

The PRAYER BOOK, BIBLE, etc. of the
WAKELING Family, of LITTLE THURLOW, SUFFOIK

Contents

1. Book of Common Prayer (Elizabethan: 1559 -)
2. Old Testament (Breeches Bible : English
exiles at Geneva 1560)
3. Apocrypha
4. New Testament
5. Two Concordances by R. F. Herrey 1578.
6. The Whole Book of Psalms in Verse, with
Melodies, by Sternhold, Hopkins, and
others, 1562. (Note: John Hopkins was
a Suffolk clergyman - vide Cambridge
History of English Literature)

(Printed by Christopher Barker and John Wolfe, 1586)



165

William L.

321

Victoria R.

1838

N^o 30.

George B.

28/7/1828

St
Little Thurlow
Suffolk

Mary Ann Wakeling	m.	William Rogers
b.		b. 1827
d.		d. 1900

Ellen Elizth. Rogers	m.	Thomas Chanin
b. 1862		b. 1860
d. 1943		d. 1920

Thos. W.
Chanin
b. 1887
d. 1941

Ernest F. Chanin
b. 1889

etc.

Arthur J. Chanin
b. 1914.





6/17/53
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[See over for recent Table
of Wakeling succession]
~~Table.~~

1793
1753

1793
1743

January 4th 31: 1741

Eleonor Wakeling was born

April 4th 4: 1743

Thomas Wakeling was born

December 2nd 2: 1744

John Wakeling was born

February 2nd 2: 1746

Giles Wakeling was born

January 16th 16: 1748

Mary Wakeling was born

July 17th 17: 1751

Elizabeth Wakeling was born

April 23rd 23: 1753

Susanna Wakeling was born

October 4th 4: 1754

Henry Wakeling was born

December 25th 25: 1760

Cole Wakeling was born

1741

1529

1751

78

1751

1821

1780

61

17

In order for Morning prayer dayly throughout the yeece.

¶ At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voyce some one of these sentences of the Scriptures that folloꝝ. And then hee shall say that which is written after the sayde sentences.

Ezek. 18. 21,
22.



¶ What time so euer a sinner doeth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, sayth the Lord.

Psal. 51. 3.

Psal. 51. 9.

Psal. 51. 17.

Isa. 2. 13.

Dan. 9. 9, 10.

Iere. 10. 24.

Psal. 6. 1.

Matth. 3. 2.

Luke. 15. 18,

19.

Psal. 143. 2.

1. Iohn. 1. 8.

* I do know mine owne wickednesse, & my sin is alway against me.

* Turne thy face away from our sinnes (O Lord) and blot out all our offences.

* A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

* Rent your hearts and not your garments, & turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is loy for your afflictions.

* To thee (O Lord God) belongeth mercy and forgiveness, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes which thou hast appoynted for vs.

* Correct vs (O Lord) and yet in thy iudgement: not in thy fury, least we should be consumed & brought to nothing.

* Amend your liues, for ykingdom of God is at hand.

* I will goe to my father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

* Enter not into iudgement with thy seruantes, O Lord: for no flesh is righteous in thy sight.

* If we say that we haue no sinne, wee deceiue our selues, and there is no trueti in vs.

Dearely beloued bretheren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiveness of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meete together, to render thanks for the great benefites that we haue receiued at his hands, to let forth his most worthy prayse, to heare his most holy word, & to aske those things which he requirith & needfull, as well for the body as the soule. Wherefore I pray and beseeche you as many as be here present, to accompany mee with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me.

¶ A generall confession to be saide of the whole Congregation after the Minister, kneeling.

Almighty and most mercifull father, we haue erred and strayed from thy wayes like lost sheepe: we haue followed too much the deuises and desires of our owne hartes: we haue offended against thy holy lawes: wee haue left vndone those thinges which wee ought to haue done, and wee haue done those thinges which we ought not to haue done: & there is no health in vs, but thou, O Lord, haue mercie vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes: Restore thou them that be penitent, according to thy promises declared vnto mankind, in Christ Iesu our Lord: and graunt, O most mercifull Father, for his sake, y we may hereafter liue a godly, righteous, & sober life, to y glory of thy holy name, Amen.

¶ The absolus to be pronounced by y Minister alone.

Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse, & liue, and hath giuen power and commandement to his Ministers to decree and pronounce to his people being penitent, the absolucion and remission of their sinnes, he pardoneth absolutely al them which truly repent, and vnfainedly beleeue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy spirit, that those thinges may please him which we doe at this present and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall life, through Iesus Christ our Lord.

The people shall answer.

Amen.

¶ Then shall the Minister begin the Lords prayer with a loude voyce

Our Father which art in heauen, halowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heauen, Giue vs this day our daily bread. And forge vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation. But deler vs from euill. Amen.

Ten likewise he shall say.

O Lord open thū our lippes.

Answer.

And our mouth shall shewe forth thy prayse.

Minister.

O God make speed to saue vs.

Answer.

O Lord make life to helpe vs.

Minister.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, &c.

Prayse ye the Lord.

¶ Then shall be said or sung this Psalme following

Come, lets sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Venite, exultemus.

Let vs come before his presence with thanksgiving: and shewe our selues glad in him with psalmes.

Psal. 95.

For the Lord is a great God: and a great king above all gods.

In his hand is all the corners of the earth: and the strength of the fles is his also.

The sea is his and he made it: and his handes prepared the drie land.

O come, let vs worship, and fall downe: and kneele before the Lord our maker.

For he is the lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if pee will heare his voyce, harden not your hearts: as in the exhortation, & as in the day of temptation in the wilderness.

When your fathers tempted me: proued me, & saue my workes.

Fourtie yeres long was I grieved with this generation, and sayde: it is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I swore in my wrath: that they should not enter into my rest.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall folloꝝe certaine Psalmes in order, as they be

The first booke of Moses, called * Genesis.

THE ARGUMENT.

First declareth three things, which are in this booke chiefly to bee considered: First, that all and all things therein were created by God, & that man being placed in this great table world to behold Gods wonderfull workes, & to praise his Name for the infinite graces, had endued him, fell willingly from God through disobedience: who yet for his owne restored him to life, and confirmed him in the same by his promise of Christ to come, by which he should overcome Satan, death and hell. Secondly, that the wicked, vnmindfull of Gods most mercies, remained still in their wickednes, and so falling most horribly from sinne to sinne, (who by his preachers called them continually to repentance) at length to destroye the world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest, that his mercies neuer faile them, whome hee chuseth to bee his Church, and to come in earth, but in all their afflictions and persecutions hee ever assisteth them, sendeth heliuereth them. And because the beginning, increase, preservation and successe thereof attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, able in mans iudgement, that this Church dependeth not on the estimation and nobilitie: and also by the fewnesse of them which haue at all times worshipped him purely by his worde, that it standeth not in the multitude, but in the poore and despised, in the little number, that man in his wisdom might be confounded, and the Name of God glorified.

* This word signifieth the beginning and generation of the creatures.

CHAP. I.

1. *Created the heauen and the earth.* 3. *The firmament.* 8. *The firmament.* 9. *Hee created the water from the earth.* 16. *Hee created the moone, and the starres.* 21. *Hee created the beasts.* 26. *Hee created man and giue al creatures,* 29. *And prouideth man and beast.*

In the beginning God created the heauen and the earth. 2 And the earth was without forme and voyde, and darkenes was vpon the deepe, and the Spirit of God moued vpon the waters.

11. *So the evening & the morning were the second day.*

9 God saide againe, * Let the waters vnder the heauen bee gathered into one place, and let the drie land appeare. and it was so.

10 And God called the drie land, Earth, and he called the gathering together of the waters, Seas: and God sawe that it was good.

11 Then God said, *Let the earth budde forth the bud of the herbe, y seedeth seede, the fruitfull tree, which beareth fruite according to his kinde, which hath his seede in it selfe vpon the earth.* and it was so.

