



THE BIBLE:
THAT IS, THE HO-
LY SCRIPTURES CONTEI-
NED IN THE OLDE AND NEW
TESTAMENT:

TRANSLATED ACCORDING
to the Ebrew and Greeke, and conferred with
the best translations in diuers languages.

¶ With most profitable ANNOTATIONS vpon
all the hard places, and other things of
great importance.



IMPRINTED AT LONDON BY
the Deputies of Christopher Barker, Printer to the
QUEENES most excellent Maiestie.

ANNO 1595.

Cum priuilegio.

The evils that come of Ydleneffe. Pro. 24.
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21. 25.
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The lustes of Youth are to bee auoyded. 2.
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Z.

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King. 16. 9.
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The ende of the Table.



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Cum primilegio.

THE WHOLE BOOKE

of Psalmes,

Collected into English meetre, by
Thomas Sternhold, Iohn Hopkins, and others,
conferred with the Hebrue, with apt Notes
to sing them withall.

Set foorth and allowed to bee song in all
Churches, of all the people together before and after Morning and
Eueing praier: as also before and after Sermons, and moreouer in
priuate houses, for their godly solace and comfort, laying
apart all vngodly songs and Ballades, which tend
onely to the nourishing of vice, and cor-
rupting of youth.

JAMES. V.

If any be afflicted let him pray: if any be merrie, let him sing Psalmes.

COLOSSIANS. III,

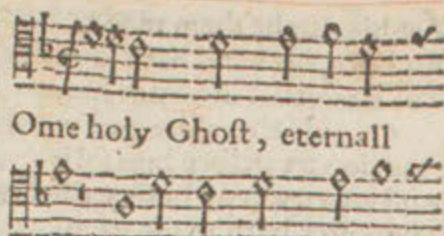
Let the word of God dwell plentifully in you, in all wisdome, teaching and exhorting
one another in Psalmes, Hymnes, and spirituall songs, and sing vnto the Lord in your
harts.



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Richard Day. 1594.

Veni Creator.

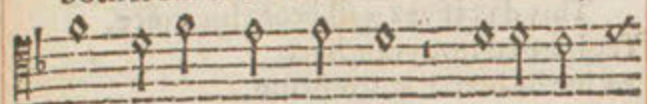


Ome holy Ghost, eternall

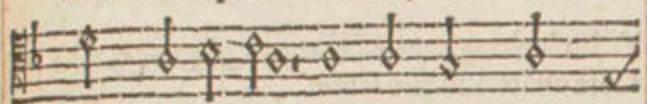
God proceeding from aboue,



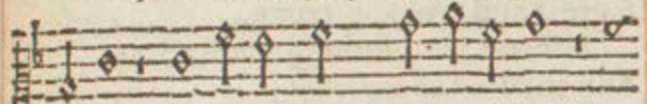
both from the Father and the Sonne,



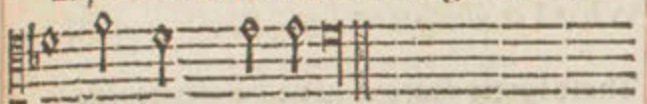
the God of peace and loue. Visitt our



minds, and into vs, thy heavenly grace



inspire: that in all truth and godlinesse



we may haue true desire.

Thou art the very comforter,
in all woe and distresse:
The heavenly gift of God most high,
which no tongue can expresse.
The fountaine and the liuely spring,
of ioy celestially:
The fire so bright, the loue so cleare,
and vnction spirituall.

Thou in thy gifts art manifold,
whereby Christs church doth stand:
In faithfull harts writing thy lawes,
the finger of Gods hand.
According to thy promise made,
thou giuest speech of grace:
That through thy helpe the praise of God,
may stand in euery place.

O holy Ghost into our wits,
send downe thy heavenly light:
Kindle our harts with feruent loue,
to serue God day and night.
Strength and stablish all our weaknes,
so feeble and so fraile:
That neither flesh, the world nor deuill,
against vs do preuaile.

Put backe our enemies far from vs.
and grant vs to obtaine:
Peace in our harts with God and man,
without grudge or disdaine.
And grant O Lord, that thou being,
our leader and our guide:
We may eschew the snares of sinne,
and from thee neuer slide.

To vs such plentie of thy grace,
good Lord grant we thee pray:
That thou maiest be our comforter,
at the last dreadfull day.

The humble sute of a sinner.

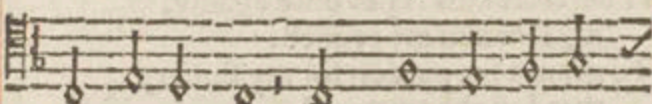
Of all strife and dissention,
O Lord dissolue the bands:
And make the knots of peace and loue,
throughout all Christian lands.

