

Examples of Bible Leaves from different Bibles.

I have collected many leaves from different old Bibles. In addition, I would like to share some of them with you. I hope you can read and view them ok. Also, at the end of the presentation of Bibles. I will show you also two Widow Mites from the time of Christ that I purchased. Remember The Widow in Luke? She gave all she had Two Mites. And I have a photo of a Roman "Tear Jar" to show you. An Example of what Mary Magdalene might have used, to save her tears for Christ in.

Christians were once burned at the stake for possessing or reading from this Bible.

The **Geneva Bible** is one of the earliest translations of the Bible into the English language, predating the King James translation by 51 years. **It was the primary Bible of the 16th century protestant movement** and was the Bible used by William Shakespeare, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress. **It was taken to America on the Mayflower, was used by many English Dissenters, and by Oliver Cromwell's soldiers at the time of the English Civil War.**

During the religious persecutions of Queen Mary's reign, English Puritans sought refuge in Geneva, Switzerland, and wanted to produce an annotated Bible for the use of their families while in exile. In 1557, William Whittingham completed a New Testament, which included copious notes in the margins. It used Roman type instead of the traditional "Black Letter" for the first time in English Scriptures. Also for the first time, it had numbered verse divisions, following earlier French, Latin, Greek and Hebrew editions.

With this Testament off the press in Geneva, Whittingham, aided by Anthony Gilby and Thomas Sampson (all trained at Cambridge or Oxford), plunged into producing a similar text of the whole Bible, continuing the translation tradition begun by William Tyndale in 1525. They used the "Great Bible" translated by Miles Coverdale in 1539 as a point of departure. Corrections were based on improved Latin and Greek texts; elaborate notes covered historical or geographical explanations as well as moral lessons. Financed by the English congregation at Geneva, the Bible was first printed by Rowland Hall of Geneva in 1560. Royal permission was obtained from Queen Elizabeth for its printing in England. In the eighty-four years of its publication, some 140 editions of the Geneva Bible or New

Testament were produced.

For three generations, this Bible held sway in the homes of the English people. While Great Bibles and Bishops' Bibles were read out in the churches, Geneva Bibles were read by the firesides, well before and after the King James version was issued. The Geneva Bible was the Bible of William Shakespeare, John Milton, John Bunyan, and Oliver Cromwell. This is the version that Pilgrims and Puritans brought with them to America.

Because the language of the Geneva Bible was more forceful and vigorous, most readers preferred this version strongly over the [Bishops' Bible](#), the translation authorised by the [Church of England](#) under [Elizabeth I](#). In the words of [Cleland Boyd McAfee](#), "**it drove the Great Bible off the field by sheer power of excellence**".

The Geneva Bible was the first English Bible to use verse numbers based on the work of Stephanus ([Robert Estienne](#) of Paris). It also had an elaborate system of commentary in marginal [glosses](#). This annotation was done by [Laurence Tomson](#), who translated (for the 1560 Geneva Bible) L'Oiseleur's notes on the Gospels, which themselves came from Camerarius. In 1576 Tomson added L'Oiseleur's notes for the Epistles, which came from [Beza](#)'s Greek and Latin edition of the Bible (1565 and later). Beginning in 1599 [Franciscus Junius](#)' notes on Revelation were added, replacing the original notes deriving from [John Bale](#) and [Heinrich Bullinger](#). Bale's *The Image of both churches* had a great impact on these notes as well as [Foxe's Book of Martyrs](#). Both the Junius and Bullinger-Bale annotations are explicitly anti-Roman Catholic and representative of much popular Protestant apocalypticism during the Reformation.

The Geneva version is often referred to as the "Breeches Bible" because of use of the word "breeches" in Gen. 3:7:

"Then the eyes of both [Adam and Eve] were opened, and they knew that they were naked, and they sowed figge tree leaves together, and made themselves **breeches**."

Original page from the Geneva "Breeches" Bible printed by Robert Barker, at London in 1570.

This Bible page is 439 years old!

"The Woman Taken in Adultery" John Ch. 8

52 They answered and saide vnto him, & it thou also of Galile? search and looke: for out of Galile ariseth no Prophet. 53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 13 He sheweth from whence he is come, wherfore, and whither he goeth. 21 Who are free, and who are bond. 34 Of freemen and slaves, and their rewards. 46 He deseth his enemies. 59 And being persecuted, withdraweth himselfe.

Chap. 10. 10. a Either for breaking the Law, if he did deliuer her, or of lightnesse and inconsistency, if he did condemne her. Dent. 17. 6, 7. b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance. & therefore did not abolish the Law against adultery. Chap. 1. 5. & 9. 5. Or, iudg light. Chap. 5. 31. c That which Christ denied, Chap. 5. 31. here he graunteth, to declare vnto the their stubbornnes, & saith I beareth witness to his humanity: likewise doeth God the father witness the same, which are two distinct persons, though but one God. chap. 5. 37. d In I he came from his father, hee sheweth that he is not onely man, but God also. He would not iudge rashly, as they did. Dent. 17. 6 & 19. 15. mat. 13. 16. 1. cor. 13. 1. 1. ioh. 10. 7, 8. f Which place prooueth Christ to be very God, and man.

1 And Iesus went vnto the Mount of Olives. 2 And early in the morning came againe into the Temple, and all the people came vnto him, and hee saide downe, and taught them. 3 Then the Scribes and the Pharises brought vnto him a woman, taken in adulterie, and set her in the middes. 4 And saide vnto him, Master, this woman was taken in adulterie, in the very acte. 5 Nowe Moses in the Law commanded vs, that such should be stoned: what sayest thou therfore? 6 And this they saide to tempt him, that they might haue whercof to accuse him. But Iesus stouped downe, and with his finger wrote on the ground. 7 And while they continued asking him, he lift himselfe vp, and saide vnto them, Let him that is among you without sinne, cast the first stone at her. 8 And againe hee stouped downe, & wrote on the ground. 9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes. 10 When Iesus had lift vp himselfe againe, and saw no man, but the woman, hee saide vnto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She saide, No man, Lord. And Iesus saide, Neither do I condemne thee: goe and sinne no more. 12 Then spake Iesus againe vnto them, saying, I am the light of the world: hee that followeth mee, shall not walke in darkenes, but shall haue the light of life. 13 The Pharises therfore saide vnto him, Thou bearest recorde of thy selfe: thy recorde is not true. 14 Iesus answered, and saide vnto them, Though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe. 15 Ye iudge after the flesh: I iudge no man. 16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me. 17 And it is also written in your Lawe, that the testimony of two men is true. 18 I am one that beare witness of my

selfe, and the father that sent mee, beareth witness of me. 19 Then saide they vnto him, Where is thy father? Iesus answered, Ye neither knowe me, nor my father. If ye had knowne me, ye should haue knowne my father also. 20 These wordes spake Iesus in the temple, as hee taught in the Temple, and no man laide hands on him: for his hour was not yet come. 21 Then saide Iesus againe vnto them, I goe my way, and ye shall seeke mee, and shall die in your sinnes. Whither I goe, can ye not come. 22 Then saide the Iewes, Will he kill him selfe because he saith, Whither I goe, can ye not come? 23 And hee sayde vnto them, I am from beneath: I am from above: ye are of this world: I am not of this world. 24 I saide therfore vnto you, That ye shall die in your sinnes: for except ye be loosed, that I am hee, ye shall die in your sinnes. 25 Then saide they vnto him, Who art thou? And Iesus saide vnto them, Curst be the same thing that I saide vnto you from the beginning. 26 I haue many things to say, and to iudge of you: but he that sent mee, is true, and the things that I haue heard of him, those speake I to the world. 27 They vnderstande not that hee spake to them of the father. 28 Then saide Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye knowe that I am he, and that I doe nothing of my selfe, but as my father hath taught mee, so I speake these things. 29 For he that sent me, is with me: the Father hath not left mee alone, because I doe alwayes those things that please him. 30 So he spake these things, many beleeued in him. 31 Then saide Iesus to the Iewes which beleeued in him, If ye continue in my wordes, ye are verely my disciples, 32 And shall knowe the truth, and the truth shall make you free. 33 They answered him, & vnto hee why haue we becomen slaves, and were neuer boude to any man: why sayest thou then, Ye shall becomen free? 34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne. 35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer. 36 If the Sonne therfore shall make you free, ye shall be free in deede. 37 I knowe that ye are the Abrahams seede, but ye seeke to kill mee, because my wordes hath no place in you. 38 I speake that which I haue seene with my father, and ye doe that which ye haue seene with your father. 39 They answered, and saide vnto him, Abraham is our father. Iesus saide vnto

g That is, the place where the vessel and other things belonging to the Temple, were kept. h Because of their rebellion wherewith they did perseuere, He sheweth the difference betweene the Gospel, and the subtile wit of man. i Or, from the beginning, I said vnto you. k That is, who he was, whence he came into this worlde. l Their endeuours and practices, wherby they thinke to destroy him, shall serue to exalte and magnifie his glorie. m Not to beleeue in him, but to be commited, n To wit, the Messias. o For we were slaves to sinne. p These were not the beleeuing Iewes, but mockers that answered thus. Rom. 6. 17. 1. pet. 2. 15. q He graunteth their saying in such sort, that he sheweth vnto them that their owne deedes prooue them here,

"Christ the Light of the World" John Ch. 8

Abraham sawe Christes day.