12 And the earth brought forth the bud of the herbe, that seedeth seede according to his kinde, also the tree that beareth fruite, which hath his seede in it selfe according to his kinde: & God sawe that it was good.

13 So the evening and the morning were the third day.

14 And God said, * Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for signes, and for seasons, and for dayes, and yeres.

15 And let them be for lights in the firmament of the heauen to giue light vpon the earth. and it was so.

16 God then made two great lightes: the greater light to rule the day, and the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to rule in the day, & in the night, and to separate the light from the darknesse: and God sawe that it was good.

rising to the going downe. m Of things appertaining to naturall and politicall orders and seasons. n To wit, the sunne and the moone: and here hee speaketh as man iudgeth by his eye: for els the moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. *Ierem. 31. 35.*

† The seconde day.

Psalm. 33. 7. & 89. 11. & 136. 6. iob. 38. 4.

h So that we see it is the onely power of Gods worde that maketh the earth fruitful, which els naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glorie, and to the profit of man: but for sinne they were accursed, yet to the elect, by Christ, they are restored and serue to their wealth.

† The third day.

Psalm. 136. 7. deut. 4. 19.

k By the lightes hee meaneth the sunne, the moone, and the starres.

l Which is the artificiall day, from the sunne

Psalm. 33. 6. & 136. 5.

ecclesi. 18.

1. act. 14. 15. and ters.

17. 24.

b As a rude

lump and with-

out any creature

in it: for the wa-

ters couered all.

¶ Or, waste.

c Darkenes co-

uered the deepe

waters: for as

yet the light was

not created.

¶ Ebr. face of the

deepe.

d Hee mainte-

ned this confu-

heape by his se-

crete power.

¶ Ebr. face of the waters.

Heb. 11. 3.

e The light was made before

either Sunne or Moone was created: therefore wee must not attri-

bute that to the creatures that are Gods instruments, which onely

appertaineth to God. ¶ Ebr. betweene the light, and betweene the dark-

nesse. † The first day. ¶ Ebr. so was the evening, so was the morning.

Psalm. 33. 6. & 136. 5. iere. 10. 12. & 51. 15. ¶ Or, spreading ouer, and

ayre. f As the sea and riuers, from those waters that are in the

cloudes, which are vpholden by Gods power, lest they should over-

whelme the world. Psalm. 148. 4. g That is, the region of the aire, and

all that is about vs.

18 Then went Saul to Samuel in the mids of the gate, and sayd, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, & said, I am the Seer: goe vp before me vnto the hie place: for ye shall eate with me to day: and to morowe I will let thee goe, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost thre daies agoe, care not for them: for they are found, and on whom is set all the desire of Israel: is it not vpon thee and on al thy fathers house?

21 ¶ But Saul answered, and saide, Am not I the sonne of Jemini of the smallest tribe of Israel: and my familie is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, and brought them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel sayde vnto the cooke, Bring forth the portion which I gaue thee, and whereof I sayde vnto thee, keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was vpon it, and set it before Saul. And Samuel sayd, Beholde, that which is left, let it befoze thee and eate: for hitherto hath it bene kept for thee: saying, Also I haue called the people. So Saul bid eate with Samuel that day.

25 And when they were come dolone from the hie place into the citie, he communed with Saul vpon the top of the house.

26 And when they arose earlye about the spring of the day, Samuel called Saul to the p top of the house, saying, Vp, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come dolone to the ende of a citie, Samuel said to Saul, Bid the seruant goe before vs, (& he went) but stand thou still now, that I may shewe thee the word of God.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel assemblith the people, and sheweth them their finnes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

Then Samuel tooke a viole of oyle and powred it vpon his head, & kissed him, and said, Hath not the Lord anoynted thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by Ramels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and soroweth for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come to the playne of Tabor, and there shalt meete thee three men going vp to God to Beth-el: one carrying thre kiddes, and another carrying thre loaves

of bread, and another carrying a bottle of wine:

4 And they will aske thee: if al be well, and will giue thee the two loaves of breade, which thou shalt receiue of their handes.

5 After that thou shalt come to the hill of God, where is the garrisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a company of Prophets coming dolone from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they shall prophecie.

6 Then the Spirit of the Lord will come vpon thee, and thou shalt prophecie with them, and shalt bee turned vnto another man.

7 Therefore when these signes shal come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe dolone before me to Gilgal: and I also will come dolone vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. * Carry for mee seuen dapes, till I come to thee and shewe thee what thou shalt doe.

9 And when he had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 ¶ And when they came thither to the hill, beholde, the company of Prophets met him, and the Spirit of God came vpon him, and hee || prophecied among them.

11 Therefore all the people that knewe him before, when they sawe that he prophecied among the Prophets, saide eche to other, What is come vnto a sonne of Israhel? * Is Saul also among the Prophets?

12 And one of the same place answered, and said, But who is their father? therefore it was a prouerbe, Is Saul also among the Prophets?

13 And when hee had made an ende of propheciing, he came to the hie place.

14 And Sauls vncle sayd vnto him, and to his seruant, Whither went he? and hee said, To seeke the asses: and when we saue that they were no where, we came to Samuel.

15 And Sauls vncle sayde, Tell mee, I pray thee, what Samuel sayd vnto you.

16 Then Saul sayd to his vncle, He told vs plainly that the asses were found: but concerning the kingdom whereof Samuel spake, tolde he him not.

17 ¶ And Samuel assembled the people vnto the Lord in Mizpeh,

18 And he sayd vnto the children of Israhel, Thus sayth the Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But ye haue this daye cast away your God, who onely deliuereth you out of all your aduersities & tribulations: and ye sayd vnto him, No, but appoint a king ouer vs. Nowe therefore stande ye before the Lord according to your tribes, and according

¶ Ebr. of peace.

c Which was an hie place in the citie Kiriat-earim, where the Arke was, chap. 7.1.

Chap. 13.8.

¶ Ebr. shoulder.

d He gaue him such vertues as were meete for a King. ¶ Or, sang prayser.

Chap. 19.24.

e Meaning, that prophetic commeth not by succession but is giuen to whom it pleaseth God. f Noting thereby him that from low degree commeth suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

k Meaning, all that thou desirest to know. l Whom doeth Israel desire to be their King but thee?

m Where the feast was.

n That is, the shoulder with the breast, which a priest had for his familie in all peace offerings, Levit. 10.14. o That both by the assembling of the people, & by the meate prepared for thee, thou mightest vnderstand that I knewe of thy coming. p To speake with him secretly: for the houses were shut about. q Gods commandment as concerning thee.

a In the Lawe this anointing signified the gifts of the holy Ghost, which were necessarie for them that should rule. Gen. 35.20. b Samuel confirmeth him by these signes that God hath appointed him king. ¶ Or, Oke.

An vnjust King described.

e To prooue if they will forsake their wicked purpose.

f Not that kings haue this authoritie by their office, but y^e such as reigne in Gods wrath should vsurpe this ouer their brethren contrary to the law, Deut. 17. 20.

Or, chiefe officers

g Because ye repēt not for your finnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.

Or, grant their request.

a That is, both valiant and rich. Chap. 14. 5. 1. chron. 8. 33. *b* So that it might seeme that God approoued their request in appointing out such a person.

1. Samuel.

Saul seeketh the asses.

the away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.

9 Nowe therefore hearken vnto their voyce: howbeit yet testifie vnto them, and shew them the manner of the King that shall reigne ouer them.

10 ¶ So Samuel tolde all the words of the Lorde vnto the people that asked a King of him.

11 And he said, This shall be the manner of the King that shall reigne ouer you: he will take your sonnes, & appoynt them to his charets, and to be his horsemen, and some shall runne before his charet.

12 Also he will make them his captaines ouer thousands, and captaines ouer fifties, and to eare his ground, & to reape his harvest, and to make instrumentes of warre, and the things that serue for his charets.