Graunt vs (O Lord) through thee to know,
the Father most of might,
That of his deare beloued Sonne,
we may attaine the sight,
And that with perfect faith also
we may acknowledge thee:
The spirite of them both alway,
one God in persons three.

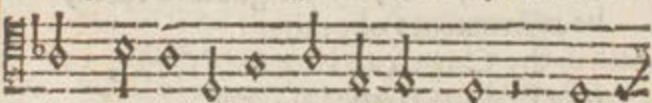
Laud and praise be to the Father,
and to the Sonne equall:
And to the holy spirite also,
one God coeternall.
And pray we that thy onely Sonne,
vouchsafe his spirite to send:
To all that doe professe his name,
vnto the worlds end.

The humble sute of a sinner. M.

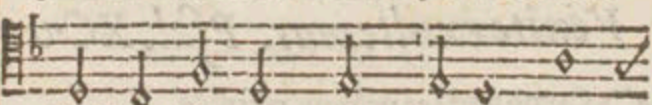
O Lord of whom I do depend, behold



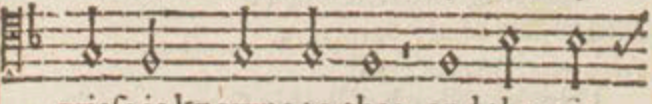
my carefull hart, and when thy wil and



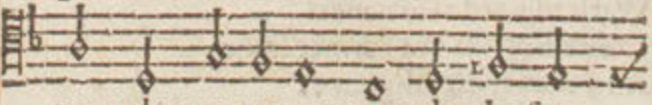
pleasure is, release me of my smart. Thou



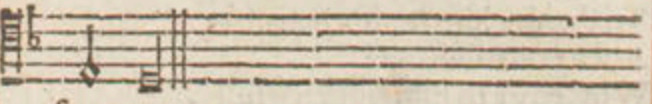
seest my sorrowes what they are, my



griefe is knowne to thee, and there is



none that can remoue or take the same



from me.

But onely thou whose aide I craue,
whose mercy still is prest:
To ease all those that come to thee,
for succour and for rest.
And sith thou seest my restless eies,
my teares and grievous grone,
Attend vnto my sute (O Lord)
marke well my plaint and mone.

For sinne hath so inclosed me,
and compass me about:
That I am now remedlesse,
if mercy helpe not out,
For mortall man can not release,
or mitigate this paine:



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The creation of man.

p As fish and wormes which slide, swimme, or creepe.

† *Ebr. the soule of life.*

† *Ebr. face of the firmament.*

q The fish and foules had both one beginning, wherein we see that nature giuech place to Gods wil, forasmuch as the one sort is made to lie aboue in the aire, and the other to swimme beneath in the water.

r That is, by the vertue of his word he gaue power to his creatures to ingender.

“ The first day.

† *Ebr. soule of life.*

* Chap. 5. 1. & 9. 6.

1. cor. 13. 7. col. 3. 10.

f God commaunded the water and the earth to bring forth other creatures: but of man he sayeth, Let vs make: signifying, that God taketh counsell with his wisdom and vertue, purposing to make an excellent worke aboue all the rest of his creation.

2 This image and likenesse of God in man is expounded, Ephes 4. 24: where it is written, that man was created after God in righteousness and true holinesse, meaning by these two wordes all perfection, as wisdom, truth, innocencie, power, &c.

* Wisd. 3. 22. eccl.

1. 17. 1. * Matt. 19. 4.

Psal. 128. * Chap. 3. 17. and 9. 1.

x Gods great liberalitie to man, taketh away all excuse of his ingratitude.

* Chap. 9. 3. * Exod. 31. 17. eccl. 39. 16. 33. marke 7. 37.

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foorth in abundance *every* p creeping thing that hath f life: and let the foule flie vpon the earth in the f open firmament of the heauen.

21 Then God created the great whales, and euery thing liuing & moouing, which the q waters brought foorth in abundance according to their kind, and euery feathered foule according to his kind: and God saw that it was good.

22 Then God r blessed them, saying, Bring foorth fruite and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.

23 “ So the euening and the morning were the first day.

24 ¶ Moreouer God said, Let the earth bring foorth the f liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kind, & euery creeping thing of the earth according to his kind: & God saw that it was good.

26 Furthermore God said, *f Let vs make man in our timage according to our likenesse, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: hee created them * male and female.

28 And God u blessed them, and God said to them, * Bring forth fruite and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, & ouer euery beast that moueth vpon the earth.

29 And God said, Beholde, I haue giuen vnto you * euery herbe bearing seed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

31 * And God sawe all that he had made, and loe, it was very good. “ So the euening and the morning were the sixth day.

32 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

33 * And God sawe all that he had made, and loe, it was very good. “ So the euening and the morning were the sixth day.