S. Iohn.

Christ the light of the world.

r Which were his obediencie, charitie & such good workes which proceeded of faith,

f For you are carnall and can not vnderstande spiritual things. 1. Iohn 3. 8. r Since the first creation of man. u It followeth then that he was once in y^e truth: for he was not create a euill. x According to his wont and custome. 1. Iohn 4. 6.

y Who will reuenge the iniurie that you doe against me, or rather against him. z For the faithful euen in death see life.

a Which was to see the comming of Christ in the flesh: which thing Abraham sawe far off with the eyes of faith, Hebr. 11. 10. b Not only God, but y^e mediator betweene God and man, appointed before all eternitie, Chap. 10. 31. y And hee passed through the mids of them, & so went his way.

them, If ye were Abrahams children, ye would doe the workes of Abraham. 40 But now ye go about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham. 41 Ye do y^e workes of your father. The said they to him, We are not boine of fornication: we haue one father, which is God. 42 Therefore Iesus saide vnto them, If God were your father, then woulde ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me. 43 Why doe ye not vnderstand my talke: because ye cannot heare my voyde. 44 We are of your father the deuill, and the lutes of your father ye will doe: hee hath bene a murthurer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof. 45 And because I tell you the truth, ye beleue me not. 46 Which of you can rebuke mee of sinne? and if I say the truth, why do ye not beleue me? 47 He y^e is of God, heareth Gods word: ye therefore heare them not, because ye are not of God. 48 Then answered the Iewes, and sayde vnto him, Say we not well that thou art a Samaritane, and hast a deuill? 49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured mee. 50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth. 51 Verely, verely I say vnto you, If a man keepe my voyde, he shall neuer see death. 52 Then saide the Iewes to him, Howe knowe we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my voyde, hee shall neuer taste of death. 53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe? 54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honourerh mee, whom ye say, that he is your God. 55 Yet ye haue not knowen him: but I knowe him, and I should say I knowe him not, I should be a liar like vnto you: but I knowe him, and keepe his voyde. 56 Your father Abraham reioiced to see my day, and he sawe it, and was glad. 57 Then saide the Iewes vnto him, Thou art not yet fiftie yeres olde, and hast thou seene Abraham? 58 Iesus saide vnto them, Verely, verely I say vnto you, before Abraham was, I am. 59 Then tooke they by stones, to cast at him, but Iesus hid him selfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 19 To what blinde men Christ gaue sight.

1 As Iesus passed by, hee sawe a man which was blinde from his birth. 2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was boine blinde? 3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him. 4 I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke. 5 As long as I am in the world, I am the light of the world. 6 As soon as he had thus spoken, hee spat on the ground, and made clay of the spit, and anointed the eyes of the blinde with the clay, 7 And saide vnto him, Goe wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, and came againe seeing. 8 Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged? 9 Some said, This is he: and others said, He is like him: but hee himselfe sayde, I am hee. 10 Therefore they saide vnto him, Howe were thine eyes opened? 11 Hee answered, and saide, The man that is called Iesus, made clay, and anointed mine eyes, and saide vnto mee, Go to the pool of Siloam and wash, so I went and washed, and receiued sight. 12 Then they saide vnto him, Where is he? He said, I can not tell. 13 They brought to the Pharises him that was once blinde. 14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes. 15 Then againe the Pharises also asked him, how he had receiued sight. And hee saide vnto them, He saide clay vpon mine eyes, and I washed, and do see. 16 Then saide some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others said, Howe can a man that is a sinner, doe such miracles? and there was a dissension among them. 17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he saide, He is a Prophet. 18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight. 19 And they asked them, saying, Is this your sonne, whose sonne was boine blinde? How doth he now see then? 20 His parents answered them, and sayde, We knowe that this is our sonne, & that he was boine blinde: 21 But by what meanes he now seeth, we knowe not: or who hath opened his eyes, nor can we tell: he is olde enough: aske the truth for seare him: he shall answer for himselfe. 22 These wordes spake his parents, because they durst not speake the truth for seare they should be excommunicate.

"The First Fruits unto God" Revelations Ch. 14

The first fruites vnto God.

Reuelation.

The earth reaped.

Whereby he renouanceth Christ: for as faith, the worde and the Sacraments are the Christians marks: so this Antichrist will accept none

but such as will approue his doctrine: so that it is not ynough to confesse Christ, and to beleue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their chrismatories, greetings, vower, othes & thasings are signes of this marke, in so much as no nation was excepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, can not be suffered to liue among men. e Such as may be vnderstand by mans reason: for about 666. yeres after this reuelation, the Pope or Antichrist began to be manifest in the worlde: for these characters x 5 6 signifie 666; and this number is gathered of the small number, λ = 7 1 1 2 2 2 which in the whole make 666. and signifieth Latinus, or Latin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, & in respect thereof he contemneth the Hebrew and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

C H A P. XIII.

1 The notable compare of the Lambe. 6 One Angel annouanceth the Gospel, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beast. 13 Of their blessings which die in the Lord. 18 Of the Lords harvest.

a Iesus Christ ruleth in his Church to defende and comfort it, though the beast rage neuer so much: & seeing Christ is present euer w his church, there can be no vicar: for where there is a vicar, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the number of the Church should be great, and that they should speake boldly, & aloud, and in glorie the Lord. e None can praise God, but the elect whome he hath bought. f By whoredome: and vnder this vice he comprehendeth al other: but this is chiefly meant of idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, and they loue none but him. h Which declareth that the faithfull ought to line iustly & holily, that they may be the first fruits, & an excellent offering of the Lord. i Forasmuch as their finnes are pardoned, & they are clad with the iustice of Christ. k By this Angell are meant true ministers of Christ which preach the Gospel faithfully.

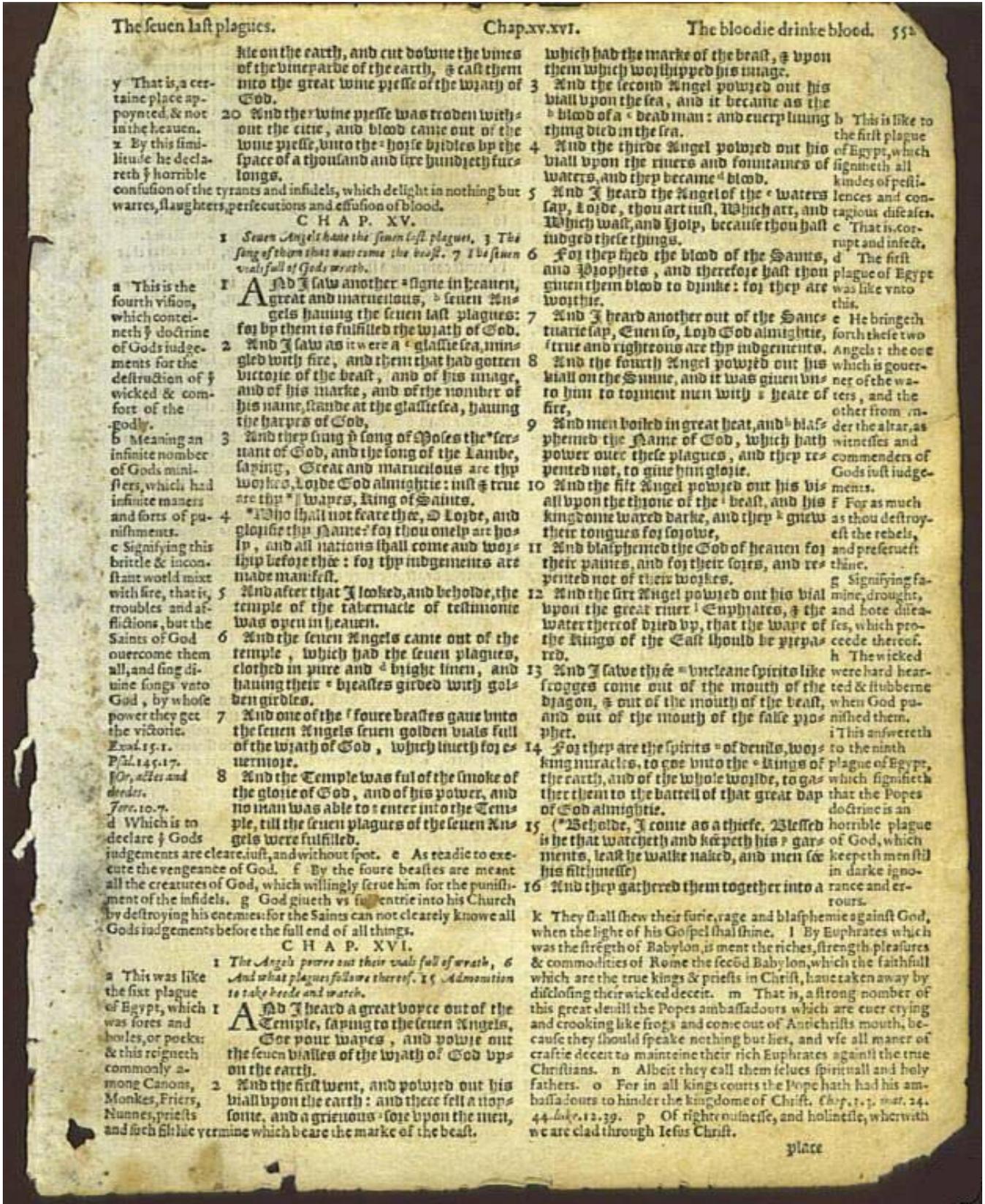
1 Then I looked, and loe, a Lambe stood on mount Zion, and with him an hundred, fourtie and foure thousand, hauing his fathers Name wyitten in their foreheades. 2 And I heard a voyce from heauen, as if sound of many waters, & as the sound of a great thunder: & I heard the voyce of harpers harping with their harpes. 3 And they sung as it were a new song before the throne, & before the foure beasts, and the Elders, & no man could learne that song, but the hundred, fourtie and foure thousande, which were bought from the earth. 4 These are they, which are not defiled with women: for they are virgins: these follow the Lambe whither soeuer he goeth: these are bought from men, being the first fruites vnto God, and to the Lambe. 5 And in their mouths was founde no guile: for they are without spot before the throne of God. 6 Then I sawe another Angell sit in the middes of heauen, hauing an euerslasting Gospel, to preach vnto them, that dwell on the earth, and to euery nation,