13 He will also take your daughters and make them apotecaries, and cookes and bakers.

14 And he will take your fieldes, & your vineyards, and your best olīue trees, and giue them to his seruants.

15 And he will take y^e tenth of your seede, and of your vineyardes, and giue it to his Euniches, and to his seruants.

16 And he will take your men seruants, and your mayde seruants, and the chiefe of your pong men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall cry out at that day, because of your king, whome ye haue chosen you, & the Lorde wil not heare you at y^e day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, and goe out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lorde.

22 And the Lorde said to Samuel, Hearken vnto their voyce, & make them a king. And Samuel said vnto the men of Israel, Goe euerie man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsel of his seruant goeth to Samuel. 9 The prophets called Seers. 15 The Lorde reueileth to Samuel Sauls coming, commaunding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

There was nowe a man of Benjamin, a mightie in power named *kish*, the sonne of Abiel, the sonne of Zeror, y^e sonne of Bechorath, the sonne of Ephiah, y^e sonne of a man of Benini.

2 And hee had a sonne called Saul, a goodly pong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders upward he was hier then any of y^e people.

3 And the asses of *kish* Sauls father

were lost: therefore *kish* saide to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and seeke the asses.

4 So he passed through mount Ephraim, & went through the land of Shalithah, but they found them not. Then they went through the land of Shalim, and there they were not: he went also through the lande of Benini, but they found them not.

5 When they came to the land of *Zuph*, Saul sayde vnto his seruant that was with him, Come and let vs returne, least my father leaue the care of asses, and take thought for vs.

6 And he sayd vnto him, Beholde now, in this citie is a man of God, and he is an honourable man: all that he saith cometh to passe: let vs now goe thither, if so be that hee can shewe vs what way wee may goe.

7 Then saide Saul to his seruant, Well then, let vs goe: but what shall wee bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul as gaite, and sayd, Beholde, I haue founde about me the fourth part of a shekel of silver: that will I giue the man of God, to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for he that is called now a Prophet, was in the olde time called a Seer)

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went vnto the citie where the man of God was.

11 And as they were going by the hie way to the citie, they found maidens that came out to drawe water, and sayde vnto them, Is there heere a Seer?

12 And they answered them, and sayd, Yea: loe, he is before you: make hast now, for he came this day to the citie: for there is an offering of the people this day in the hie place.

13 When ye shall come into the citie, ye shall finde him straightway per he come by to the hie place to eate: for the people will not eate vntill he come, because he will blesse the sacrifice: and then eate they that he bid den to the feast: now therefore goe vp: for euen now shall ye finde him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to goe vp to the hie place.

15 ¶ But y^e Lorde had reueiled to Samuel secretly (a day before Saul came) saying, I will send thee a man out of the lande of Benjamin: him shalt thou anoynt to be gouernour ouer my people Israel, that hee may saue my people out of the handes of the Philistines: for I haue looked vpon my people, and their crie is come vnto me.

17 When Samuel therefore saw Saul, the Lorde answered him, See, this is the man whome I spake to thee of, hee shall rule my people.

c All these circumstances were meant to serue vnto Gods purpose, whereby Saul (though not approoued of God) was made King.

d Where was Ramath-Zophim the citie of Samuel.

Or, vittails.

e Which is about five pence, read Gen. 23. 15.

f So called, because he fore-sawe things to come.

g That is, a feast after the offering, which should be kept in an hie place of the citie appoynted for that vse.

h That is, giue thanks, and distribute meate according to their custome.

Chap. 15. 1. 2. 13. 21.

Ebr. in his ear.

i Notwithstanding their wickednes, yet God was euer mindful of his iustitance.

of Hee willed,
that the men
should earnestly
recall vnto God
for mercy.

For partly by
the threatening
of the Prophet,
and partly by
motion of his
owne conscience,

he doubted whether God would shewe them mercy. That
is, the fruites of their repentance, which did proceede of fayth
which God had planted by the ministerie of his Prophet. i Reade
here, 18.8.

CHAP. III.

The great goodnes of God toward his creatures.

Because here-
by he should be
taken as a false
prophet, and so
the name of
God, which he
preached,
would be blas-
phemed.

Reade Chap.

3.

Thus he pray-

med of griefe,

d fearing least

Gods Name by

this forgiuenes

might be blasphemed,

as though he sent his prophets forth to de-

nounce his iudgements in vaine.

d Wilt thou be iudge when I

doe things for my glory, and when I doe not?

cloth, & cry mightily vnto God: yea, let
euery man turne from his euill way, and
from his wickednes that is in their hands.

9 Who can tell if God will turne, and
repent and turne away from his fierce
wrath, that we perish not?

10 And God sawe their workes that
they turned from their euill wayes: & God
repented of the euill that he had saide that
he would do vnto them, and he did it not.

h That
is, the fruites of their repentance, which did proceede of fayth
which God had planted by the ministerie of his Prophet. i Reade
here, 18.8.

CHAP. III.

The great goodnes of God toward his creatures.

Wherefore it displeased ^a Jonah excee-
dingly, and he was angry.

2 And he prayed vnto the Lorde, & saide,
I pray thee, O Lorde, was not this iuy say-
ing, when I was yet in my countrey? ^a
therefore I prevented it to flee vnto ^b Tar-
shish: for I knew that thou art a gracious
God, and merciful, slowe to anger, and of
great kindnesse, and repentest thee of the
euill.

3 Therefore nowe, O Lorde, take, I beseech thee, my life from me: for it is bet-
ter for me to die then to liue.

4 Then saide the Lorde, Doest thou wel to
be angry?

5 And the Lorde said, I spare Ninueh, & do not in all
that great citie, wherein are sixe score thou-
sand persons, that cannot discerne between
their right hand, and their left hande, and
also much cattell?

5 So Jonah went out of the citie and e-
late on the East side of the citie, and there as yet whether
made him a boote, and late vnder it in the God would
shadowe: till he might see what should be shewe them
done in the citie.

6 And the Lorde God prepared a gourd,
and made it to come by ouer Jonah, that
it might be a shadowe ouer his head: and
deliuer him from his griefe. So Jonah
was exceeding glad of the gourd.

7 But God prepared a worne when the
morning rose the next day, and it smote the
gourd, that it withered.

8 And when the sunne did arise, God
prepared also a feruent Eastwinde: and the
sunne bet vpon the head of Jonah, that
he fainted, and wished in his heart to die,
and sayde, It is better for me to die, then
to liue.

9 And God said vnto Jonah, Doest thou
wel to be angry for the gourd? And he saide,
I do wel to be angry vnto the death.

10 Then saide the Lorde, Thou hast had
pitie on the gourd for the which thou hast
not laboured, neither made it growe,
which came by in a night, and perished in
a night,

11 And should I spare Ninueh, & do not in all
that great citie, wherein are sixe score thou-
sand persons, that cannot discerne between
their right hand, and their left hande, and
also much cattell?

12 And should I spare Ninueh, & do not in all
that great citie, wherein are sixe score thou-
sand persons, that cannot discerne between
their right hand, and their left hande, and
also much cattell?

Micah.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lorde, concerning Iudah and
Israel, at the least thirtie yeres: at what time Isaiah prophesied. Hee declareth the destru-
ction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but
chiefly for their idolatrie. And to this ende he noteth the wickednesse of the people, the crueltie of
the princes and gouernours, and the permission of the false prophetes, and the delighting in them.
Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet
was not that Micah, which resisted Ahab, and all his false Prophets, as 1 King. 22.8. but another of
the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of
their idolatrie.



The word of the Lorde, that
came vnto Micah the
Morashite in the daies
of Iotham, Ahaz, & He-
zekiah Kings of Iudah,
which he saw concerning
Samaria & Ierusalem.

2 Heare, all ye people:
hearken thou, O earth, & al that therein is,
and let the Lorde God be witnes against
you, euen the Lorde from his holy Temple.

3 For beholde, the Lorde cometh out
of his place, and will come downe, and
treade vpon the hie places of the earth.

4 He will treade the high places of the earth,
because he is angry with them. For he will
saye, I will treade the high places of the earth,
because he is angry with them. For he will
saye, I will treade the high places of the earth,
because he is angry with them.