34 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

35 * And God sawe all that he had made, and loe, it was very good. “ So the euening and the morning were the sixth day.

36 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

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39 * And God sawe all that he had made, and loe, it was very good. “ So the euening and the morning were the sixth day.

40 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shall be for meate, and it was so.

41 * And God sawe all that he had made, and loe, it was very good. “ So the euening and the morning were the sixth day.

Genesis.

The creation of woman.

fore it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 ¶ The Lord God also || made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in f Eden, and there he put the man whome he had made.

9 (For out of the ground made the Lorde God to grow euery tree pleasant to the sight, and good for meate: the s tree of life also in the mids of the garden, h and the tree of knowledge of good and of euill.

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

11 The name of one is * Pishon: the same compasseth the whole land i of Hauilah, where is golde.

12 And the golde of that land is good: there is || Bdelium, and the Onyx stone.

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

14 The name also of the third riuer is || Hiddekel: this goeth toward the Eastside of || Asihur: and the fourth riuer is || Perath)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might k dresse it, and keepe it.

16 And the Lorde God l commaunded the man, saying, † Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for || in that day that thou eatest thereof, thou shalt die the m death.

18 Also the Lorde God sayd, It is not good that the man should be himselfe alone: I wil make him an helpe † meete for him.

19 So the Lorde God formed of the earth euery beast of the fiede, and euery soule of the heauen, and brought them vnto the n man to see how he would call them: for howsoeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the fiede: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man, and he slept: and he tooke one of his ribs, and closed vp the flesh in steede thereof.

22 And the rib which the Lorde God had taken from the man, † made hee a o woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shall be called || woman, because she was taken out of man.

24 * Therefore shal man leaue p his father and his mother, and shal cleaue to his wife, and they shal be one flesh.

25 And they were both naked, the man and his wife, and were not q ashamed.

* Mat. 19. 5. mar. 10. 7. 1. cor. 6. 16. ephes 5. 31. p So that marriage requireth a greater duetie of vs toward our wiues, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

d God onely openeth the heauens & shutteth them, he sendeth droughe and raine according to his good pleasure.

† *Or, formed.*

e Hee sheweth wherof mans body was created, to the intent y man should not glory in the excellencie of his own nature.

* 1. cor. 15. 45.

f This was the name of a place, as some thinke, in Mesopotamia, most pleasant and abundant in all things.

g Which was a signe of the life received of God.

h That is, of miserable experience, which came by disobeying God.

* Eccl. 2. 29.

i Which Hauilah is a countrey ioyning to Persia Eastward, and enclineth toward the West.

† *Or, precious stone, or pearle. Plinie sayth it is the name of a tree.*

† *Or, Ethiopia.*

† *Or, Tyria.*

† *Or, Assyria.*

† *Or, Euphrates.*

k God would not haue man idle though as yet there was no need to labour.

l So y man might know there was a soueraigne Lord, to whom he owed obedience.

† *Ebr. Eating thou shalt eate of.*

† *Or, whensoever.*

n By this death he meaneth the separation of man from God, who is our life and chiefe felicitie: and also that out disobedience is the cause thereof.

† *Ebr. before him.*

o By moouing them to come and submit themselves to Adam.

† *Ebr. built.*

p Signifying, that mankind was perfect, when the woman was created, which before was like an vnperfected building.

* 1. cor. 11. 8.

† *Or, Manneffe, because she commeth of man: for in E. brew ish is man, & ishah the woman.*

q For before sinne entred, all things were honest and comely.

“ The sixth day.

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a That is, the innumerable abundance of creatures in heauen & earth.

* Exod. 20. 11. and 31. 17. deut. 5. 14.

† *Ebr. 4.*

b For he had now finished his creation, but his providence still watcheth ouer his creatures, and governeth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his workes and Gods goodnesse towards him.

† *Or, tree, as chap. 2. 15.*

“ The sixth day.

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CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Marriage is ordeined.

Thus the heauens and the earth were finished, and all the a hoste of them.

2 For in the seuenth day God ended his work which he had made, * and the seuenth day hee b rested from all his worke, which he had made.

3 So God blessed the seuenth day, & c sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the || generations of the heauens and of the earth, when they were created, in y day that the Lord God made the earth & the heauens,

5 And euery || plant of the fiede, before it was in the earth, and euery herbe of the field, be-

fore it grew: for the Lord God had not caused it to d raine vpon the earth, neither was there a man to till the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 ¶ The Lord God also || made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

THE SITUATION OF THE
GARDEN OF EDEN.

g B' cause mention is made in the tenth verse of this Chapter, of the river that watered the garden, we must note that Euphrates and Tigris, called in Hebrew, Perath and Hiddekel, were called but one river where they joyned together, els they had foure heads: that is, two at their spring, and two where they fell into the Persian sea. In this countrey and most plentiful land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And where as it is said that Pishon compasseth the land of Hauilah, it is meant of Tigris, which in some countrees, as it passed by diuers places, was called by many names, as sometime Diglito, in other places Pastygris, and of some Phasin or Pishon. Likewise Euphrates toward the countrey of Cush or Ethiopia, or Arabia, was called Gihon. So that Tigris and Euphrates (which were but two rivers, and sometime when they joyned together, were called after one name) were according to diuers places called by these foure names, so that they might seeme to haue bene foure diuers rivers.