and kinred, and tongue, and people, 7 Saying with a loude voyce, Feare God, & giue glory to him: for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and the fountaines of waters. 8 And there followed another Angell saying, It is fallen, it is fallen, = Babylon the great cite: for she made all nations to drinke of the wine of the wrath of her fornication. 9 And the third Angell folowed them, saying with a loude voyce, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand, 10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poyled into the cuppe of his wrath, and he shall be toymented in fire and bymstone before the holy Angels, and before the Lambe. 11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoever receiue the pynt of his name. 12 Here is the patience of the Saintes: here are they that keepe the commandments of God, and the faith of Iesus. 13 Then I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the spirit: for they rest from their labours, & their works follow them. 14 And I looked, and beholde, a white cloude, and vpon the cloude one sitting like vnto the sonne of man, hauing on his head a golden crowne, & in his hande a sharpe sickle. 15 And another Angell came out of the Temple, crying with a loude voyce to him that sat on the cloude, Thrust in thy sickle, & reape: for the time is come to reape: for the harvest of the earth is ripe. 16 And he that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped. 17 Then another Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle. 18 And another Angell came out from the altar, which had power ouer fire, & cried with a loude crye to him that had the sharpe sickle, & said, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: for her grapes are ripe. 19 And the Angell thrust in his sharpe sic-

1 The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wiidome. 2 Signifying Rome, forasmuch as the vices which were in Babylon, are found in Rome in greater abundance, as persecution of church of God, oppression & slauerie, with destruction of the people of God, confusion, supersticio, idolatrie, impietie: and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it be great, and seemeth to extend throughout all Europa. n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction. o That is, of his terrible iudgement. p The faithfull are exhorted to patience. q For they are deliuered from the horrible troubles which are in the Church, & rest with God. r Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediately after their death they are receiued into ioy. s Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to goe. t The ouerthrowe of the people is compared to an harvest, Isa. 19. 5. also to a vintage, Isa. 63. u This is spoken familiarly for our capacitie, alluding vnto an husbandman, who suffreth himselfe to be aduerisid by his seruants when his harvest is ripe, and nor that Christ hath need to be told when he should come to iudgement for the comfort of his Church, & destruction of his enemies. x This was Christ who is also the altar, the priest and sacrifice, hic

"The Last Seven Plagues" and the "The Whore of Babylon"

Chapter XV, XVI, XVII and XVIII of Revelation



...le on the earth, and cut downe the vines of the vineparde of the earth, & cast them into the great wine presse of the wrath of God.
y That is, a certaine place appointed, & not in the heauen.
z By this similitude he declarerth & horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seven Angels haue the seven last plagues, 3 The song of them that was come the beast. 7 The seven vials full of Gods wrath.

a This is the fourth vision, which concerneth the doctrine of Gods iudgements for the destruction of wicked & comfort of the godly.
b Meaning an infinite number of Gods ministers, which had infinite maners and sortes of punishments.
c Signifying this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the Saints of God overcome them all, and sing diuine songs vnto God, by whose power they get the victorie.
d Which is to declare Gods iudgements are cleare, iust, and without spot.
e As readie to execute the vengeance of God.
f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels.
g God giueth vs victory into his Church by destroying his enemies: for the Saints can not clearely knowe all Gods iudgements before the full end of all things.

1 And I saw another signe in heauen, a great and maruelous, & seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.
2 And I saw as it were a glasse sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stande at the glasse sea, hauing the harpes of God,
3 And they sing a song of Moses the seruant of God, and the song of the Lambe, saying, Great and maruelous are thy workes, Loide God almighty: iust & true are thy wayes, King of Saints.
4 Who shall not feare thee, O Loide, and glorifie thy name: for thou onely art holy, and all nations shall come and worship befoze thee: for thy iudgements are made manifest.
5 And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.
6 And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and bright linen, and hauing their breeches girded with golden girdles.
7 And one of the foure braises gaue into the seven Angels seven golden vials full of the wrath of God, which touch for seruioze.
8 And the Temple was ful of the smoke of the glorie of God, and of his power, and no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled.

CHAP. XVI.

1 The Angels pour out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take heed and watch.

a This was like the sixth plague of Egypt, which was sores and bowles, or poecks: & this reigneth commonly among Canons, Monkes, Friers, Nunnes, priests, and such filthie

1 And I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and poure out the seven vialles of the wrath of God vpon the earth.
2 And the first went, and poured out his viall vpon the earth: and there fell a stonsonne, and a grievous soze vpon the men, and such filthie

which had the marke of the beast, & vpon them which worshipped his image.
3 And the second Angel poured out his viall vpon the sea, and it became as the blood of a dead man: and euery liuing thing died in the sea.
4 And the thirde Angel poured out his viall vpon the riuers and fountaines of waters, and they became blood.
5 And I heard the Angel of the waters say, Loide, thou art iust, which art, and which wast, and shalt be, because thou hast iudged these things.
6 For they shed the blood of the Saints, and of Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.
7 And I heard another out of the Sanctuarie say, Euen so, Loide God almighty, true and righteous are thy iudgements.
8 And the fourth Angel poured out his viall on the Sunne, and it was giuen vnto him to torment men with heate of fire,
9 And men boiled in great heat, and blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.
10 And the fift Angel poured out his viall vpon the throne of the beast, and his kingdom was darked, and they gnawed their tongues for sorrow,
11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.
12 And the sixt Angel poured out his viall vpon the great riuer Euphrates, & the water thereof dried by, that the wayes of the kings of the East should be prepared.
13 And I sawe thre unclean spirits like frogs come out of the mouth of the dragon, & out of the mouth of the beast, when God punished them.
14 For they are the spirits of devils, working miracles, to goe into the kings of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.
15 Beholde, I come as a thiefe. Blessed is he that watcheth and keepeth his garments, leaue he walke naked, and men see his filthynesse.
16 And they gathered them together into a

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.
c That is, corrupted and infected.
d The first plague of Egypt was like vnto this.
e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from under the altar, as witnesseth and commendeth of Gods iust iudgements.
f For as much as thou destroyest the rebels, and persecuest thine.
g Signifying famine, drought, and hote diseases, which proceede thereof.
h The wicked were hard hearted & stubborne against God, when God punished them.
i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague is he that watcheth and keepeth his garments of God, which keepeth men still in darke ignorance and errors.

k They shall shew their furie, rage and blasphemie against God, when the light of his Gospel shall shine.
l By Euphrates which was the strenght of Babylon, is meant the riches, strenght pleasures & commodities of Rome the second Babylon, which the faithfull which are the true kings & priests in Christ, haue taken away by disclosing their wicked deceit.
m That is, a strong number of this great deuill the Popes ambassadours which are euery crying and crooking like frogs, and come out of Antichrists mouth, because they should speake nothing but lies, and vse all manner of craftie deceit to mainteine their rich Euphrates against the true Christians.
n Albeit they call them selues spirituall and holy fathers.
o For in all kings courts the Pope hath had his ambassadours to hinder the kingdom of Christ.
p Of righteousnesse, and holynesse, wherewith we are clad through Iesus Christ.