4 And the mountaines shall melt vnder
him (so shall the valles cleaue) as ware
before the fire, and as the waters that are
powred downeward.

5 For the wickednes of Iacob is al this,
and for the sinnes of the house of Israel: d Samaria,
what is the wickednesse of Iacob? Is which should
not d Samaria? and which are the hie haue bene an
places of Iudah? Is not Ierusalem? example to all

6 Therefore I will make Samaria as
an heape of the fildes, and for the planting
of a vineparde, and I will cause the stones
thereof to tumble downe into the valley,
and I will discouer the foundations
thereof.

7 And al the grauen images thereof shal
be broken, and al the giftes thereof shalbe

8 Iacob. e That is, the idolatrie and infection. f Which they
gathered by euill practises, and thought that their idoles had cari-
ched them therewith for their seruice vnto them.

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* Ifaiah 45.14.
a Genesis 21.33.
Daniel 7.9.
b Genesis 2.2.
Ifaiah 45.18.
c Exodus 9.27.
ne GOD, Pfal. 9.7,8.
ther fi- Ifaiah 45.21.
odus 22.27.
Cor. 12.6.
8.6.

THE
Newe Testament
of our Lord Iesus
Christ,

Conferred diligently with the Greeke,
and best approued translations
in diuers languages.



Imprinted at London
by Christopher Barker, Prin-
ter to the Queenes Maiestie.

1586.

Cum gratia & privilegio.

1829
1586
243

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 forth and allowed to be song in all Churches, of all the people together
before and after Morning and Evening Prayer: as also before and after
Sermons and moreover in priuate houses, for their godly solace and com-
fort, laying apart all vngodly songes, and balades, which tend onely to the
nourishing of vice, and corrupting of youth.

IAMES V.

*If any be afflicted, let him pray, if any be mery, let him
sing Psalmes.*

COLOSS. III.

Let the woord of God dwell plenteously in you, in all wisdome, tea-
ching and exhorting one an other in Psalmes, Hymnes, and spirituall
songes, and sing vnto the Lord in your hartes.



LONDON
Printed by Iohn Wolfe, for the Assignes of
Richard Day. 1586.

The Second Table.

Z E A

Zeale, of Moses against the Israelites idola-
trie. Exo. 32. 19, 20, 26, to 30. of Phinehas,
against the two fomicators. Num. 25. 7, to 16.
of Eliab, for the
Israelites falling from God, to serue idoles,
1. king. 18. 21, 22. * 19. 4, to 14. of Nehu for
the glory of God. 2. king. 9. 30. * 10. 11, 16,
to 29. of Mattathias for the sake of God. 1.
Macca. 2. 24, 26. of Josiah at sixteen yeere of
age. 2. Chron. 34. 3, to 8.

The great zeale which Epaphras had for
others. Col. 4. 13.
The Iewes had a zeale, not according to
knowledge. Roman. 10. 2. so had Paul before
his conuersion. Act. 22. 3.
Of blinde, false, and disordered Zeale.
Matth. 10. 21, and 26. 51. Mark. 9. 38. Luk.
9. 54, 55. John. 8. 59. and 16. 2. Act. 7. 57. and
21. 27. * and 26. 11.
The Zeale of thine house hath consu-
med me. Psalm. 69. 9. and 119. 139. John.
7. 11.

Z E A

FINIS.

ECCLVS. 24. 39. & 33. 16.

Behold how that I haue not laboured for my selfe onely, but
for all them that seeke wisdom and knowledge.



Imprinted at London by Christo-
pher Barker, Printer to the Queenes
Maiestie.

Cum priuilegio Regiæ Maiestatis.

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Printed

Morning Prayer.



Almighty God and most mercifull father, we doe not present our selues here before thy maiestie trusting in our own merites or worthines, but in thy manifold mercies which thou hast promised to heare our prayers & graunt our requestes which wee shall make to thee in the name of thy beloued Sonne Iesus Christ our Lord: who also hath commaunded vs to asseble our selues together in his name, with full assurance & he will not only be amongst vs, but also be our mediator and aduocate towards thy maiestie, that wee may obayne all thinges which shall seeme expedient to thy blessed will for our necessities. Therefore we beseech thee sweet father to turne thy louing countenance towards vs, and impute not vnto vs our manifold sinnes and offences, whereby we lustly deserue thy wrath and sharpe punishment but rather receiue vs to thy mercy for Iesus Christes sake acceptyng his death & passion as a full recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not bee offended with vs. And sayng that of thy great mercies, wee haue quietly passed this night: graunt (O heavenly father) that we may bestow this day, wholly in thy seruice, so that all our thoughtes, wordes, and deedes may redounde to the glory of thy name, and good ensample to all men, who sayng our good workes, may glorifie thee our heavenly father. And forasmuch as of thy mere fauor and loue, thou hast not onely created vs to thine owne similitude and likenesse, but also hast chosen vs to bee heymes with thy deare Sonne Iesus Christ of that immortal kyngdome which thou preparedst for vs before the begynnyng of the worlde: wee beseeche thee to encrease our fayth and knowledge and to lighten our hartes with thy holy spirite: that we may in the meane tyme liue in godly conuersation and integrity of life, knowing that Idolaters, adulterers, rauous men, contentious persons, drunkardes, gluttons, and such like, shall not inherite the kyngdome of God.

And because thou hast commaunded vs to pray one for an other, wee doe not onely make request (O Lord) for our selues & for thee that thou hast already called to the true vnderstanding of thy heavenly will, but for all people, and nations of the world, who as they know by thy wonderfull workes & that thou art god ouer all, so they may be instructed by thy holy spirit, to beleue in thee the onely saviour and redeemer. But forasmuch as they cannot beleue except they heare, nor canst thou beare one by preaching, & none can raise by faithful distributors of thy mysteries

who setting apart all worldly respects may both in their life & doctrine onely seek thy glory. Contrarily confounde Satan already cast of into a reprobate sence, that they may not by sects, schismes, heresies, errors disquiet thy little flock. And because (O Lord) we be fallen into the latter dayes and dangerous times wherein ignorance hath gotten the upper hand, and Satans his ministers seek by all meanes to quench the light of thy Gospel, we beseech thee to maintain thy cause agaynst these rauous wolves, and strengthen all thy seruantes whom they keepe in prison and bondage. Let not thy long suffering be an occasion, rather to encrease their rancour, or to discourage thy childre: neither yet let our sinnes and wickednesse be an hindrance to thy mercies, but with speed O Lord consider thy great miseries. For thy people Israel many tymes by their sinnes prouoked thy anger, and thou punishedst them by thy iust iudgement, yet though their sinnes were neuer so greivous, if they once returned from their iniquity, thou receiuedst them to mercy. We therefore most wicked sinners bewaile our manifold sinnes and earnestly repent vs of our former wickednes and vngodly behauiour towards thee: and whereas wee cannot of our selues purchase thy pardon, yet we humbly beseech thee for Iesus Christes sake to bestow thy mercies vpon vs and receiue vs as gayne to thy fauour. Graunt vs dear father these our requestes and all other thinges necessary for vs and thy whole Church, accordyng to thy promise in Iesus Christ our Lord. In whose name we beseech thee as he hath taught vs, saying, Our Father which art. &c.

Euening prayer.

O Lord God, father everlastinge and full of pity, wee acknowledge and confesse that we be not worthy to lift vp our eyes to heauen, much lesse to present our selues before thy maiestie with confidence that thou wilt heare our prayers and graunt our requestes, if wee consider our owne seruings for our consciences doo accuse vs and our sinnes doo witnesse agaynst vs, and wee know that thou art an vpright Judge, which doest not iustifie the sinners and wicked men but punishest the fautes of all such as transgresse thy commandementes: yet most mercifull father, since it hath pleased thee to commaunde vs to call on thee in all our troubles and aduersities promisinge thee to helpe vs when wee feele our selues (as it were) swallowed vp of death and hell. We strictly renounce all worldly confidence and flye to thy soueraine bounty as our onely stay and refuge: beseeching thee not to call to remembrance our misdeeds

Church, as now within the compaigne of leuenticie yer
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CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieru-
 salem. 5 He confesseth the sinnes of the people, and
 prayeth God for them.