Armenia the great.

The land of Hauilah.

The fall of Euphrates.
The fall of Tigris.
The goulfe of the Persian Sea.

CHAP. III.

The woman seduced by the serpent, 6 Enticeth her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOWE * the serpent was more a subtiltill then any beast of the fildes, which the Lord God had made: and he b said to the woman, Yea, hath God in deede said, Ye shall not eate of euery tree of the garden?

2 And the woman said vnto the serpent, We eate of the fruite of the trees of the garden,

3 But of the fruite of the tree which is in the middes of the garden, God hath said, Ye shall not eate of it, neither shall ye touch it, lest ye die.

4 Then * the serpent said to the woman, Ye shall not d† die at all,

5 But God doeth knowe, that when yee shall eate thereof, your eyes shall be opened, and yee shall be as gods, e knowing good and euill.

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did * eate, and gaue also to her husband with her, and he f did eate.

7 Then the eyes of them both were opened, and they g knewe that they were naked, and they

* Wild. 2.24.
a As Satan can change himselfe into an Angel of light, so did he abuse the wisdom of the serpent to deceive man.
b God suffered Satan to make the serpent his instrument to speake in him.
c In doubting of Gods threatening, shee yeelded to Satan.
* 2. Cor. 11.3.
d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings.
† Ebr. die the death.
e As though he should say, God doeth not forbid you to eate of the fruite, saue that hee knoweth that if yee should eate thereof, yee should be like to him. * Zach. 3.2.
f Not so much to please his wife, as moued by ambition at her perswasion.
g They began to feeble their miserie, but they sought not to God for remedy.

sewed fig tree leaues together, and made them selues † breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the † coole of the day, and the man & his wife h hid themselves from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who sayde, I heard thy voyce in the garden, and was afraid: because I was i naked, therefore I hid my selfe.

11 And hee said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eate?

12 Then the man sayde, The woman which thou k gauest to be with me, shee gaue mee of the tree, and I did eate.

13 And the Lord God sayd to the woman, Why hast thou done this? And the woman saide, The serpent beguiled me, and I did eate.

14 ¶ Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed a-boue al cattell, and a-boue euery beast of the field: vpon thy belly shalt thou goe, and n dust shalt thou eate all the dayes of thy life.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not the serpent, because he would shew him no mercy.
n As a vile and contemptible beast, Isa. 65.25.

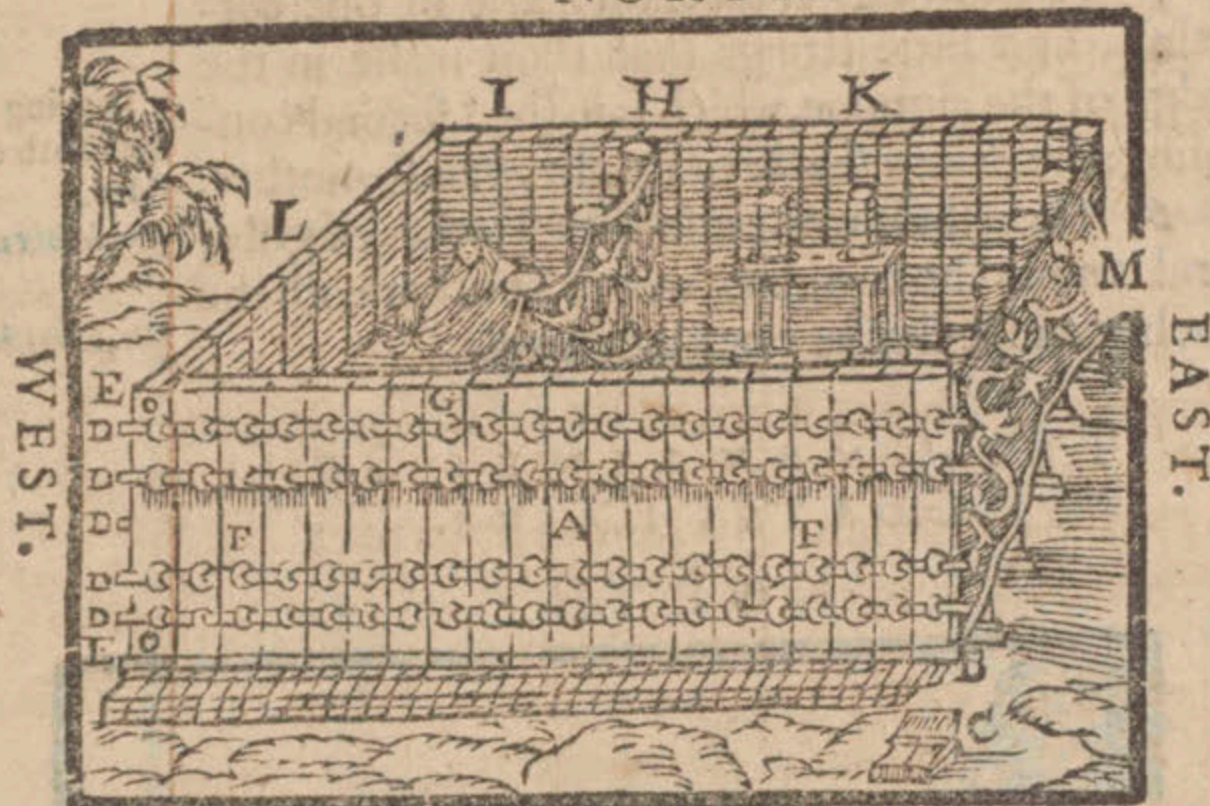
† Ebr. things to gird about them to hide their priuities.
† coole.
h The finell conscience fleeth Gods presence.

