ij.			
Sexagesima.	vij	vij			
Quinquagesima.	ix	xiij			
Lent.					
First Sunday.	Gen.xii.	Gen.xciij.			
ij. ii. iii. v. vij.	xxvij xxix xluij ix	xxvij xlii xib x	ix. x. xi. xij. xiii. xij. xix. xv. xvj. xvij. xvij. xix. xx. xxij. xxij. xxij. xxij.	ix. x. xi. ii. King. v. x. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij. xij.	xix. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii. xvii.
Easter day.					
j. Lesson.	Erod. xij.	Erod. xliii.			
ij. Lesson.	Rom. vij.	Act. ii.			
Sundayes after Easter.					
The first. ij. ii. iii. v.	Num. xvi. xxii Deut. iii. vi viii	Num. xxii. xxv Deut. b. vii ix	xix. xxj. xxij. xxij. xxij. xxij. xxij. xxv. xxvij.	Dan. iii. Joel ii. Abacut ii. Pronerb. ii. xi xii xv xvii	Daniel. vi. Pitch. vi. Prouerb. i. Prouerb. iii. xii xii xvi xvi xix
Sunday after Ascension day.	Deut. xii.	Deut. xiiii.			

An Alphabetical Table of CANAAN, and the borders adioyning: the diuersitie of names obserued; the texts
of Scripture quoted, and the Tribes, Cities, Townes, and places set in their received gradations.





Lessons proper for Holy dayes.

	Mattens. Proverb.xx. xxvii	Euensong. Prov.xxi. xxvij		Mattens. Matt. xxviii.	Euensong. Acts. iii.
S. Andrew. S. Thomas the Apostle. Christmas day. j.Lesson.	Esa. ix.	Esa. vii. Moreover þ Lord spake once &c. Luke ii. vnto Good Will toward me.	i.j.Lesson. Tuesday in Ea- ster weeke. i.Lesson. ij.Lesson.	Exod. xx. Luke xxvij. (vnto) And behold two of them.	Exod. xxvij. i.Corinth.xv.
S.Steven. j.Lesson. ij.Lesson.	Prov. xxviii. Eccles. iii. Act. 6. and 7. And Steven full of faith & power, &c. (vnto) And when forty yeeres, &c.	Acts 7. And Whē xl.yeres were expired therez appea- red unto Mo- ses, &c. vnto, But he being full of the ho- ly Ghost, &c.	S.Marke. Philip & Iacob Ascension day. Munday in Whitsun- weeke. i.Lesson.	Eccle. iii. Eccle. vii. Deut. x.	Eccle. v. Eccle. ix. iii. King. ii.
S.Iohn. j.Lesson. ij.Lesson. Innocents day.	Eccles. v. Apoc. i. Jerem. xxxi. vnto. I haue surely heard Ephraim. Gen.xvii.	Eccles. vi. Apoc. xxii. vnto, I haue surely heard Ephraim. Gen.xvii.	ij.Lesson. Tuesday in Whitsun- weeke.	Gen. vi. (vnto) These are the genera- tions of She m.	Num. xi Ga- ther vnto me 70. men, &c. (vnto) Moses gate him in- to þ camp, &c.
Circumcision. j.Lesson. ii.Lesson. Epiphanie. i.Lesson. ii.Lesson.	Deut. x. (vnto) And now Israel, &c. Rom. ii. Esa. xl. Luk. 3. (vnto) Beeing as was suppo- sed, the sonne of Joseph.	Colos. ii. Esa. plix. John ii. (vn- to) After this he went to Capernaum	S.Barnabe. i.Lesson. ij.	Eccle. x. Acts. xii.	Eccle. xii. Act. xv. (vnto) After certain dayes.
Conuersion of S.Paul. i.Lesson. ii.Lesson.	vnto vnto They heard him.	vnto vnto Act. xxvi.	S. John Baptift. i.Lesson. ij.Lesson.	Mala. iii. Matth. iii.	Mala. 4. Mat. viii. (vnto) When Jesus heard
Purification of the virgin Mary S.Matthias. Annunciation of our Lady. Wednesday a- fore Easter. Thursday afor Easter. Good Friday. Easter Euen. Munday in Ea- ster weeke. i.Lesson.	vnto vnto Eccles. ii. See xiii. Dan. ix. Gen. xxii. Zach. vi.	vnto vnto Eccles. i. See xiii. Jerem. xxii. Esa. liii. Exod. xiiii.	S.Peter. i.Lesson. ij.Lesson. S.Iames. S. Bartholo- mew. S. Matthew. S. Michael. S. Luke. Simon and Iude i.Lesson. All Saints. i.Lesson.	Ecclu. xv. Acts. viii. Eccles. xii. xxv. Eccles. xxv. xxix. Eccles. ii. Job xiii. Job xxviii. 25. xliij.	Ecclu. xix. Acts. viii. Eccles. xxij. xxix. xxvij. xliij. Job i. Job xliij. xliij.
	Erod. xvi.	Erod. xvii.	ij.Lesson.	vnto vnto Heb. xi. xij. Saints by faith (vnto) If ye indure chastening.	Apocalyp. xix (vnto) And I saw an Angel stand.
					¶ Proper