Ye wordes of Nehemiah the
 sonne of Hachaliah. In the
 moneth^a Chisleu, in the twens-
 tieth peere, as I was in the
 palace of Shulshan,

^a Which contei-
 neth part of No-
 uember and part
 of December, and
 was their ninth
 moneth.

^b A Iewe as I
 was.

^c Meaning, in
 Iudea.

2 Came Hanani, one of my^b brethien,
 he, and the men of Iudah, and I asked the
 concerning the Iewes that were deliue-
 red, which were of the residue of the capti-
 uity, and concerning Ierusalem.

3 And they said vnto me. The residue
 that are left of the captiuitie there in the
^c prouince, are in great affliction and in res-
 ptoche, and the wall of Ierusalem is bro-
 ken down, and the gates thereof are burnt
 with fire.

4 And when I heard these wordes, I
 sate downe and wept, and mourned cer-
 taine daies, and I fasted and prayed before
 the God of heauen,

5 And sayd, *O Lord God of heauen, the
 great and terrible God, that keepest coue-
 nant and mercie for them that loue him,
 and obserue his commandements,

6 I pray thee, let thine eares be attent, &

Dan. 9. 4.

36 Baniab, Baniab, Baniab,
37 Mattaniah, Mattaniah, and Jaasan,
38 And Banni and Benui, Shimei,
39 And Shelemiah, & Nathan, and A-
daiah,
40 Machnadebai, Shashei, Sharai,

43 At the times of Jeebo, Jeeiel, Mats-
tithiah, Zabad, Zabina, Jadan, and Joel,
Benaiah.

44 All these had taken strange wiues: were m-
and among them were women that had gitimat-
children. the ma-
was v-

Nehemiah.

THE ARGUMENT.

God doeth in all ages & at all times set vp worthy persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeres he rayfed vp diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the seconde reformed their maners, and planted religion: and the third builded vp the walles, deliuered the people from oppression, & provided that the Law of God was put in execution among them. He was a godly man & in great authoritie with the King, so that the King fauoured him greatly, & gaue him most ample letters for the accomplishment of all thinges which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieru-
salem. 5 He confesseth the finnes of the people, and
prayeth God for them.



He wordes of Nehemiah the
sonne of Bachaliah. In the
moneth^a Chisleu, in the twen-
tieth peere, as I was in the
palace of Shushan,

of the heauen, yet will I gather you from
thence, and will bring you vnto the place
p I haue chosen, to place my Name there.

10 Now these are thy seruants & thy
people, whom thou hast redeemed by thy
great power, and by thy mightie hand.

11 O Lord, I beseech thee, let thine eare
now hearken to the prayer of thy servant,
and to the prayer of thy seruants, who de-
sire to d feare thy Name, and I pray thee, d
and v-





The names and order of al the Bookes
of the Olde and Newe Testament, with the number
of their Chapters, and the leafe where they beginne.

Genesis hath Chapters 50	leafe	1	Prouerbes Chapters	31	leafe	243
Exodus	40	22	Ecclesiastes	12		253
Leuiticus	27	40	The song of Salomon.	8		256
Nombers	36	53	Isaiah	66		258
Deuteronomie	34	70	Ieremiah	52		282
Iofua	24	85	Lamentations	5		306
Iudges	21	96	Ezekiel	48		309
Ruth	4	106	Daniel	12		330
1. Samuel	31	107	Hosea	14		338
2. Samuel	24	121	Ioel	3		341
1. Kings	22	132	Amos	9		342
2. Kings	25	145	Obadiah	1		345
1. Chronicles	29	147	Jonah	4		345
2. Chronicles	36	169	Micah	7		346
The prayer of Manasseh,			Nahum	5		349
Apocriphe.		184	Habakkuk	3		349
Ezra	10	184	Zephaniah	3		351
Nehemiah	13	188	Haggai	2		352
Ester	10	194	Zechariah	14		352
Iob	42	197	Malachi	4		357
Pfalmes	150	210				

The bookes called Apocrypha.

1. Esdras	9	359	Ieremiah	6	408
2. Esdras	16	365	The song of the three children		411
Tobit	14	375	The storie of Susanna		412
Iudeth	16	379	The idole Bel and the Dragon		413
The rest of Esther	6	384	1. Maccabees	16	413
Wisedome	19	386	2. Maccabees	15	425
Ecclesiasticus	51	392			
Baruch with the Epistle of					

The bookes of the Newe Testament.

Matthewe	28	441	2. Thessalonians	3	530
Marke	16	455	1. Timotheus	6	531
Luke	24	464	2. Timotheus	4	533
Iohn	21	479	Titus	3	534
The Actes	28	490	Philemon	1	535
The Epistle to the Romanes			To the Hebrewes	13	535
1. Corinthians	16	504	The Epistle of James	5	540
2. Corinthians	16	511	1. Peter	5	541
Galatians	13	517	2. Peter	3	543
Ephesians	6	521	1. Iohn	5	544
Philippians	6	524	2. Iohn	1	545
Colossians	4	526	3. Iohn	1	546
1. Thessalonians	4	527	Iude	1	546
	5	529	Reuelation	22	546

The holy^a Gospel of Iesus Christ, b according to Mattheu.

THE ARGUMENT.

^a This word signifieth good tidings, and is taken here for the story, which containeth the joyful message of the coming of the sonne of God promised from the beginning.
^b That is, written and taught by Mattheu.

IN this historie written by Mattheu, Marke, Luke, and Iohn, the spirite of God so governed their heartes, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doeth abridge: neuertheless in matter and argument they all tende to one ende: which is, to publish to the worlde the fauour of God toward mankind through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they entitle their storie, Gospel, which signifieth good tidings, for asmuch as God hath performed indeede that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, & with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnes, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, & in whom all the promises are Yea, and Amen. And therefore vnder this word is contained the whole New Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christes coming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Mattheu, Marke, & Luke are more copious in describing his life & death: but Iohn more labourerth to set forth his doctrine, wherein both Christes office, and also the vertue of his death and resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and risen againe, shoulde nothing profite vs. The which thing notwithstanding that the three first touche partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the bodie, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoever doeth knowe the office, vertue and power of Christ, shall reade that which is written of the Sonne of God come to be the Redeemer of the worlde, with most profite. Nowe as concerning the writers of this historie, it is euident that Mattheu was a Publicane, or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eyght yeere of the reigne of Nero. Luke was a Physition of Antiochia, and became Pauls disciple, and fellowe in all his trauailes: he liued fourescore and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whome the Lorde loued, the sonne of Zebedeus, and brother of Iames: he dyed threescore yeeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

^a The genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceived by the Holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. 20 The Angell saith Iosephs minde. 21 Why he is called Iesus, and wherefore Emmanuel.



Mattheu^a Booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham.

2 Abraham begate Isaac. Isaac begate Jacob. And Jacob begate Iudas and his brethren.

3 And Iudas begate Phares, & Zarah of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson

Luke. 3. 23.
This is the rehearfall of the progenie, whereof Iesus Christ is sprong according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to

come of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promes was more euidently confirmed vnto him. Gene. 21. 2. Gene. 25. 24. Gene. 29. 35. Gene. 38. 27. f By incestuous adulterie, the which shame setteth forth his great humilitie, who made him selfe of no reputation, but became a seruant for our sakes: yea, a worme and no man, the re-proche of men, and contempt of the people, and at length suffered the accursed death of the crosse. 1. Chron. 2. 5. Ruth. 4. 18, 19.

begate Salmon.