i His hypocrisse appeareth in that he hid the cause of his nakednesse, which was the transgression of Gods commandement.
k His wickednesse and lacke of true repentance appeareth in this, that hee burdeneth God with his fault, because hee had giuen him a wife.
l In stead of confessing her sinne, shee increaseth it by accusing the serpent.

16 Ten cubites *shalbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

THE TABERNACLE.
NORTH.



SOUTH.

A. *twentie* boardes on the Southside, which were of 10. cubites in length, that is from E. to E. the breadth of each was a cubite and a halfe, by reason whereof, all ioyned together, made 30. cubites which was the length of the Tabernacle. Josephus writeth that each board was an handfull thicke. B. The nether part of the boards which was cut into two tenons. C. The two mortaises, for each tenon one, wrought in two pieces apart, wherinto when the boards were put, they received the tenons, and held the boards up. D D D D D. Signifie five barres to hold the boards in order: foure passed without the boardes, through rings: the middlemost went through the thicke of the boards, wherein holes were made therefore. E E. Two rings, one at the upper part, and another at the nether part of the boards which ioyned the sides of the Tabernacle, and the boards of the West end together. F F. Rings wherethrough the barres passed. G H. A Vaile hanging on 4. pillars, and wrought of Cherubims, which did separate the holy place, from the most holy. I. The most holy place. K. The holy place, wherein on the Southside the candlesticke was placed, and on the Northside against it, the Table of shew bread. L. Eight boards that close up the Tabernacle on the West end, which was the uppermost end of the place. M. A hanging or vaile, which was at the entrie of the Tabernacle, being at the East end which was fastened to hang at 5. pillars.

Or, brasse pieces wherein were the mortaises for the tenons.

I The Ebrew word signifieth twinnes: declaring that they should be so perfect and well ioyned as was possible.

18 And thou shalt make boardes for the Tabernacle, *euen* *twentie* boardes on the Southside, *euen* full South.

19 And thou shalt make fourtie || sockets of siluer vnder the *twentie* boardes, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shalbe* *twentie* boardes,

21 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

22 And on the side of the Tabernacle, toward the West, shalt thou make sixe boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they *shalbe* ioyned beneath, and likewise they *shalbe* ioyned aboue to a ring: thus shalt it be for the two: they *shalbe* for the two corners.

25 So they *shalbe* eight boardes hauing sockets of siluer, *euen* *sixteene* sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And five barres for the boardes of the other side of the Tabernacle: also five barres for the boardes of the side of the Tabernacle toward the Westside,

28 And the middle barre shall goe through the middes of the boards, from ende to ende.

29 And thou shalt couer the boards with gold, and make their rings of golde, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle, * according to the facion thereof, which was shewed thee in the mount.

31 ¶ Moreouer, thou shalt make a vaile of blew filke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose k hooks *shalbe* of golde) *standing* vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaile for the hookes, that thou mayest bring in thither, *that is*, (within the vaile) the arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the ¹ most Holy place.

34 Also thou shalt put the Mercieseat vpon the Arke of the testimonie in the most Holy place.

35 And thou shalt set the Table ^m without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an ⁿ hanging for the doore of the Tabernacle of blew filke, & purple, & skarlet, & fine twined linen wrought w needle.