come downe in the syghte of all the
 people, vpon mounte Synay. And
 thou shalt set markes rounde aboute
 the people, and say: beware that ye go
 not vp into the mounte, or touche the
 heighe of it. whosocuer toucheth the
 mounte, shall surely dye. Ther shall
 not an hande touche it: Els he shalbe
 stoned or shot thowse: whether it be
 beast or manne, it shal not lyue: when
 the trumpe bloweth longe, than maye
 they come vpp into the mountayne:
 And Moyses wente downe from the
 mounte vnto the people, and sanctify-
 ed them, and they washed theyr clo-
 thes. And he sayde vnto the people:
 be ready agaynst the thyrde daye, and
 come not at youre wyues. And the
 thyrde daye in the moynynge there
 was thunder, and lychtynge, and a
 thicke cloud vpon the mount, and the
 voyce of the trumpe exceeding loude:
 so that all the people that was in the
 holl, was afrayde. And Moyses brou-
 ghte the people oute of the tentes, to
 mete with God, and they shode vn-
 der the hyl. And mount Synay was
 altogether on a smoke: because the
 Loyde descended downe vppon it in
 fire. And the smoke therof ascended
 vp, as the smoke of a heale, and all the
 mount was exceeding fearefull. And
 when the voyce of the trumpe blew
 swered lowder and lowder: Moyses
 spake & God answered him by a voyce
 and the Loyde came downe vppon mount
 Synay, euen in the top of the hyl: and
 whil the Loyde called Moyses vp into
 the top of the hyl, Moyses went vp. And
 the Loyde sayde vnto Moyses: So downe
 charge the people, that they pence not
 vp to see the Loyde, and too manye of
 them perishe. And let the prestes also
 which come to the Loyde, sanctifie the
 selues, lest the Loyde destroye them.
 And Moyses sayde vnto the Loyde: the
 people cannot come vp into the mount
 Synay, for thou chargedst vs sayng:
 sette markes aboute the hyl and sanc-
 tifie it. And the Loyde sayde vnto hinc
 asow, and gette the doxone and thou
 shalt come vp, thou and Aaron wyth
 the. But let not the prestes and the

people presume for to come vpp vnto
 the Loyde, lest he destroye them. And
 so Moyses went downe vnto the peo-
 ple and tolde them.

The xx. Chapter.

AND God spake all these wo-
 des, and sayde: I am the Loyde
 thy God whych haue brou-
 ghte the oute of the lande of Egypte,
 out of the house of bondage. Thou
 shalt haue none other Goddes in my
 syght. Thou shalt make the no gra-
 uen ymage, nether any similitude that
 is in heauen aboue, either in the earth
 beneath, or in the waters vnder the
 earth. Thou shalt not worshippe the
 neyther serue them: for I the Loyde
 thy God, am a ielouse God, and wyll
 the syn of the fathers vppon the chy-
 ldrn vnto the thyrde and fourth genera-
 tion of them that hate me, and shal
 receyue vnto thousandes, in them that
 loue me, and kepe my commandmen-
 tes. Thou shalt not take the name of
 the Loyde thy God in vayne, for the
 Loyde will not hold hym guiltlesse that
 taketh his name in vayne. Remem-
 bre the Sabbath day that thou sancti-
 fy it. Sixe dayes shalt thou labour,
 and do all that thou hast to doo, but the
 seventh daye is the Sabbath of the
 Loyde thy God, in it thou shalt do no
 maner of worke, thou and thy sonne,
 and thy daughter, thy man seruante
 and thy maide seruante, thy cattel, and
 the stranger that is within thy gates.
 For in syxe dayes the Loyde made hea-
 uen and earthe, the sea, and all that in
 them is: and rested the seventh daye,
 wherfore the Loyde blessed the seventh
 day and hallowe it. Honour thy fa-
 ther and thy mother, that thy dayes
 may be longe in the lande, whiche the
 Loyde thy God geueth the.

Thou shalt not kyl.

Thou shalt not breake swerthe.

Thou shalt not steale.

Thou shalt not beare false wytnesse
 agaynst thy neyghbour.

Thou shalt not couet thy neygh-
 bours house, neyther shalst thou couet
 thy neyghbours wyfe, or his man ser-
 uant, or his maid, or his oxe, or his asse,
 or what

De 12. c.

C

Deu. 4. b

D

Deu. 5. a

Le. 25. a.
Deu. 4. c
and. 27. c

Psal. 1. a
Ex. 14. b

Le. 16. b
Eccl. 14.
Eccl. 23. b
34. c. and
35. a.

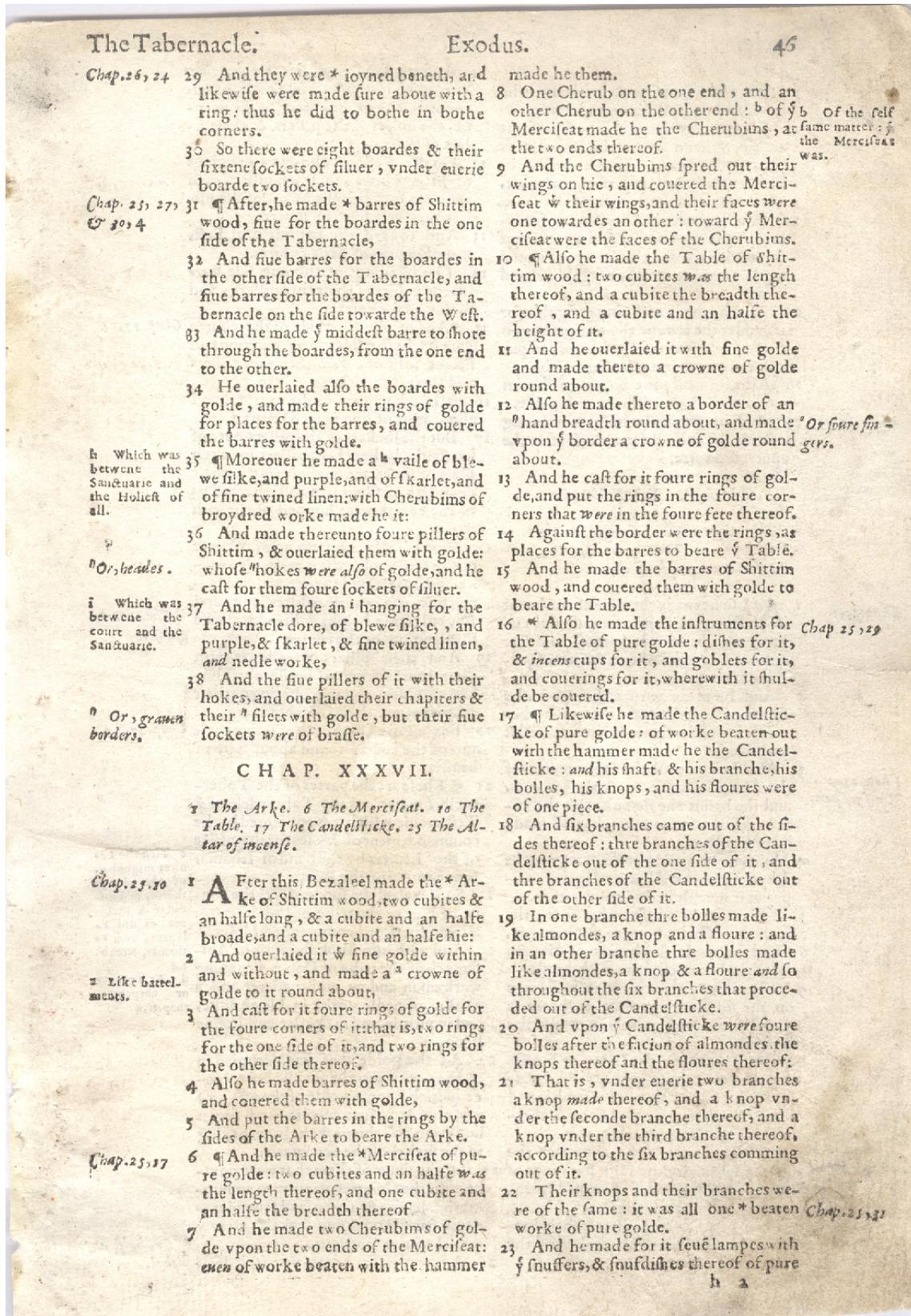
Gen. 2. a

mat. 15. a
mat. vii.

mat. 5. c.
lu. xvi. b
mat. v. d.
rom. 7. a.

Ro. 9. c.
and. 31. b

Exodus Ch. 38: Printed by John Crispin



Chap. 26, 24 29 And they were * ioyned beneth, and likewise were made sure about with a ring: thus he did to bothe in bothe corners.

30 So there were eight boardes & their fixtensockets of siluer, vnder euerie boarde two sockets.

Chap. 25, 27, 28, 29, 4 31 ¶ After, he made * barres of Shittim wood, fine for the boardes in the one side of the Tabernacle,

32 And fine barres for the boardes in the other side of the Tabernacle, and fine barres for the boardes of the Tabernacle on the side towards the West.