5 And Salmon begate Booz of Rachab. And Booz begate Obed of Ruth. And Obed begate Jesse.

6 And Jesse begate Dauid the King. And Dauid the King begate Salomon of her that was the wife of Bithias.

7 And Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Josaphat. And Josaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

10 And Ezekias begate Manasses. And Manasses begate Ammon. And Ammon begate Josias.

11 And Josias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were carped away to Babylon.

12 And after they were caried away into Babylon, Iechonias begate Salathiel.

2. King. 20. 21. and 21. 18. 1. Chron. 3. 13, 14, 15. 2. King. 23. 34. and 24. 1, 6. 2. Chron. 36. 4, 9. 1. Chron. 3. 16. i After the captiuitie, the title royall was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the government remained in the familie of Dauid, whereit continued till the coming of Christ.

At k k, i.

* And

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

Ruth. 4. 21. 1. Sam. 16. 1.

and 17. 12.

2. Sam. 12. 24.

1. King. 11. 43.

1. Chron. 3. 10.

h He hath omitted three

Kings, Ioas, A-

mazia, Azaria,

abbridging the

number, to

make the times

fourteene gene-

rations.

Marke 16.19.
Act 1.9.

nia, and lift by his hands, and blessed them.
51 And it came to passe, that as he blessed them, * he departed from them, and was caried by into heauen.

52 And they worshipped him, and returned to Jerusalem with great ioy,
53 And were continually in the Temple, praising and lauding God, Amen.

The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Iesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrew Peter, &c.

Or, before the beginning.

a Christ is God before all time.

b The Sonne is of the same substance with the Father.

c No creature was made without Christ.

d Whereby all things are quickened & preserved.

e The life of man is more excellent then of any other creature, because it is ioyned w light & vnderstanding.

f Mans minde is full of darkenesse because of y corruption thereof.

Matth. 3. 1. marke 1. 4. luke. 3. 2.

Or, is borne.

Hebr. 11. 3.

g Because they did not worship him as their God, Rom. 1. 21.

Actes. 14. 15.

h To the Israelites, who were his peculiar people.

i Meaning, a priuiledge or dignitie.

Matth. 1. 16. luke 2. 7. 11.

k He was formed and made man by the operation of the holy Ghost without the operation of man.

Matth. 17. 2.

2. peter. 1. 17.

Or, proceeding from the Father. Col. 1. 19. & 2. 9.

Or, more excellent then f. 1 More abundant grace then by Moses. 1. Tim. 6. 16. 1. ioh. 4. 12.

m Meaning, he is most deare, and straitly ioyned to his Father, not onely in loue, but also in nature and vnion.

n And so God that before was inuisible, was made, as it were visible in Christ.

In the beginning was the Word, and the Word was with * God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, & without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkenes, and the darkenesse comprehended it not.

6 * There was a man sent from God, whose name was Iohn.

7 The same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue.

8 Hee was not that light, but was sent to beare witnesse of the light.

9 That was true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world knew him not.

11 He came unto his owne, & his owne receiued him not.

12 But as many as receiued him, to the hee gaue i power to bee the sonnes of God, euen to them that beleeue in his name,

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 * And the Word was made * flesh, & dwelt among vs, (as we * saw h glory thereof, as the glory of the onely begotten Sonne of the Father) * full of grace and truethe.

15 * Iohn bare witnes of him, & cryed, saying, This was he of whom I sayd, He that cometh after me, is preferred before me: for he was before me.

16 And of his fulnesse haue all we receiued, and grace for grace.

17 For p Law was giuen by Moses, but grace and truethe came by Iesus Christ.

18 * No man hath seene God at any time: p onely begottē sonne, which is in the bosome of the Father, he hath declared him.

19 * Then this is p record of Iohn, when the Jewes sent Priestes and Levites from Jerusalem, to aske him, Who art thou?

20 And he confessed and denied not, and

sayd plainly, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And hee sayde, I am not. Art thou the * Prophet? And he answered, No.

22 Then sayde they vnto him, Who art thou, p we may giue an answer to them that sent vs: what sayest thou of thy selfe?

23 He said, I am p voyce of him p crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Elaias.

24 Nowe they which were sent, were of the Pharisees.

25 And they asked him, & said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye knowe not.

27 * He it is p cometh after me, which is preferred before me, whose shoe latchet I am not worthy to vnlace.

28 These things were done in Bethabara beyond Iordā, where Iohn did baptize.

29 * The next day Iohn seeth Iesus coming vnto him, & saith, Behold the Lambe of God, which taketh away the p sinne of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because he shoulde bee declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare recorde, saying, I saw * the Spirit come downe from heauen, like a dove, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpon whom thou shalt see the Spirit come downe, & tary still on him, that is he which baptizeth with the * holy Ghost.

34 And I saw, and bare record that this is the sonne of God.

35 * The next day, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and sayd, Behold the Lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them followe, and sayde vnto them, What seeke pee? and they sayde vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 Hee sayde vnto them, Come, and see. They came and sawe where hee dwelt, and abode with him that day: for it was about the tenth houre.

40 And Iohn, Simon Peters brother, was one of the two which had heard * it of Iohn, and that followed him.

41 The God,

Actes 13. 25.

o Whom they looked for to be such one as Moses was, Deut. 18. 15.

Isa. 40. 3. matth. 3. 3. luke 3. 4.

Matth. 3. 11. mar. 1. 7. luke. 3. 16.

Act. 1. 5. and 11. 16. and 19. 4.

Signifying the originall sinne, which is y fountaine of al sinnes, and therewith all other sinnes.

q That is, by sight, but onely by the reuelation of God.

Matth. 3. 16. mar. 1. 10. luke. 3. 22.

r Who giueth the vertue & effect to baptisme, accomplishing that thing, which is thereby represented.

f He alludeth to the Pascall lambe which was a figure of Christ.

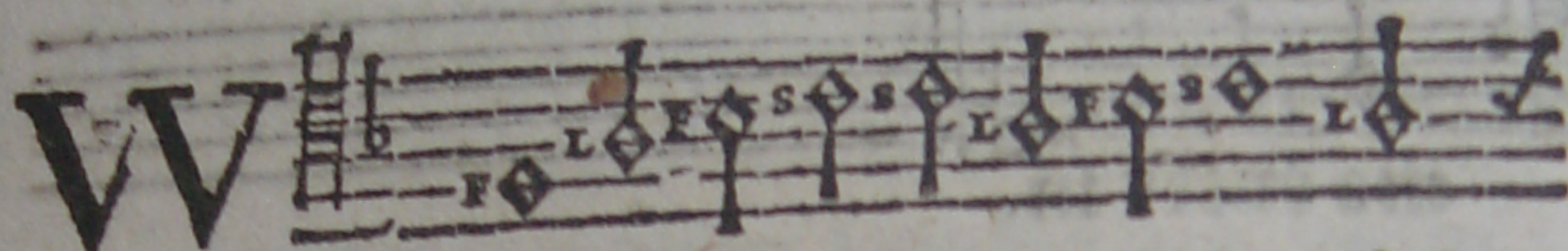
t Or where is thy lodging? or whither goest thou? for he dwelled in Nazaret, and was there as a stranger.

u This was two houres before night.

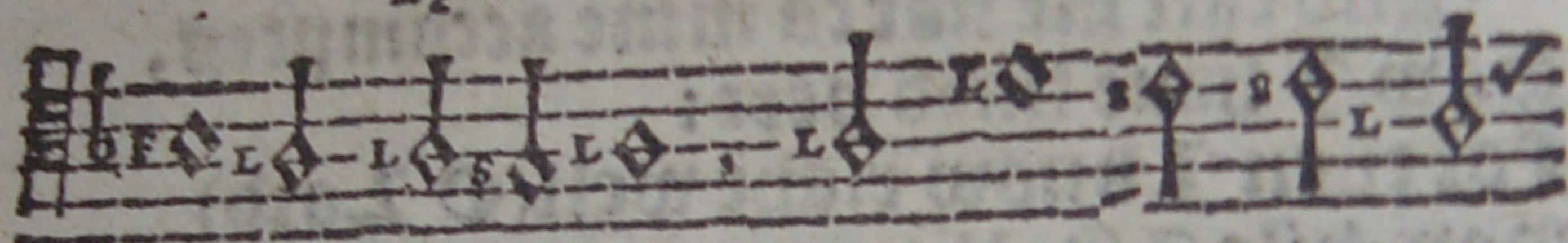
x Howe Iohn said, that Iesus was the lambe of

The Welles to him
And Sathan ouerquell:
And eke to be the glozy of,
Thy people Israel.