37 And thou shalt make for the hanging five pillars of Shittim, and couer them with gold: their heads *shalbe* of gold, and thou shalt cast five sockets of brasse for them.

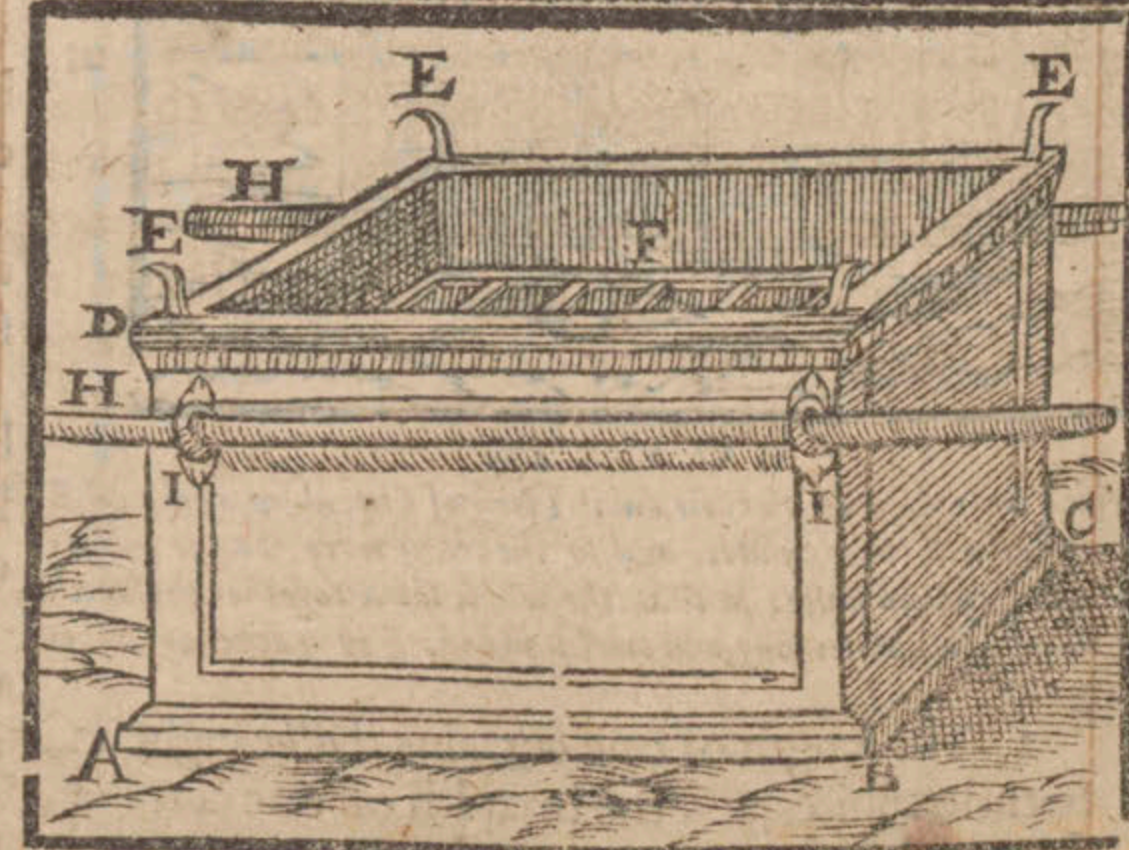
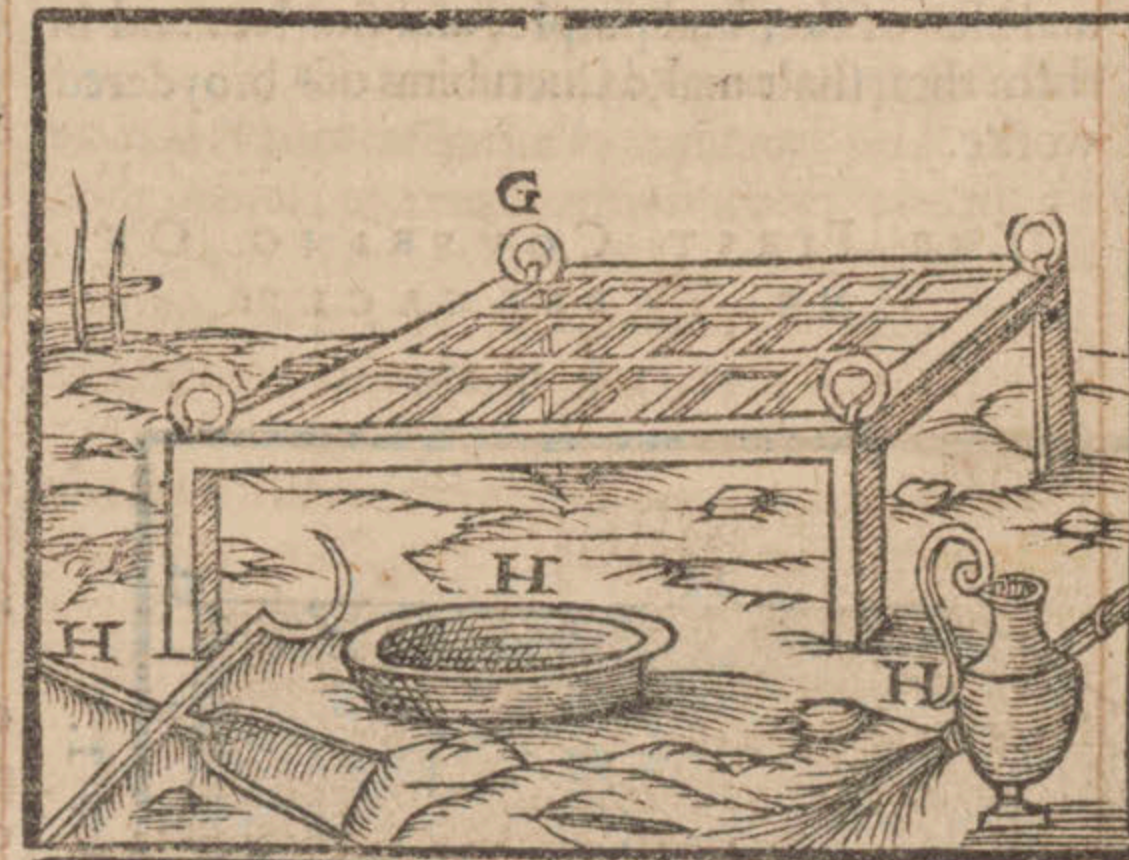
CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 10 The lampes continually burning.