¶ Proper Psalms on certaine dayes.

Christ- mas day.	Mattens.	Euensong.	Ascensi- on day.	Mattens.	Euensong.
	Psal. xii. xlii.	Psal. xxviii. xxxviii.		Psal. viii. xvi.	Psal. xxviii. xxxviii.
Easter day.	Mattens.	Euensong.	Whit- sunday.	Mattens.	Euensong.
	Psal. ii. xlii.	Psal. xxviii. xxxviii.		Psal. xlii. xliii.	Psal. viii. xlii.

¶ Thetable for the order of the Psalms, to be said at Morning and Euening prayer.

Dayes of the Moneth.	¶ Psalmes for Morning prayer.	¶ Psalmes for Euening Prayer.
1.	i. ii. iii. iiiii. b.	b. viij. viij.
2.	ix. x. xi.	vij. viij. viij.
3.	xv. xvi. xvii.	xvij.
4.	xix. xx. xxii.	xxij. xxii.
5.	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
6.	xxv. xxvi.	xxvii. xxviii. xxix.
7.	xxvii. xxviii.	xxvii.
8.	xxviii. xxix. xl.	xl. xli. xlii.
9.	cliiii. xl. xlvi.	xlvi. xlviij. xlxi.
10.	lxi. lli.	lii. liii. lv.
11.	lvi. lvii. lviii.	lx. lx. lxi.
12.	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
13.	lxvii.	lxvii. lxv.
14.	lxvi. lxvii.	lxvii. lxviii.
15.	lxvii. lxviii. lx. lxvij.	lxvii.
16.	lxix. lxix. lxii.	lxviiii. lxviii. lxviiii. lxv.
17.	lxviii. lxvii. lxviiii.	lxvii.
18.	xc. xci. xcii.	xcii. xciii.
19.	xcv. xcvi. xcvi.	xcvii. xcix. cii.
20.	cii. ciii.	ciii.
21.	cvi.	cvi.
22.	cvi.	cviij. cix.
23.	cx. cxii. cxii. cxiiii.	cxvii. cxviii.
24.	cxvii. cxvij. cxvii.	cxix. Inde iii.
25.	Inde v.	Inde iii.
26.	Inde v.	Inde iii.
27.	cx. cxii. cxii. cxiiii. cxvii. cxvii. cxv.	cxvii. cxviii. cxviii. cxvii. cxv. cxvii. cxvii.
28.	cxvii. cxvii. cxvii. cxvii. cxv.	cxvii. cxviii. cxvii. cxv.
29.	cxvii. cxv. cxv.	cxvii. cxvii.
30.	cxviiij. cxv. cxvii.	cxvii. cxviii. cxv. cl.

Septuagesima



Septuagesima ix
Sexagesima viij
Quinquagesima } before Easter viij
Quadragesima vj weekes.

ROgations v
Whitsunday viij
Trinitie Sunday viij weekes.

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

<p>¶ hat is to say : All Sun- dayes in the yeere. ¶ The dayes of the feasts of the Circumcision of our Lord Jesus 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 Jesus Christ. ¶ Of the Matinity of Saint John Baptist.</p>	<p>¶ f S. Peter the Apostle. ¶ f S. James the Apostle. ¶ f S. Bartholomew the Apostle. ¶ f S. Mattheu the Apostle. ¶ f S. Michael the Archangel. ¶ f S. Luke the Euangelist. ¶ f S. Simon & Jude the Apostles. ¶ f All Saints. ¶ f S. Andrew the Apostle. ¶ f S. Thomas the Apostle. ¶ f the Nativitie of our Lord. ¶ f S. Steuen the Martyr. ¶ f S. John the Euangelist. ¶ f the Holy Innocents. ¶ Munday and Tuesday in Easter weeke. ¶ Munday and Tuesday in Whitsun weeke.</p>
--	--



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

The Bookes called Apocrypha.