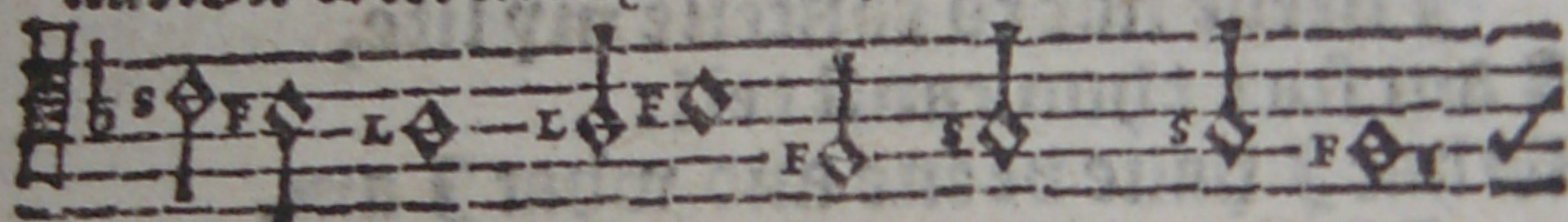
Quicumque vult. Athanasius.



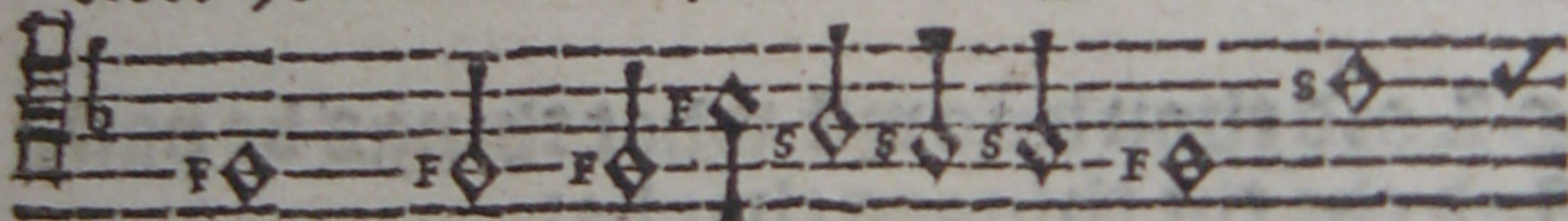
That man soener he be that sal:



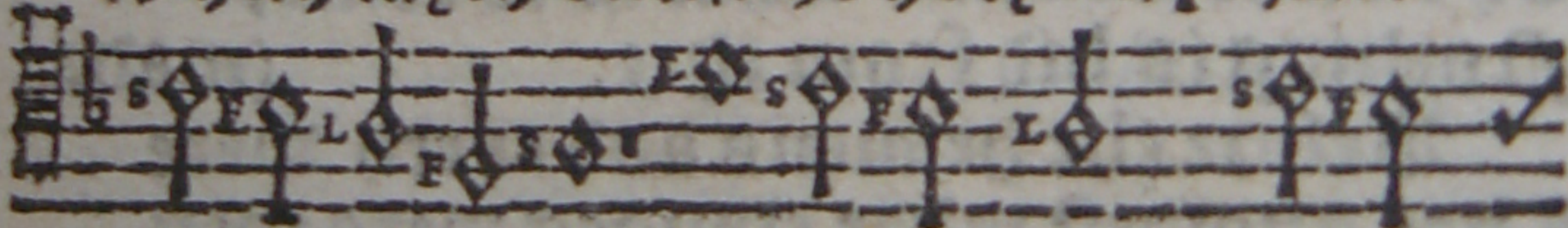
uation will attayne: The Catholick be:



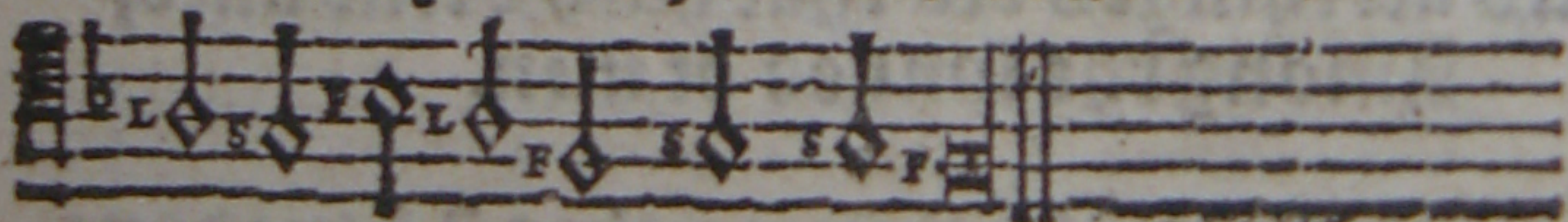
liefe he must before all things retayne.



Which fayth vnles he holy keepe, and



undefiledly: Without all doubt eter:



nally, he shalbe sure to dye.

The Catholike beliese is this,
that God we worship one:
In Trinitie, and Trinitie
in Unitie alone.

Almightie
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8 For he shall come to iudge and reſe,
the world and euery wight:
And rule the people mightie,
with iuſtice and with right.

Dominus regnauit. psal. XCIX. I. H.
The commendeth the power, equitie and excellen-
cie of the kingdome of God by Chriſt, ouer the
Iewes & Gentiles, promoking them to magnify the
ſame & to feare the Lord as the auncient fathers.
Moſes, Aaron, and Samuel, who calling vpon God
were heard in their prayers.

Sing this as the 95. Psalme.

The Lord doth raigne although at it,
the people rage full ſore:
Yea he on Cherubins doth ſit,
though all the world would roare.
3 The Lord that doth in Syon dwell,
is high and wondrous great:
Above all folke he doth excell,
and he aloft is ſet.

3 Let all men praiſe thy mightie name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.

4 The princely power of our king,
doth loue iudgement and right:
Thou rightly ruleſt euery thing,
in Jacob through thy might.

5 To praiſe the Lord our God deuiſe,
all honox to him doe:
His footſtole worſhip him before,
for he is holy too.

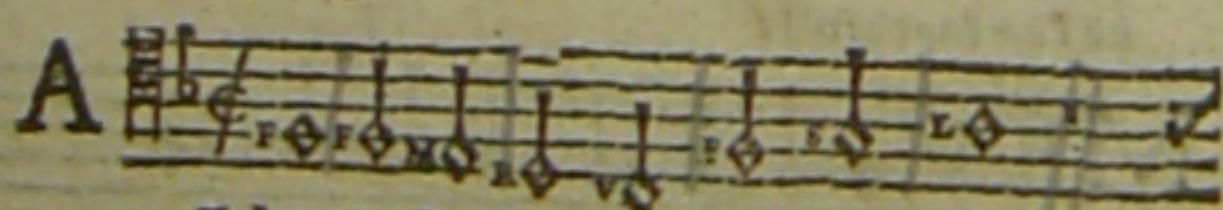
6 Moſes, Aaron and Samuel,
as Priſtes on him did call:
When they did pray he heard them well,
and gaue them aunſweare all.

7 Within the cloud to them he ſpake
then did they labor ſill:
To kepe ſuch lawes as he did make,
and pointed them bntill.
8 O Lord thou God thou diſt them heare
and aunſwaredſt them againe:
9 Thy mercy did on them appeare,
their dedes diſt not maintaine.