Moreover thou shalt make the ^a altar of Shittim wood, five cubites long and five cubites

a For the burnt offering.

THE ALTAR OF BURNT OFFERING.



A B. The length containing five cubites.

B C. The breadth as much.

A D. The height three cubites.

E The foure hornes or foure corners.

F The grate, which was put within the altar, and whereupon the sacrifice was burnt.

G Foure rings to lift up the grate by, when they auoyded the ashes.

H The barres to eary the altar.

I The rings through the which the barres were put.

H H H Affo

pans, bezoms, flesh hookes, basins and such instruments appertaining to the altar. broad

through
ende.
with gold,
for the
with gold.
nacle, *ac
was shewed
a vaile of
d fine twi-
red worke

pillars of
k hooks
re sockets

vaile for
hither, that
Testimo-
ration be-
holy place.

at upon the
ly place.
m without
against the
nacle, and
side.

ing for the
& purple,
t w needle.
anging five
gold: their
ut five soc-

of the Taber-
ar of Shit-
ue cubites

FRING.

FRING.

FRING.

FRING.

FRING.

FRING.

FRING.

FRING.

FRING.

FRING.

FRING.

b Of the same
wood and mat-
ter not fastned
vnto it.

Or, fire panes.

† Ebr. nes.

k Some read,
heads of the
pillars.
† Ebr. Under the
hookes: namelie
that it should be
downward from
the hookes.

l Whereunto
hie Priests ouer-
entred once a
yeere,
m Meaning the
holy place.

c This was the
first entrie into
the Tabernacle,
where the people
abode.

d They were
certaine hoopcs
or circles for to
beautifie the pil-
lar.

a For the burnt
offring.

e Meaning car-
taines of fiftie
cubites.
† Of the doore
of the court.

† Ebr. fiftie in fiftie.

g Or stakes,
wherewith the
curtaines were
fastened to the
ground.
h Such as com-
meth from the
oline, when it is
first pressed or
beaten.
Or, ascend up.

broade (the altar shalbe foure square) and the
height thereof three cubites.

2 And thou shalt make it hornes in the foure
corners thereof: the hornes shalbe of it ^b selfe,
and thou shalt couer it with brasle.

3 Also thou shalt make his ashpannes for his
ashes, and his besoms, and his basens, and his flesh-
hookes, and his censers: thou shalt make all the
instruments thereof of brasle.

4 And thou shalt make vnto it a grate like
networke of brasle: also vpon that [†] grate shalt
thou make foure brasen rings vpon the foure
corners thereof.