33 And he made ¶ middest barre to shote through the boardes, from the one end to the other.

34 He ouerlaied also the boardes with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betweene the Sanctuary and the Holiest of all.

35 ¶ Moreover he made a h vaile of blewesilke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broyded worke made he it:

36 And made thereunto foure pillers of Shittim, & ouerlaied them with golde: whose hokes were also of golde, and he cast for them foure sockets of siluer.

37 And he made an i hanging for the Tabernacle dore, of blewesilke, and purple, & skarlet, & fine twined linen, and needl worke,

i Which was betweene the court and the Sanctuary.

38 And the fine pillers of it with their hokes, and ouerlaied their chapiters & their n files with golde, but their fine sockets were of brasse.

n Or, gyawen borders.

CHAP. XXXVII.

1 The Arke. 6 The Mercisear. 10 The Table. 17 The Candelstick. 25 The Altar of incense.

Chap. 25, 30 1 A Fter this, Bezaleel made the * Arke of Shittim wood, two cubites & an halfe long, & a cubite and an halfe broad, and a cubite and an halfe hie:

2 And ouerlaied it w fine golde within and without, and made a c crowne of golde to it round about,

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke to beare the Arke.

Chap. 25, 37 6 ¶ And he made the * Mercisear of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of golde vpon the two ends of the Mercisear: euen of worke beaten with the hammer

made he them.

8 One Cherub on the one end, and an other Cherub on the other end: b of ¶ Of the selfe same matter: ¶ the Mercisear was.

9 And the Cherubims spred out their wings on hie, and couered the Mercisear w their wings, and their faces were one towards an other: toward ¶ Mercisear were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaied it with fine golde and made thereto a crowne of golde round about.

12 Also he made thereto a border of an hand breadth round about, and made ¶ Or foure fingers. vpon ¶ border a crowne of golde round about.

13 And he cast for it foure rings of golde, and put the rings in the foure corners that were in the foure sete thereof.

14 Against the border were the rings, as places for the barres to beare ¶ Table.

15 And he made the barres of Shittim wood, and couered them with golde to beare the Table.

16 * Also he made the instruments for the Table of pure golde: dishes for it, & incens cups for it, and goblets for it, and coverings for it, wherewith it shulde be couered.

17 ¶ Likewise he made the Candelstick of pure golde: of worke beaten-out with the hammer made he the Candelstick: and his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: thre branches of the Candelstick out of the one side of it, and thre branches of the Candelstick out of the other side of it.

19 In one branche thre bolles made like almondes, a knop and a floure: and in an other branche thre bolles made like almondes, a knop & a floure: and so throughout the six branches that proceeded out of the Candelstick.

20 And vpon ¶ Candelstick were foure bolles after the fiction of almondes, the knops thereof and the floures thereof:

21 That is, vnder euerie two branches a knop made thereof, and a knop vnder the seconde branche thereof, and a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.

23 And he made for it seuē lampes with ¶ snuffers, & snuffdishes thereof of pure

h a

Chap 25, 29

Chap. 25, 37

Ordinances.

Deuteronomie.

in iudgement betwene blood and blood, betwene plea and plea, betwene plague and plague, in the maters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place, which the Lord thy God shal chose,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the iudge that shalbe in those dayes, and aske, and thei shal shewe thee the sentence of iudgement,

10 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to do according to all that they informe thee.

11 According to the Lawe, which they shal teache thee, and accordig to iudgement which thei shal tel thee, shalt thou do: thou shalt not decline from i thing which they shal shewe thee, neither to the right hand, nor to the left.

12 And that man that wil do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there) or vnto the iudge, that man shal dye, and thou shalt take away euil from Israel.

13 So all the people shal heare and feare, and do no more presumptuously.

14 When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I wil set a King ouer me, like as all the nacions that are about me,

15 Then thou shalt make him King ouer thee, whome y Lord thy God shal chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In anie wife he shal not prepare him manie horses, nor bring the people againe to Egypt for to increase the number of horses, seing the Lord hath said vnto you, Ye shal henceforth go no more again that way.

17 Nether shal he take him manie wiues, lest his heart turne away, nether shal he gather him muche siluer and gold.

18 And when he shal sit vpon the throne of his kingdome, then shal he write him this Lawe repeted in a booke, by the Priests of the Leuites.

19 And it shalbe with him, and he shall read therein all y dayes of his life, that he may learne to feare the Lord his God, & to kepe all the wordes of this Lawe, and these ordinances, for to do them:

20 That his heart be not lifted vp aboue his brethren, and that he turne not from the commandement, to the right

hand or to y left, but that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite coming from another place. 9 To auoyde the abomination of the Gentiles. 13 God wil not leaue them without a true Prophet, 20 The false prophet shalbe slaine. 22 How he may be knowne.

1 THE Priests of the Leuites, and all the tribe of Leui shal haue no parte nor inheritance with Israel, but shal eat, the offering of the Lord made by fire, and his inheritance.

2 Therefore shal they haue no inheritance among their brethren for the Lord is their inheritance, as he hath said vnto them.

3 And this shalbe the Priests duetie of the people, that they, which offer sacrifice, whether it be bullocke or shepe, shal giue vnto the Priest the shoulder, and the two chekes, and the maxe,

4 The first frutes also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy shepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, & his sonnes for euer.

6 Also when a Leuite shal come out of anie of thy cities of all Israel, where he remained, and come with all the desire of his heart vnto the place, which the Lord shal chose,

7 He shal then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shal haue like porcions to beside that which commeth of his of his patrimonie.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learne to do after the abominacions of those nacions.

10 Let none be founde among you that maketh his sonne or his daughter to go through the fire, or that vseth witchcraft, or a regard of times, or a marker of the flying of foules, or a sorcerer,

11 Or a charmer, or that counselleth with spirits, or a sothesayer, or that asketh counsel at the dead.

12 For all that do suche things are abomination vnto the Lord, and because of these abominacions the Lord thy God doeth cast them out before thee.

13 Thou shalt be vp right therefore

Nomb. 18. 20. Chap. 10. 9. 1. cor. 9. 13. a That is, the Lords parte of his inheritance.

b The right shoulder. Nomb. 18. 13.

c Meaning, to serue God vainely, and not to seke ease

d Not constrained to liue of him selfe.

e Signifying they were purged by this ceremony of passing betwene two fires. Leui. 20. 27. 1. Sam. 28. 7.

f Without hypocritise, or mixture of false religion.

f Who shal giue sentence as the Priests confer him by the Lawe of God.

g Thou shalt obey their sentence that the controuersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his worde.

i Who is not of thy nation, lest he change true religion into idolatrie, and bring thee to slauerie.

k To reuenge their iniuries, and to take the of their best horses. 1. King. 10. 28.

l Fro the Lawe of God.

m Meaning, y Deuteronomie. n He shal cause it to be writ by them, or he shal write it by their exemple. o Whereby is met, that Kings ought so to loue their subiects, as nature bindeth one brother to loue another.

thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes strong drinke,

5 Lest he drinke, and forget the decree, and change the iudgement of all the cyll- den of affliction.

6 Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue grieue of heart.

7 Let him drinke that he may forget his pouertie, and remember his milerie no more.

8 Open thy mouth for the dumbe, in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the pooze.

10 Who shall find a vertuous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 Shee seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the ships of merchants: she bringeth her foode from afarre.

15 And shee riseth, while it is yet night: and giueth the portion to her household, and the ordinary to her maydes.

16 She considereth a field, and getteth it: and with the fruit of her hands she planteth a vineyard.

17 She getteth her solmes with strength, and strengtheneth her armes.

18 Shee feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 She stretcheth out her hands to the pooze, and putteth forth her hands to the needy.

21 She feareth not the snow for her familie: for all her family is clothed wth scarlet.

22 She maketh herselfe carpets: fine linnen and purple is her garment.

23 Her husband is knowne in the gates, when he sitteth with the Elders of the land.

24 She maketh sheets, & selleth them, and giueth girdles vnto the merchant.

25 Strength & honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth wth wisdom, and the law of grace is in her tongue.

27 Shee ouerseeth the wayes of her household, and eateth not the bread of idleness.

28 Her children rise vp, and call her blessed: her husband also shall praye her, saying,

29 Many daughters haue done vertuously: but thou surmountest them all.

30 Favour is deceitfull, and beauty is vanity: but a woman that feareth the Lord, she shall be prayed.

31 Giue her of the fruite of her handes, and let her owne wayes praye her in the gates.

¶ Or, with double.

1 In the assemblies and places of iudgement.

¶ Or, linnen cloth.

m After that he had spoken of the apparell of the body, he now declares the apparell of the spirit.

n Her tongue is as a booke whereby one might

lean many good things: for she delighteth to talke of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labour and commend her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

o That is, the King must not giue himselfe to wantonnesse, and neglect his office which is to execute iudgement. f For wine doeth comfort the heart, as Psal. 104. 5.

g Defend their cause that are not able to helpe themselves.

h He shall not neede to vse any vnlawful meanes to gaine his liuing.