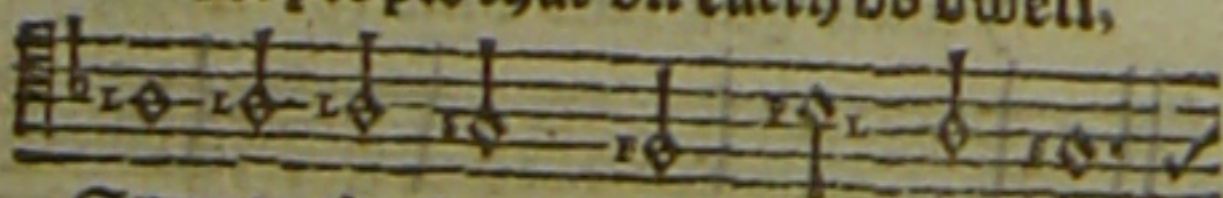
10 O land and praiſe our Lord and God,
within his holy hill:
For why? our God throughout the world,
is holy euer ſill.

2. Iubilate Deo omnis. Psal. C.

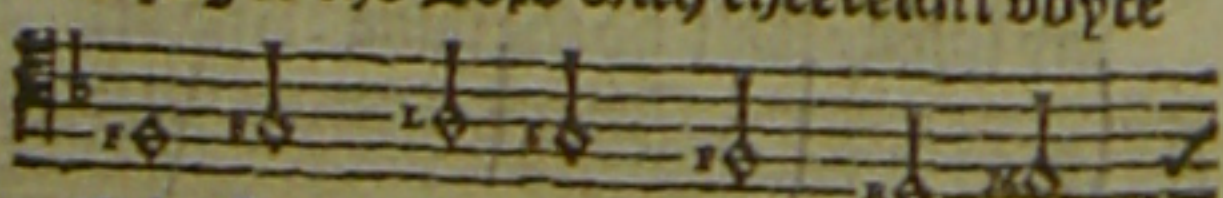
Thee exhorteth all men to ſerue the Lord, who hath
made vs to enter into his Courtes, and aſſemblies
to praiſe his name.



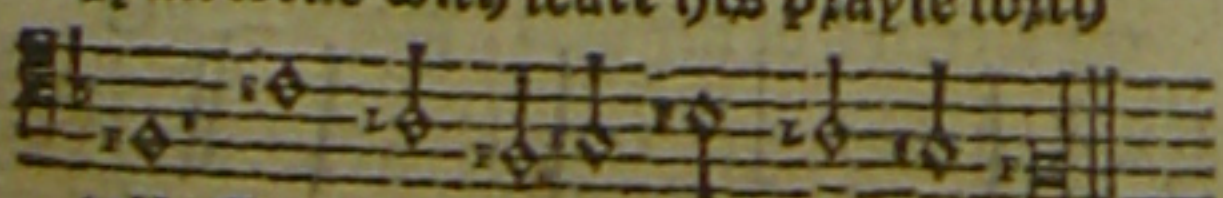
21 people that on earth do dwell,



Sing to the Lord with cheerefull voyce



Him ſerue with feare his praiſe forth



tell, Come ye before him and reioyce.

3 The Lord ye know is God indeede,
without our aide he did vs make:
We are his ſloche he doth vs fede,
and for his ſhepe he doth vs take.

4 O enter then his gates with praiſe,
approch with ioy his courtes vnto:
Praiſe, laud, and bleſſe his name alwayes,
for it is ſeemely ſo to doe.

5 For why? the Lord our God is good,
his mercy is for euer ſure:
His truth at all times firmly ſtand,
and ſhall from age to age endure.

An other of the ſame.

Sing this as the 68. psalme.

I O God the Lord be glad and light,
praiſe him throughout the earth:
Serue him and come before his ſight,
with ſinging and with mirth.

2 Know that the Lord our God he is
he did vs make and kepe:
Not we our ſelues for we are his
owne ſloche and paſture ſhepe.

3 O goe into his gates alwayes,
geue thanks vnto the ſame:
Within his courtes ſet forth his praiſe,
and laud his holy name.

4 For why? the goodneſſe of the Lord,
for euermore doth raigne:
From age to age throughout the world,
his truth doth ſtill remaine.

Miſericordiam. Psal. Ci. N.

David deſcribeth what gouernemente hee will ſerue
in his houſe and kingdome, by rooting out
the wicked and cheriſhing the godly perſons.

Sing this as the 81. psalme.

I Mercy will and iudgement ſing,
O Lord God vnto the:

2 And wiſely do in perfect way,
bntill thou come to me.

3 And in the miſt of my houſe walke,
in pureneſſe of my ſpirite:
And I no kind of wicked thing,
will ſet before my ſight.

4 I hate their works that fall away,
it ſhall not cleaue to me:
From me ſhall part the froward hart,
none euill will I ſee.

5 Him will I ſtroy that ſlaundreth,
his neighbor priuily:
The loſty hart I cannot beare,
nor him that looketh hye.

6 Mine eyes ſhalbe on them, within
the land that faithfull be:
In perfect way who worketh, ſhall
be ſeruant vnto me.

7 I will no guilefull perſon haue
within my houſe to dwell:
And in my preſence he ſhall not
remainethat lies doth tell.

8 Betimes I will deſtroy euen all
the wicked of the land:
That I may from Gods city cut
the wicked workers harm:

Domine exaudi. Psal. Cii. N.

Haldyann

E. B.

William Spencer

Wm

William Spencer

The prayer of two or thre gathered toge-
ther in Christs name, shall obtaine. Mat. 18.

19, 20.

Prayer is a lifting vp of the heart to God,
with assured trust to be heard. Psal. 25. 1, 2. &
86. 4. & 143. 8.

The house of prayer ought not to bee pro-
phaned. Mat. 21. 12, 13.

God is neere vnto all that call on him by
faithfull prayer. Deut. 4. 7.

Wee may not vse vaine repetitions in our
prayers. Mat. 6. 7.

The prayer which Christ taught his Apo-
stles. Mat. 6. 9, to 14. Luk. 11. 2, to 5.

Jesus Christ spent all the night in prayer
vnto God. Luk. 6. 12.

The Apostles with other faithful, continu-
ed with one accord in prayer. Acts. 1. 13, 14.
and 2. 42.

Widowes in deede doe trust in God, and
continue in prayers day and night. 1. Timo.
5. 5.

The Church made earnest prayer vnto
God for Peter. Act. 12. 5.

God being ouercome by dayly prayer, deli-
uered the Israelites from their enemies. Iudg.
10. 1, 13, to 17.

Of the place where faithful men inuoc

20, 27. Heb. 12. 16, 17.

Of the maner of the Saints prayers
8. 22, to 62. 2. Chro. 6. 12. * & 14. 11. & 3
Neh. 1. 4. * & 2. 4. Isa. 33. 2. & 37. 16.
64. 1. * Jerem. 32. 17, to 26. Lam. 5. 1
9. 3, to 20. Iona. 2. 1. * Tob. 3. 1, * 7, 1
Iudet. 9. 1. * & 16. 13, to 18. Est. 14. 2
9. 1. * and to the ende of the Booke.
51. 1, to 13. & 23. 1, to 7. & 36. 1, to 18. 1
4. 30, to 34. 2. Mac. 1. 24, to 33.

Of perseuerance in prayer. Mat. 15
& 20. 31. & 26. 44. Luk. 18. 1. & 21. 36.
5. 17. Col. 4. 2. Act. 1. 14. & 2. 42. & 16.
12. 12. Ephes. 6. 18. 1. Tim. 5. 5. 2. &
1. Pet. 4. 7.

Prayse. God is our Prayse, and oug
prayed of vs. Exod. 15. 2.

The prayse of the Creator, how fa-
ceedeth. Eccus. 43. 23, 30.

God chose the Israelites to excel
in prayse, name and glory. Deut. 26.

God is worzhie to be prayed, & wh
32. 41.

The Israelites prayed God, & wh
22. 33.

Hannah prayed God, for making h
full. 1 Sam. 2. 1, to 11.