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

The Bookes of the New Testament.

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

THE



Cum Privilegio Regiae Majestatis.



THE GENEALOGIES OF HOLY SCRIPTURES.

To the Christian Reader.

1. Tim. 1.4.



The Spirit of God in the sacred History, hath laid downe such helps, as are the light and life of all Nations originals. In them the circumstances of Person, Time, and Place, are the chiefe; else doe we wander as without a guide: and of these the Person is principall. Genealogies then drawne from them, from whom all are descended, and by Gods owne warrant recorded unto vs, must moue a speciall reverence that they are holy, and farre from those other against which S. Paul writeth. Amongst whose manifold uses, this is the chiefest, that by them is prooved how Christ was made very man. And therefore in severall Tables they are heere exhibited euuen from their first roote, and so continued through their spreading branches, so farre as the Scripture giveth them sap. In the reading whereof, let these few directions be thy guides.

1. Such descents as hold on from the Parents to their Children, without interruption, are very plaine by their double lines, which runne from rundle to rundle.



2. Those whose Parents are not certainly knowne, but are named of their Country, Citie, or Tribe, are ioined each under other, with this figure here in the margent.



3. And likewise such as are set in ranke side by side, and distinguisched by this marginall mark, are not to be reputed Brethren, but some other Persons of note, of that descent where they are so inserted.

4. The names of Nations and People, (as likewise sometimes of Cities and other places of note) wee haue not encompassed in rundles as the rest, but in Compartiments, and different letters betwixt direct lines, that so they might bee knowne from particular persons, and the Names next under them, are not inserted as certainly thence descended, but as eminent Persons among them.

5. And where of necessity we are to breake off the succession, to be continued in some other page, that doe we at some principall Persons: as at the flood with Noahs sonnes; at the Promise, with Terah and Abraham, &c. So that euer the Man at which we breake off, is againe set in the first place of some ensuing page, where his issue is continued, though many times whole leaues fall betwixt them; which are supplied with other collaterals: such is from Abraham pag. 3. unto his wiues and seed, pag. 6. and 7. &c.

* Matth. 1. Luke 3. 6. The lineage of our blessed Sauior (which is our principall scope) is knowne by a Chaine-like traile, continued from Adam to Sem, pag. 1. and thence to Terah and Abraham, pag. 3.

* Rab. Ha- eadoss in his third question upon Isa. 2. So likewise from Dauid, pag. 22. to his sonnes Solomon and Nathan, pag. 33. And lastly, to our Sauours parents, pag. 34. lincked together (as other marriages here are) by the sculp- ture of an hand in hand. Both descended from Zorobabel, as the holy Evangelists haue recorded:

from Dauid, Iudah, and Abraham, as Moses and the Prophets haue spoken; and Iewes themselues thus farre grant, that the Messiah shal be the Sonne of a * Virgine, her name, canar.

Rab. Ula. Rab. Ula. Maric, and she of * Beth-lehem, the daughter of Eli, of the house of Zorobabel, and Tribe of Talmud. Iudah. In all which, our Christ is manifestly designed, and by these Iewes both acknowledged to have been of the bloud-royal, and also recorded in the number of the Priests, in their publike Re-

rise of San- bedrin, gister at Ierusalem, by this title, IESVS THE SONNE OF THE LIVING GOD, AND OF THE VIRGIN MARIE. Thus is he Dauids Sonne, and Abra-

* Theodos. hams Heire, in whom all the kindreds of the earth are blessed, being the very Image of the inuisible God, the brightnesse of the glory, and the ingrauen forme of his Per-

Suidas on the word Iefus. Chap Nig- son, in whom dwelleth the fulnesse of the God-head bodily, and

Col. 1.25. Heb. 1.3. Apoc. 7.12 unto whom be ascribed all glory, praise, wisdome, thanks, power and might for ever-

more, Amen.