¶ Or, meate, as Psal. 111. 5.

i She prepareth their meate be- time.

k She purchaseth it with the gaines of her trauell.

¶ Ecclesiastes, or the Preacher.

THE ARGUMENT.

Salomon, as a Preacher and one that desired to instruct all in the way of saluation, describeth th^e deceiueable vanities of this world, that man should not be addicted to any thing vnder y^e Sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and shall enjoy his presence: so that all other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

CHAP. I.

1 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but folly and griefe.

¶ We wisdes of the Preacher, the sonne of Dauid King in Ierusalem.

2 Vanitie of vanities, saith the Preacher: vanity of vanities, all is vanitie.

3 What remaineth vnto man in all his trauel, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for euer.

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b Hee condemne the opinions of all men that set felicity in any thing, but in God alone, seeing that in this world all things are as vanity & nothing. c Salomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitory. d One man dieth after another, & the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

5 The sunne riseth, and the sunne goeth downe and draweth to his place, where hee riseth.

6 The wind goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuit.

7 All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place whence they returne and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath bene? that that shall be: and what is it that hath bene done: that which shall be done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may

springs and riuers into the Sea againe. g Hee speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

e By the sunne, wind and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world.

Ecclus. 40. 11.

f The sea which compasseth all the earth, filleth the veins thereof, the which powere

speake of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

Geneva Bible 1605 A.D. Leaf, Printed in London by Robert Baker, printer to the Kings Most Excellent Majesty. (Ecclesiastes Ch. III) A Time for All Things:

Time for all things.

Chap. iij. iiii.

Of man and beast. 254

p When man hath all laboured, he can get no more then food and refreshing, yet he confesseth also that this cometh of Gods blessing, as Chap. 3. 13. q Meaning, to pleasures.

a He speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to teach vs not to be grieved if we haue not all things at once according to our desires, neither enjoy them so long as we would wish.

b Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24. and these plates declare that we should do all things with sobriety, and in the feare of God, forasmuch as he giueth not his gifts to the intent that they should be abused.

e That is, man shall neuer bee able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that which is past to returne.

his trauaile grefe: his heart also taketh not rest in the night: which also is vanitie.

24 There is no profite to man, but that hee eate and drinke, and delight his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eate, and who could haste to onward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and toy: but to the sinner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are persue, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

Tall things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be boine, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be sarre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rende, and a time to sewe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men, to humble them thereby.

11 Hee hath made euery thing beautiful in his time: also hee hath set the world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce: and to doe good in his life.

13 And also that euery man eateth and drinketh, and seeth the commoditie of all his labour: this is the gift of God.

14 I knowe that whatsoever God shall doe, it shall be for euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath berne? that is now: and that that shall bee, hath now beene: for God requieth that which is past.

16 And moreover I haue seene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where

was iniquity.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

18 I considered in mine heart the state of the children of men, that God had purged them: yet to see to, they are in themselves as beastes.

19 For the condition of the children of men, and the condition of beastes are such as one condition vnto them. As the one dieth, so dyeth the other: for they haue all one breath, and there is no excellencie of man above the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall retorne to the dust.

21 Who knoweth whether the spirite of man ascende vpyward, and the spirite of the beast descende downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

faith we easily know the diuersitie, as verse 21. k reason cannot comprehend that which faith beleueeth herein. l By the often repetition of this sentence, as Chap. 2. 24. & 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reuelled by his spirit.

CHAP. IIIII.

1 The innocēt are oppressed. 4 Mens labours are full of abuse and vanitie. 4 Mans societie is necessary. 13 A yong man poore, and wise, is to be preferred to an old king, that is a foole.

I turned, and considered all the oppression that are wrought vnder the sun, and beheld the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I prayed the dead which now are dead, about the liuing which are yet alieue.

3 And I count him better then them both, which hath not yet bene: for hee hath not seene the euil workes which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all perfection of workes, that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole soldereth his hands, and eateth by his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a seconde, which hath neither soune nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, for whom doe I trauaile, and defraude my soule

g. Meaning, with God, howeuer man neglect his duty.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betwene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any other wife of a man being dead, then of a beast, which is dead: yet by the word of God and

k Meaning, that those things whereunto both are subiect: for the eye cannot iudge any other wife of a man being dead, then of a beast, which is dead: yet by the word of God and

l By the often repetition of this sentence, as Chap. 2. 24. & 3. 12, 22. and 5. 17. and 8. 15. hee declareth that man by reason can comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further is a speciall gift of God reuelled by his spirit.

a Hee maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

b Because they are no more subiect to these oppressions

c He speaketh according to the iudgement of the flesh, which cannot abide to fesse or see troubles.

d The more profit that the worke is, the more is it enuied of the wicked.

e For idleness he is compelled to destroy himselfe.

Geneva Bible 1605 A.D. Leaf, Printed in London by Robert Baker, printer to the Kings Most Excellent Majesty. (Amos Ch. I) This is a Title page Example.

Against the enemies of the Church.

Amos.

The haruestripe. Damascus,

c That which the enemy gate for the sale of my people, he bestowed vpon harlots and drinke. d He taketh the cause of his Church in hand against the enemy, as though the iniurie were done to himselfe. e Haue I done you wrong, that yee will render me the like? f For afterward God sold them by Nebuchadnezzar, and Alexander the great, for y loue he bare to his people, & thereby they were comforted as though the price had bene theirs. g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Church sake.

Jehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land. 3 And they haue cast lots for my people, & haue giuen the childe for the harlot, & sold the girle for wine, that they might drinke. 4 Yea, and what haue you to doe with me, O Tyas and Sidon, and all the coastes of Palestina? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I render your recompense vpon your head: 5 For yee haue taken my siluer and my golde, and haue caried into your temples my goodly and pleasant things. 6 The children also of Judah and the children of Jerusalem haue you solde vnto the Grecians, that ye might send them farre from their border. 7 Beholde, I will raise them out of the place where yee haue solde them, and will render your reward vpon your owne head. 8 And I will sell your sonnes and your daughters into the hand of the children of Judah, and they shall sel them to the Chabean, to a people farre off: for the Lord hath spoken it. 9 Publish this among the Gentiles: prepare warre, wake vp the mighty men: let all the men of warre draw neere and come vp. 10 Break your plowshares into swords, and your sickes into speares: let the weak say, I am strong. 11 Assemble your selues, and come all yee heathen, and gather your selues together round about: there shall the Lord cast downe thy mighty men. 12 Let the heathen bee wakened, and come by to the valley of Jehoshaphat: for

there will I sit to iudge all the heathen round about. 13 Put in your sickes, for the haruest is ripe: come, get you downe, for the wine-presse is full: yea, the wine presses runne ouer, for their wickednesse is great. 14 O multitude, O multitude, come into the valley of threshing: for the day of the Lord is neere in the valley of threshing. 15 The sunne & moone shall be darkened, and the starres shall withdraw their light. 16 The Lord also shall roare out of Zion, and utter his voice from Jerusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel. 17 So shall ye know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Jerusalem bee holy, and there shall no strangers go thow her any more. 18 And in that day shall the mountaines drop downe new wine, and the hilles shall flow with milke, and all the riuers of Judah shall run with waters, and a fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim. 19 Egypt shall bee waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Judah, because they haue shed innocent blood in their land. 20 But Judah shall dwell for euer, and Jerusalem from generation to generation. 21 For I will cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion. m The malicious enemies shall haue no part of this grace. n He had suffered his Church hitherto to lie in their sinnes, but nowe promiseth to cleanse them and to make them pure

h Thus he shall encourage the enemies, when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement. i God assureth his against all troubles, that when hee destroyeth his enemies, his children shall be deliuered. k The strangers shall no more destroy his Church: which if they do, it is the people which by their sinnes make the breach for the enemy. l He promiseth to his Church abundance of graces, read Ezekiel 47. 1. which should water and comfort the most barren places, Amos 9. 13. vnto him.

Amos.

THE ARGUMENT.

Among many other Prophets that God raised vp to admonish y Israelites of his plagues for their wickednes & idolatry, he stirred vp Amos, who was an herdman or shepherd of a poore towne, and gaue him both knowledge & constancie to reprove all estates and degrees, & to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had liued as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by vnfained repentance. And finally he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

CHAP. I.

1 The time of the prophesie of Amos. 3 The word of the Lord against Damascus, 6 the Philistines, Tyrus, Idamea and Ammon.