5 And thou shalt put it vnder the compasse
of the altar beneath, that the grate may be in the
middles of the altar.

6 Also thou shalt make barres for the altar,
barres, *I say*, of Shittim wood, and shalt couer
them with brasle.

7 And the barres thereof shal bee put in the
rings, the which barres shalbe vpon the two sides
of the altar to beare it.

8 Thou shalt make the altar hollow *betweene*
the boards: as *God* shewed thee in the mount, so
shall they make it.

9 ¶ Also thou shalt make the ^c court of the
Tabernacle in the Southside, euen full South: the
court shal haue curtaines of fine twined linnen,
of an hundred cubites long, for one side;

10 And it shal haue twentie pillars, with their
twentie sockets of brasle: the heads of the pillars,
and their ^d filets shalbe siluer.

11 Likewise on the Northside in length *there*
shalbe hangings of an hundred cubites long, and
the twentie pillars thereof with their twentie soc-
kets of brasle: the heads of the pillars and the
filets shalbe siluer.

12 ¶ And the breadth of the court on the
Westside shall haue curtaines of fiftie cubites,
with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastwarde
full East shall haue ^e fiftie cubites.

14 Also hangings of fiftie cubites shall be
on the ^f one side with their three pillars and their
three sockets.

15 Likewise on the other side shall be hangings
of fiftie cubites, with their three pillars and
their three sockets.

16 ¶ And in the gate of the court shall be a
vaile of twentie cubites, of blew filke, and pur-
ple, and skarlet, and fine twined linnen wrought
with needle, with the foure pillars thereof and
their foure sockets.

17 All the pillars of the court shal haue filets
of siluer round about, with their heads of siluer,
and their sockets of brasle.

18 ¶ The length of the court shall be an hun-
dred cubites, and the breadth fiftie [†] at either
ende, and the height five cubites, and the hangings
of fine twined linen, and their sockets of brasle.

19 All the vessels of the Tabernacle for al ma-
ner seruice thereof, and all the ^g pinnes thereof,
and all the pinnes of the court shall be brasle.

20 ¶ And thou shalt commaund the children
of Israel, that they bring vnto thee pure oyle o-
liue ^h beaten, for the light, that the lampes may
alway ^{||} burne.

21 In the Tabernacle of the Congregation
without the vaile, which is before the Testimony,
shall Aaron and his sonnes dresse them from eue-

ning to morning before the Lord, for a statute for
euer vnto their generations, to be obserued by the
children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthoode.
4 Their garments. 12. 29 Aaron entred into the San-
ctuarie in the name of the children of Israel. 30 Vm and
Thummim. 38 Aaron beareth the iniquitie of the Israelites
offerings

And cause thou thy brother Aaron to come
vnto thee and his sonnes with him, from a-
mong the children of Israel, that he may serue me
in the Priests office: *I meane* Aaron, Nadab, and
Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for
Aaron thy brother, a glorious and beautifull.

3 Therefore thou shalt speake vnto all [†] cun-
ning men, whome I haue filled with the spirite
of wisdome, that they make Aarons garments
to ^b consecrate him, that he may serue me in the
Priests office.

a Whereby his
office may be
knowne to be
glorious and ex-
cellent
† Ebr. wise in heart.
b Which is, to
separate him from
the rest.

THE GARMENTS OF THE HIGH PRIEST.



A The Ephod, or vpmost coate,
which was like cloath of golde and
was girded vpon him, wherein was
the breast plate with the twelue
stones, which was tyed aboue with
two chaines to two Onyx stones,
and beneath with two laces.

B The robe which was next
vnder the Ephod, wherunto were
ioyned the pomegranates and belles
of golde.

C The tunicle or broydered
coate, which was vnder the robe
and longer then it, and was also
without sleeves.

4 Now these shall be the garmentes, which
they shal make, a brest plate, and an ^c Ephod, and
a robe, and a broydered coate, a myter & a girdle.
so these holy garmentes shal they make for Aaron
thy brother, and for his sonnes, that he may serue
me in the Priests office.

c A short and
straite coate
without sleeves
put vpon vnto
his garments to
keepe them close
vnto him.

5 Therefore they shal take golde, and blew
filke, and purple, and skarlet, and fine linnen.

6 ¶ And they shal make the Ephod of golde,
blewe filke, and purple, skarlet, and fine twined
linnen of broydered worke.

7 The two shoulders thereof shall be ioyned
together by their two edges: so shal it be closed.

8 And the ^d embroydered garde of the same
Ephod, which shall be vpon him, shall be of the selfe
same worke and stuffe, euen of golde, blew filke,
and purple, and skarlet, and fine twined linen.

d Which went
about his vp-
most coate.

9 And thou shalt take two onix stones, and
graued vpon them the names of the children of
Israel.

10 Sixe names of them vpon the one stone,
and the fixe names that remaine, vpon the second
stone, according to ^e their generations.

e As they were
in age, so should
they be graued
in order.

11 Thou shalt cause to graue the two stones
according to the names of the children of Israel,
by a grauer of signets, that worketh and graueth
in stone, and shalt make them to be set and em-
bossed