In the wordes of Amos, who was among the herdmen at Tecoza, which he saw vpon Israel, in the dayes of Uzziah King of Judah, and in the dayes of Jeroboam the sonne of Joash King of Israel, two yeere before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Jerusalem, and the dwelling places of the shepheards flourish.

a Which was a towne fixe miles from Jerusalem in Iudea, but he prophesied in Israel. b In his dayes the kingdome of Israel did most flourish. c Which, as Iosephus writeth, was when Uzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

shall perish, and the top of Carmel shall wither. 3 Thus sauyth the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Selead with threshing instruments of yron. 4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the palaces of Ben-hadad. I meant by three and foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them. f If the Syrians shall not be spared for committing this crueltie against one city, it is not possible that Israel should escape punishment, which hath committed so many and grieuous sins against God and man. g The antiquitie of their buildings shall not auoyde my iudgements, reade Ierem. 49. 27.

d Whatsoeuer is fruitful and pleasant in Israel shall shortly perish. e He sheweth first that all the people round about should be destroyed for their manifold sinnes, which are

1611 King James Bible Leaf: Exodus Chapter 20, (The Ten Commandments.)

The tenne		Exodus. Commandements.	
<p>God, and they stood at the nether part of the mount.</p> <p>18 And ¹⁸ mount Sinai was altogether on a smoke, because the L O R D descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.</p> <p>19 And when the voyce of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voyce.</p> <p>20 And the L O R D came downe upon mount Sinai, on the top of the mount: and the L O R D called Moses vnto the top of the mount, and Moses went vp.</p> <p>21 And the L O R D said vnto Moses, Get thee downe, charge the people, lest they breake through into the L O R D to gaze, and many of them perish.</p> <p>22 And let the Priests also which come neere to the L O R D, sanctifie themselves, lest the L O R D breake forth vpon them.</p> <p>23 And Moses said vnto the L O R D, The people cannot come vp to mount Sinai: for thou chargedst vs, saying, Set bounds about the mount, and sanctifie it.</p> <p>24 And the L O R D said vnto him, Alway get thee downe, and thou shalt come vp, thou, and Aaron with thee: but let not the Priests and the people breake through, to come vp vnto the L O R D, lest hee breake forth vpon them.</p> <p>25 So Moses went downe vnto the people, and spake vnto them.</p> <p style="text-align: center;">CHAP. XX.</p> <p>1 The ten Commandments. 18 The people are afraid. 19 Moses comforteth them. 22 Idolatrie is forbidden. 24 Of what sort the Altar should be.</p> <p>And God spake all these words saying,</p> <p>1 ¹ I am the L O R D thy God, which haue brought thee out of the land of Egypt, out of the house of bondage:</p> <p>2 ² Thou shalt haue no other Gods before me.</p> <p>3 ³ Thou shalt not make vnto thee any graven Image, or any likeness of any thing that is in heauen above, or that is in the earth beneath, or that is in the water vnder the earth.</p> <p>4 ⁴ Thou shalt not bowe thy selfe to them, nor serue them: for I the L O R D thy God am a zealous God, visiting the iniquities of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me:</p> <p>5 ⁵ And shewing mercy vnto thousands of them that loue mee, and keepe my Commandements.</p> <p>6 ⁶ Thou shalt not take the Name of the L O R D thy God in vaine: for the L O R D will not holde him guiltlesse, that taketh his Name in vaine.</p> <p>7 ⁷ Remember the Sabbath day, to keepe it holy.</p> <p>8 ⁸ Sixe dayes shalt thou labour, and doe all thy worke:</p> <p>9 ⁹ But the seventh day is the Sabbath of the L O R D thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd seruant, nor thy cattell, nor thy stranger that is within thy gates:</p> <p>10 ¹⁰ For in sixe dayes the L O R D made heauen and earth, the sea, and all that in them is, and rested the seventh day: wherefore the L O R D blessed the Sabbath day, and halowed it.</p> <p>11 ¹¹ Honour thy father and thy mother: that thy dayes may be long vpon the land, which the L O R D thy God giueth thee.</p> <p>12 ¹² Thou shalt not kill.</p> <p>13 ¹³ Thou shalt not commit adultery.</p> <p>14 ¹⁴ Thou shalt not steale.</p> <p>15 ¹⁵ Thou shalt not beare false witness against thy neighbour.</p> <p>16 ¹⁶ Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his maids seruant, nor his asse, nor any thing that is thy neighbours.</p> <p>17 ¹⁷ And all the people said the thundings, and the lightnings, and the noise of the trumpet, and the mountaine smoking: and when the people saw it, they remooued, and stood a farre off.</p> <p>18 ¹⁸ And they saide vnto Moses, ¹⁸ Speake thou with vs, and wee will heare: but let not God speake with vs, lest we die.</p> <p>19 ¹⁹ And Moses said vnto the people, Feare not: for God is come to prouoe you, and that his feare may be before your faces, that ye sinne not.</p> <p>20 ²⁰ And</p>	<p>21 And</p>	<p>¹⁸ L O R D thy God am a zealous God, visiting the iniquities of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me:</p> <p>¹⁹ And shewing mercy vnto thousands of them that loue mee, and keepe my Commandements.</p> <p>²⁰ Thou shalt not take the Name of the L O R D thy God in vaine: for the L O R D will not holde him guiltlesse, that taketh his Name in vaine.</p> <p>²¹ Remember the Sabbath day, to keepe it holy.</p> <p>²² Sixe dayes shalt thou labour, and doe all thy worke:</p> <p>²³ But the seventh day is the Sabbath of the L O R D thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd seruant, nor thy cattell, nor thy stranger that is within thy gates:</p> <p>²⁴ For in sixe dayes the L O R D made heauen and earth, the sea, and all that in them is, and rested the seventh day: wherefore the L O R D blessed the Sabbath day, and halowed it.</p> <p>²⁵ Honour thy father and thy mother: that thy dayes may be long vpon the land, which the L O R D thy God giueth thee.</p> <p>²⁶ Thou shalt not kill.</p> <p>²⁷ Thou shalt not commit adultery.</p> <p>²⁸ Thou shalt not steale.</p> <p>²⁹ Thou shalt not beare false witness against thy neighbour.</p> <p>³⁰ Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his maids seruant, nor his asse, nor any thing that is thy neighbours.</p> <p>³¹ And all the people said the thundings, and the lightnings, and the noise of the trumpet, and the mountaine smoking: and when the people saw it, they remooued, and stood a farre off.</p> <p>³² And they saide vnto Moses, ³² Speake thou with vs, and wee will heare: but let not God speake with vs, lest we die.</p> <p>³³ And Moses said vnto the people, Feare not: for God is come to prouoe you, and that his feare may be before your faces, that ye sinne not.</p>	<p>¹⁸ L O R D thy God am a zealous God, visiting the iniquities of the fathers vpon the children, vnto the thirde and fourth generation of them that hate me:</p> <p>¹⁹ And shewing mercy vnto thousands of them that loue mee, and keepe my Commandements.</p> <p>²⁰ Thou shalt not take the Name of the L O R D thy God in vaine: for the L O R D will not holde him guiltlesse, that taketh his Name in vaine.</p> <p>²¹ Remember the Sabbath day, to keepe it holy.</p> <p>²² Sixe dayes shalt thou labour, and doe all thy worke:</p> <p>²³ But the seventh day is the Sabbath of the L O R D thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy mayd seruant, nor thy cattell, nor thy stranger that is within thy gates:</p> <p>²⁴ For in sixe dayes the L O R D made heauen and earth, the sea, and all that in them is, and rested the seventh day: wherefore the L O R D blessed the Sabbath day, and halowed it.</p> <p>²⁵ Honour thy father and thy mother: that thy dayes may be long vpon the land, which the L O R D thy God giueth thee.</p> <p>²⁶ Thou shalt not kill.</p> <p>²⁷ Thou shalt not commit adultery.</p> <p>²⁸ Thou shalt not steale.</p> <p>²⁹ Thou shalt not beare false witness against thy neighbour.</p> <p>³⁰ Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his maids seruant, nor his asse, nor any thing that is thy neighbours.</p> <p>³¹ And all the people said the thundings, and the lightnings, and the noise of the trumpet, and the mountaine smoking: and when the people saw it, they remooued, and stood a farre off.</p> <p>³² And they saide vnto Moses, ³² Speake thou with vs, and wee will heare: but let not God speake with vs, lest we die.</p> <p>³³ And Moses said vnto the people, Feare not: for God is come to prouoe you, and that his feare may be before your faces, that ye sinne not.</p>

Skutkové

gš. A swieciłowce kłysti gš rúcho swce
wólé noš mládenze kłysti šul Šfawel.
P łamenowali gš Šstiepána wyzwagij/
gýchó boha a rúdygýchó. Wane Šejusy
przygmi dušy nój. A pokłól nakiłtá žro-
kál hlásem wóléym ržka. Wane neposlaw-
wug gam toho za kłysty. A tožto powie
diel vsnul gest w panu.

Kłysty je Šstiepani pochowán. Je Filip
y w Samaryji y w zemi nuzjomuske Kłysta ož
nawowal. A mazy tym je y na pohany duch
swaty šiká gest. Šstiepanowi swatohupecy apo-
stole przyntowaz.

Kłysty. vii.

A Šfawel pal také swolil t šmrti gchó.
P stalo se gest w ten den wólé pro-
ti wenslawe kłystiannom kłysty by-
li w Jeruzalemie. A wšyřku se rozprekli
po krajách Júdžy a Samaryjsk
štom apostołow. P pochowali gš Šstie-
pána mušy bohobojnyj; a wšyni pláč
wólé nad nym. Šfawel pal wybowowal
kłystiany p o domijech chodit a tohna mu-
je y jeny odwal do kaláže. Ti pal kłysty
se byli rozprekli; chodili kážyze slowo bo-
žje. A Filip ošlupw do miesta Samaryji
zariešlowal gam pána Šejusy. P pilnie po-
slúchali žáslupowé toho čoj se prawiło od
Filipa. gchónomy šnik ššyřze; a widžyze
diwy kłysty gest čyňil. Neli žagışte mno-
žy; tiel kłysty mieli duchy wčyřte kłysty
čyřze hlásem wóléym wčchýeli od nich;
a množy dmišlanam y řáškawy wdrawe-
ni gš. P stalo se gest radosť wólé w tom
mestie. Waj pal niepaký gničem Šfy-
mon genj byl prwe w mestie čarodieny-
štem; swodit šid Samaryjsk prawi o šobie
žebý byl ničým wóléym; gchój gš postlu-
čkali wšyřku: od najmenšycho až do naj-
wielšycho ržekážyze. Totó gest moč bo-
žje genj slowe wólé. P žyemje mieli t nie-
mu; proto neš gest za množy čas mámil
ge swými čyřy; a tož gš wčyřeli Filip-
powi kážyžemu o kralowštwy božjem. A
klyti se we gničo pána Šejusy Kłysta
mušy y jeny. Tědy gest y ten Šfemon
wčyřel. A tož se byl potyřil; předeřal
se Filipa. Wida také žnamenje a močy we
šice an se dieň; bože se diwil se gest. A
tož pal wšyřali apostołe kłysty byli w

na. A kłysty tož přyřli; moč. Až se za nie
aby přyřali ducha swateho: gestie na
šodně; nich nebyl přyřel; ale potyřie
ni byli toliko we gničo pána Šejusy. Tědy
dy wšyřali na nie ruzje a přyřimali du-
cha swateho. A tož pal wčyřel Šfemon; je
šryz wšyřdanje rúti apostołšyřch dmiš
se duch swaty; podal gam peniez ržka. Daj
te mi také tu moč; at na toho šli wšyřim
ruze přyřime ducha swate. Tědy Petr
řekl genu. Wenižy twogi buče o wčú
na žatracenje; proto je gš se dmišewal
žebý dac tožy mošl býti kypen za peniez;
nenje tobie dmišl ani čářity w ržyčy to-
se dize žagışte twé nenje wpryřime přyřd bo-
žam. Protož čyňi pohany žeto šwe nepra-
wošti; a pros boha at šnad odpuššeno bu-
de tobie toto myšlenje ředze twěho. Wčy-
řa widžim je gš ty we šlyčy šotžkšiti a w
šwaztu neprawošti. A odpowidiew Šfy-
mon řekl. Prošle wy žamie boha at na nie
nepřyřde nje; žiečto wierz kłysty gšie
mláwu. Ž oni žagışte swieciłowce a mi-
wisse slowe bože wčyřowali se do Je-
ruzalema; a množym řagimám Samary-
tanským kážali čtenje. Angel pal pánie
mláwil t Filipowi ržka. Wšlak a gđi pro-
ti peldnyje šwanie; na ržstu kłysty wěde
od Jeruzalema do Čazy mēsta. a tož gest
puše. A wšlaw y šyřel gest. A ož muš mábe-
nin šmornýš močny kralowny mžyemni-
šie k andarys; kłysty wólé wšemu po-
klády gchym: ten byl přyřel do Jeruzale-
ma aby se mošil. P nawracowal se ředze
na woze swém: a čiel žagışte proroka. P
řekl duch Filipowi. Přyřstup a przywiň
se t woju tomuto. A přyředow Filip wšy-
řal ho an čie žagışte. P řekl; ropimje
šli tomu čio čieš. Wčyř řekl; a kłerat mo-
hu šei ničie wylóžy mi. P prošel gest Fi-
lipa aby wšlupil na wož a ředil o nym.
Wčyřlo pal pářna kłere gest čiel toto by-
to. Wčo owče t žabny wčden gest. A ra-
to beránet předtym kłoj gey šryz je býwá-
niem wčymien a bez hlářitat nečwřel gl-
vř šwěč. Wpenijeny šaw gchó žwřijen-
gš; roženje gchó kto wyprawymeb wpmat
bude y žemie šewel ge. Tědy odpowidě-
ge šmornýš Filipowi y řekl. prošim tebe
o šum toto mláwu prošo šobich čieš o šum

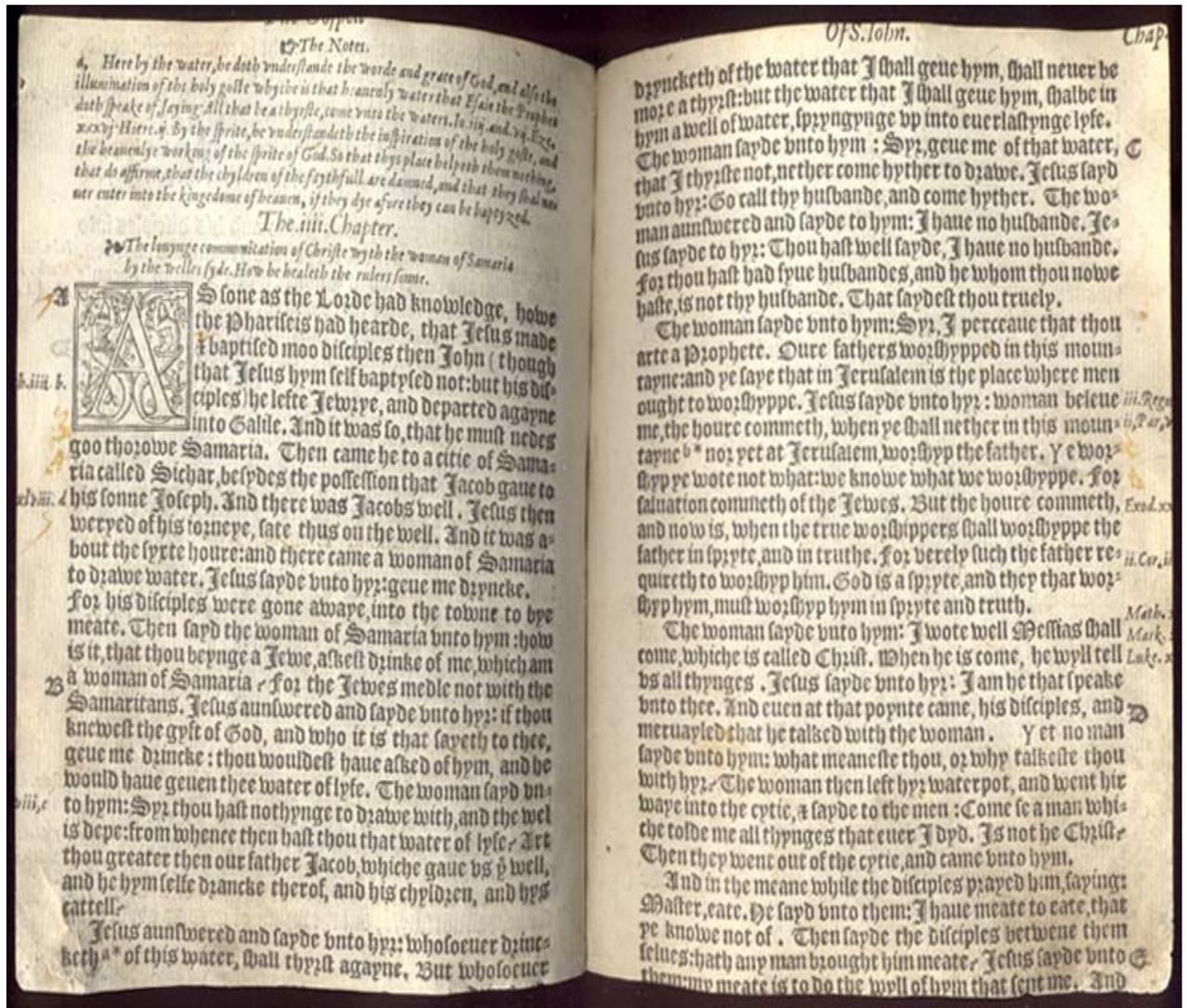
Mat. 1. 6.

6

7

Mat. 1. 6.

1552 Bible: Woman at the Well:



Oldest known Bible to go online.

The Codex Sinaiticus is written in ancient Greek. It is named after the place it was written, the monastery of Saint Catherine in Sinai, Egypt, set beneath the mountain where Moses is said to have received the Ten Commandments.



TWO WIDOWS MITE'S FROM THE TIME OF CHRIST.

That I recently purchased.



**AN EXAMPLE OF AN ANCIENT ROMAN "TEAR JAR"
FROM AROUND THE OF CHRIST. MAYBE LIKE MARY
MAGDALENE MIGHT HAVE USED TO COLLECT HER
TEARS?**



